Acta Apostolicae Sedis

Volume LIX (1967)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
Romæ: Typis Polyglottis Vaticanis, 1967

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[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, YEAR AND VOLUME LIX, PRINTED BY THE POLYGLOT PRESS OF THE VATICAN, M-DCCCC-LXVII.

[*Latin ed. p. 5*]

Annus et volumen LIX, Numerus 1, 30 Ianuarii 1967.

ACTA APOSTOLICAE SEDIS, COMMENTARIUM OFFICIALE.

Directio: Palazzo Apostolico, Città del Vaticano.

Administratio: Libreria Editrice Vaticana.

ACTA PAULI PP. VI.

CONSTITUTIO APOSTOLICA.

Sacrarum Indulgentiarum recognitio promulgatur.

PAULUS, EPISCOPUS, SERVUS SERVORUM DEI,

ad perpetuam rei memoriam.

I.

DOCTRINA et usus Indulgentiarum, in Ecclesia catholica a multis saeculis vigentes, in divina revelatione quasi in solido fundamento innituntur, quae, ab Apostolis tradita, «sub assistentia Spiritus Sancti in Ecclesia proficit», dum «Ecclesia..., volventibus saeculis, ad plenitudinem divinae veritatis iugiter tendit, donec in ipsa consummentur verba Dei».

Ad rectam autem huius doctrinae eiusque salutaris usus intellegentiam, quasdam veritates recolere oportet, quas universa Ecclesia verbo Dei illuminata semper credidit, et Episcopi, Apostolorum successores.

1. Cfr. Concilium Tridentinum, Sessio XXV, Decretum de indulgentiis: «Cum potestas conferendi indulgentias a Christo Ecclesiae concessa sit, atque huiusmodi potestate divinitus sibi tradita antiquissimis etiam temporibus illa usa fuerit...»: D.-S. 1835; cfr. Matthaeum 28, 18.

Concilium Vaticanum II, Constitutio dogmatica de divina revelatione, Dei verbum, n. 8: A. A. 8. 58 (1966) p. 821; cfr. Concilium Vaticanum I, Constitutio dogmatica de fide catholica, Dei Filius, cap. 4, De fide et ratione: D.-S. 3020.

[*Latin ed. p. 6*]

The Acts of the Apostolic See – Official Commentary. Successors, and especially the Roman Pontiffs, successors of Blessed Peter, have taught and

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teach, both through pastoral practice and through doctrinal documents, over the course of the centuries. 2. As we are taught by divine revelation, the punishments of sins are consequences of divine sanctity and justice, either to be endured in this world through pain, sorrows, and afflictions of this life, and especially through death, or even through fire and torments, or through purgatorial punishments in the future age. Therefore, the faithful have always understood that the wicked path has many dangers, and that it is harsh, thorny, and harmful to those who walk in it. These punishments are imposed by the just and merciful judgment of God, in order to purify souls and to defend the sanctity of the moral order, and to restore glory to God in His fullness. For every sin, whether small or great, must be punished, either by the penitent man himself, or by God avenging. Cf. *Gen. 3, 16-19*: "And to the woman also he said: I will multiply thy sorrows, and thy conceptions: in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee. And to Adam he said: Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee, that thou shouldst not eat, cursed is the earth in thy work: with labour and toil shalt thou eat thereof all the days of thy life. Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field. In the sweat of thy brow shalt thou eat thy bread, until thou return to the ground, for out of it thou wast taken: for thou art earth, and into earth shalt thou return." Cf. also *Luke 19, 41-44*; *Rom. 2, 9* and *1 Cor. 11, 30*. Cf. *Augustine*, *Enarr. in Ps. LT III 1, 13*: "Every sin, whether small or great, must be punished, either by the penitent man himself, or by God avenging." GCL 39, p. 739; PL 36, 701. Cf. *Thomas*, *2nd Part of the Summa*, Question 87, Article 1: "But since sin is an act contrary to order, it is manifest that whoever sins acts against some order. And therefore, it necessarily follows that he be depressed by that very order. And that depression is a punishment." Cf. *Matthew 25, 41-42*: "Then shall he say to them on his left hand: Depart from me, ye cursed, into the eternal fire, which is prepared for the devil and his angels. For I was hungry, and you gave me no bread." See also *Mark 9, 42-43*; *John 5, 28-29*; *Rom. 2, 9*; *Gal. 6, 6-8*. Cf. *Council of Lyons II*, Session IV, Profession of Faith of Emperor Michael Palaeologus: D.-S. 856-858. Cf. *Council of Florence*, Decree for the Greeks: D.-S. 1304-1306. Cf. *Augustine*, *Enchiridion*, 66, 17: "Many things also seem to be overlooked here and not avenged with any punishment; but their punishments are reserved for the future. For He will come to judge the living and the dead. As, on the contrary, some things are avenged here, and yet, if they are remitted, they will certainly not harm in the future age. Therefore, concerning some temporal punishments, which are imposed on sinners in this life, the Apostle says to those whose sins are forgiven, lest they be reserved for the end: 'If we judge ourselves, we shall not be judged by the Lord; but if we are judged by the Lord, we shall be chastised, that we may

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not be condemned with the world' (1 Cor. 11, 31-32): ed. Scheel, Tubingae 1930, p. 42; PL 40, 263. Cf. *Hermas*, *Shepherd*, Mandate 6, 1, 3: Funk, *Patres Apostolici* 1, p. 487.

[*Latin ed. p. 7*]

Acta of Paul VI, paragraph 7, indicates that the disturbance of the universal order, which God established with ineffable wisdom and infinite charity, and the destruction of immense goods, both with respect to the sinner himself and to the community of men, are involved. It is clear to the minds of all Christians of all times that sin is not only a transgression of divine law, but also, and this is true even if not always directly and openly, a contempt or neglect of the personal friendship between God and man, and a true and never sufficiently appreciated offense to God, indeed, an ungrateful rejection of the love of God offered to us in Christ, since Christ called His disciples friends, not servants.

Therefore, for the complete remission and reparation of sins, which are said to be necessary, it is not only necessary that friendship with God be restored through sincere conversion of mind, and that the offense done to His wisdom and goodness be atoned for, but also that all goods, both personal and social, and those that pertain to the very universal order, which have been diminished or destroyed by sin, be fully restored, either through voluntary reparation, which will not be without penalty, or through the tolerance of penalties by the just and most holy wisdom of God, from which the sanctity and splendor of the glory of God will shine forth throughout the universe. From the existence and severity of penalties, the folly and malice of sin, and its evil consequences, are recognized. It is possible, and indeed frequently the case, that penalties must be endured, or the vestiges of sin must be purified, even after the guilt has already been remitted, as the doctrine of Purgatory clearly shows: for in this place, souls...

[*Latin ed. p. 8*]

The Acts of the Apostolic See – Official Commentary: Those who, "having truly repented in God's charity, have died before having satisfied, by worthy works of penance, for the offenses committed," are purified after death by purgatorial punishments. Likewise, the liturgical prayers themselves indicate this, with which the Christian community, from the most ancient times, has used to be admitted to the sacred assembly, praying "that, since we are justly afflicted for our sins, we may be mercifully delivered for the glory of your name." All men, however, who are pilgrims in this world, commit at least slight and daily sins, so that all are in need of God's mercy, so that they may be freed from the penal consequences of sin.

"Brother Aaron," for you have offended me in the desert of Sin, and you have not sanctified me before the multitude, nor have you wished to sanctify me before them concerning the waters." Cf. 2 Kings 12:13-14: "And

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David said to Nathan: I have sinned against the Lord. And Nathan said to David: The Lord also has forgiven your sin: you shall not die. But because you have blasphemed the enemies of the Lord for this word, your son, who is born to you, shall die." Cf. Innocent IV, Instruction for the Greeks: D.-S. 838. Cf. Council of Trent, Session VI, canon 30: "If anyone shall say that, after the reception of the grace of justification, to any penitent sinner, forgiveness of guilt and the remission of the eternal penalty are so granted that no guilt remains of the temporal penalty, to be satisfied either in this life or in the future in purgatory, before the entrance to the kingdom of heaven can be opened: let him be anathema." D.-S. 1580; cf. also D.-S. 1689, 1693. Cf. Augustine, In Io. en. tr. 124, 5: "A man is compelled to endure (this life), even with forgiven sins; although sin was the first cause by which he came to misery. The punishment is longer than the guilt, lest the guilt should be considered small, if it were ended with it. And by this, either for the demonstration of deserved misery, or for the amendment of a frail life, or for the exercise of necessary patience, the punishment holds the man for a time, and the guilt does not hold him already guilty of eternal condemnation." CCL 36, pp. 683-684; PL 35, 1972-1973. Council of Lyons II, Session IV: D.-S. 856. Cf. Sunday in Sept., Prayer: "We beseech you, O Lord, mercifully hear the prayers of your people: that, since we are justly afflicted for our sins, we may be mercifully delivered for the glory of your name." Cf. Tuesday II after Sunday I in Lent, Prayer for the people: "Forgive, we beseech you, O Lord, the bonds of our sins: and, whatever we owe for them, turn away your wrath." Cf. Third Sunday in Lent, Postcommunion: "From all sins and dangers, we beseech you, O Lord, may you mercifully absolve us: whom you deem worthy to partake of so great a mystery." Cf. James 3:2: "For in many things we all offend. If any man offend not in word, the same is a perfect man. He is able also with a bridle to lead about the whole body." Cf. 1 John 1:8: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." This passage is thus commented on by the Council of Carthage: "It was also decided that what the Apostle John says should be understood in this way: If we say that we have no sin, we deceive ourselves, and the truth is not in us: whoever thinks that this should be understood in such a way, that for the sake of humility it ought to be said that we have sin, not because it is truly so, let him be anathema." D.-S. 228. Cf. Council of Trent, Session VI, Decree on Justification, chapter I: D.-S. 1537.

[*Latin ed. p. 9*]

9. Acts of Pope Paul VI, II, 4. By a secret and benevolent mystery of divine providence, men are joined together by a supernatural bond, whereby the sin of one harms others, just as the holiness of one benefits others. Thus, the faithful assist one another in attaining a supernatural end. The testimony of this communion is manifested in Adam himself, whose sin passed to all men. But the principle, foundation, and exemplar of this supernatural

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bond is Christ Himself, into whose society God has called us.

12 13 5. For Christ, "Him, who knew no sin, he hath made sin for us"; "But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed."

14 15. Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen Gentium*, n. 40: "Indeed, when we offend in many things, we constantly need God's mercy, and we must daily pray: 'And forgive us our debts, as we also forgive our debtors'" (Matthew 6:12): *AAS* 8. 57 (1965) p. 45. Cf. Augustine, *De Baptismo Contra Donatistas*, 1, 28: PL 43, 124. Cf. John 15:5: "I am the vine: you the branches. He that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing." Cf. 1 Corinthians 12:27: "Now you are the body of Christ and members of member." Cf. also 1 Corinthians 1, 9 and 10, 17; Ephesians 1, 20-23 and 4, 4. Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen Gentium*, n. 7: *AAS* 8. 57 (1965) pp. 10-11. Cf. Pius XII, Encyclical Letter *Mystici Corporis*: "But by this communication of the Holy Spirit, it is brought about that... the Church is constituted as a whole and a complement of the Redeemer, and Christ, in regard to all things, is somehow fulfilled in the Church (cf. Thomas, *Commentaria in Epistulam ad Ephesios*, 1, lect. 8). By these words, we touch upon the reason why... the mystical head, which is Christ, and the Church, which on earth bears the person of another Christ, constitute one new man, by whom, in the perpetual work of the saving Cross, heaven and earth are joined: We say Christ is the Head and the Body, Christ the whole": D.-S. 3813; *AAS* 8. 35 (1943) pp. 230-231. Cf. Augustine, *Enarratio in Psalmum XC*, 1: "Our Lord Jesus Christ, as a perfect man, is both head and body: in that man we recognize the head, who was born of the Virgin Mary... This is the head of the Church. The body of this head is the Church, not the one that is here, but also the one throughout the world; not the one that is now, but from Abel to those who will be born until the end, and who will believe in Christ, the whole people of the saints belonging to one citizenship; which citizenship is the body of Christ, of which Christ is the head": COL 39, p. 1266; PL 37, 1159. Cf. 1 Peter 2:21 and 2:22. Cf. Isaiah 53, 4-6 with 1 Peter 2, 21-25; cf. also John 1, 29; Romans 4, 25 and 5, 9ss.; 1 Corinthians 15, 3; 2 Corinthians 5, 21; Galatians 1, 4; Ephesians 1, 7ss.; Hebrews 1, 3, etc.; 1 John 3, 5.

[*Latin ed. p. 10*]

Following the footsteps of Christ, the faithful have always striven to help one another on the path to heavenly union, through prayer, the offering of spiritual goods, and penitential expiation; but the more fervent their charity, the more they imitated the patient Christ, bearing their own cross in expiation for their own sins and those of others, certain that they could assist their brothers and sisters in attaining salvation through the mercy

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of God the Father. This ancient communion is demonstrated in Holy Scripture: "Who now rejoice in my sufferings for you and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the church" (Col 1:24). Clement of Alexandria, in *Quis dives salvetur* 42, recounts how the Apostle John urged a young thief to repent, exclaiming, "I will answer for you to Christ. If it is necessary, I will gladly bear your death myself, as the Lord bore death for us. I will give my soul as a substitute for yours" (GCS Clement 3, p. 190; PG 9, 650). Cyprian, in *De lapsis* 17; 36, writes, "We believe that the merits and works of many martyrs and the just can be efficacious before the Judge, but when the day of judgment arrives, when, after the setting of this age and the world, the people of Christ stand before the tribunal of Christ, He can mercifully forgive the penitent and the one who works, and He can favorably receive whatever the martyrs and priests have requested and done for such." (CSEL S, pp. 249-250 and 263; PL 4, 495 and 508). Jerome, in *Contra Vigilantium* 6, states, "You say in your book that while we live, we can pray for one another; but after we are dead, no one's prayer should be heard for another, especially since the martyrs, imploring vengeance for their blood, have not yet obtained it" (Apoc. 6, 10). "If the apostles and martyrs, still constituted in the body, can pray for others, when they themselves still need to be concerned, how much more so after they have received crowns, victories, and triumphs?" (PL 23, 359). Basil the Great, in *Homilia in martyrem Julittam* 9, says, "Therefore, weep with those who weep. When you see a brother weeping for the repentance of his sins, weep with that man, and sympathize with him. Thus, you will be able to correct your own faults through the faults of others. For he who sheds fervent tears for the sin of his neighbor, while weeping for his brother, heals himself..." (PG 31, 258-259). John Chrysostom, in *In epist, ad Philipp. 1, hom. 3, 3*, says, "Therefore, let us not weep generally for those who die, nor let us rejoice generally in the living; but what? Let us weep for sinners, not only those who are dying, but also those who are living; let us rejoice in the just, not only while they live, but also after they have died" (PG 62, 203). Thomas, in *Summa Theologica* 1-2, q. 87, a. 8, states, "If we speak of the satisfactory penance, which is voluntarily undertaken, it happens that one bears the penalty for another, inasmuch as they are somehow one... If we speak of the penance for sin, which is inflicted, in the sense that it has the nature of punishment, then each one is punished only for his own sin, because the act of sin is something personal. But if we speak of the penance which has the nature of medicine, then it happens that one is punished for the sin of another. It is said that the injuries of bodily things, or even of the body itself, are a kind of medicinal punishment ordered for the salvation of the soul. Therefore, nothing prevents anyone from being punished for

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the sin of another, either by God or by man."

[*Latin ed. p. 11*]

11. The sixth decree of the Council of Trent teaches that the life of each of God's children in Christ, and through Christ, is wonderfully joined with the life of all other Christian brothers in a supernatural unity within the Mystical Body of Christ, as if in one mystical person. This is how the "treasure of the Church" is manifested. This treasure is not like material riches that accumulate over the centuries, but rather an infinite and inexhaustible treasure, which with God includes the expiations and merits of Christ the Lord, offered to deliver all of humanity from sin and to bring it into communion with the Father; it is Christ the Redeemer Himself, in whom are the satisfactions and merits of His redemption. Furthermore, this treasure also includes the truly immense and immeasurable price, and always...

18. Cf. Leo XIII, Encyclical Letter *Mirae caritatis*: "For there is nothing else but the communion of saints... namely, the mutual communication of help, expiation, prayers, and benefits among the faithful, whether in the heavenly homeland, or undergoing the fire of purification, or still pilgrims on earth, coalescing into one city, of which Christ is the head, and charity is the form": *Acta Leonis XIII* 22 (1902), p. 129; Denzinger-Schönmetzer, *Enchiridion*, 3363. Cf. 1 Corinthians 12:12: "For as the body is one and hath many members; and all the members of the body, whereas they are many, yet are one body: So also is Christ." Cf. Pius XII, Encyclical Letter *Mystici Corporis*: "Thus (Christ) lives in the Church, so that the Church itself exists as a kind of other person of Christ. The Doctor of the Gentiles affirms this when, adding nothing else, he calls the Church 'Christ' (cf. 1 Corinthians 12:12), and indeed, the Master Himself, when addressing the Church that was rebuking Him from on high, exclaimed: 'Saul, Saul, why do you persecute me?' (cf. Acts 9:4; 22:7; 26:14). Indeed, if we believe Nyssen, the Apostle more often calls the Church 'Christ' (cf. *De vita Moysis*, PO 44, 385); and it is not unknown to you, venerable Brothers, what Augustine said: 'Christ preaches Christ' (cf. *Sermones* 354, 1; PL 39, 1563): *A.A.S.* 35 (1943), p. 218. Cf. Thomas Aquinas, *Summa Theologica*, 3, q. 48, a. 2 ad 1 and q. 49, a. 1. Cf. Clement VI, Bull of the Jubilee, *Unigenitus Dei Filius*: "The Only Begotten Son of God... has acquired a treasure for the militant Church... which treasure... through the blessed Peter, the keeper of the keys of heaven, and his successors, His vicars on earth, He has entrusted to the faithful to be dispensed for their benefit... To this accumulation of the treasure of the Blessed Virgin Mary and of all the elect, from the first just man to the last, are added merits..." Denzinger-Schönmetzer, *Enchiridion*, 1025, 1026, 1027. Cf. Sixtus IV, Encyclical Letter, *Romani Pontificis*: "...We, to whom the fullness of power has been attributed from on high, desiring to offer help and support to the souls in Purgatory from the treasure of the universal Church, which consists of the merits of Christ and His

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saints..." Denzinger-Schönmetzer, *Enchiridion*, 1406. Cf. Leo X, Decree, *Cum postquam* ad Caietanum de Vio legatum papae: "...to dispense the merits of Jesus Christ and the Saints..." Denzinger-Schönmetzer, *Enchiridion*, 1448; cf. Denzinger-Schönmetzer, *Enchiridion*, 1467 and 2641. Cf. Hebrews 7:23-25; 9:11-28.

[*Latin ed. p. 12*]

Acta Apostolicae Sedis - Official Commentary 12: "Before God, prayers and good works are presented by the Blessed Virgin Mary and all the Saints, who, following the footsteps of Christ the Lord through His grace, have sanctified themselves and have completed the work received from the Father; thus, while working for their own salvation, they also contribute to the salvation of their brothers and sisters in the unity of the Mystical Body. For all who are Christ's, having the Spirit of Christ, are united into one Church and are joined together in Him (cf. Eph. 4, 16). Therefore, the communion of the living with those brothers and sisters who have fallen asleep in peace with Christ is by no means interrupted, but rather, according to the perennial faith of the Church, it is strengthened by the communication of spiritual goods. For since those in heaven are united more intimately with Christ, they more firmly consolidate the entire Church in holiness... and contribute in many ways to its greater edification (cf. 1 Cor. 12, 12-27). For having been received into the homeland and being present with the Lord (cf. 2 Cor. 5, 8), through Him, with Him, and in Him, they do not cease to intercede for us with the Father, offering the merits which they have obtained on earth through one Mediator between God and men, Christ Jesus (cf. 1 Tim. 2, 5), serving the Lord in all things and fulfilling those things which are lacking in the sufferings of Christ in His flesh for the sake of His Body, which is the Church (cf. Col. 1, 24). Therefore, through their fraternal concern, our weakness is greatly helped." Hence, among the faithful, whether they are partaking of the heavenly homeland, or are undergoing purification in Purgatory, or are still pilgrims on earth, there is certainly a perpetual bond of charity and an abundant exchange of all good things, by which, through the expiation of all the sins of the entire Mystical Body, divine justice is appeased; and by the mercy of God, sinners are encouraged to repentance, so that they may be led more quickly to the full enjoyment of the blessings of the family of God. 22 III 6. The Church, from the earliest times aware of these truths, has known and followed various ways to apply the fruits of the Lord's redemption to each of the faithful, and to encourage the faithful to work for the salvation of their brothers and sisters; and thus, the entire body of the Church may be prepared in justice and holiness for the perfect coming of the Kingdom of God, when God will be all in all. The Apostles themselves

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exhorted their disciples to pray for the salvation of..."

[*Latin ed. p. 13*]

13. The Acts of the Popes, VI, 2, 3, mention that prayers were offered for them; a custom which the most ancient Church diligently preserved, especially since penitents invoked the intercession of the entire community, and because the prayers of the deceased, particularly through the offering of the sacrifice of the Eucharist, provided assistance. Even good works, especially those which are difficult due to human frailty, were offered to God for the salvation of sinners from ancient times within the Church. Since the sufferings of the martyrs, endured for the sake of the faith and of God's law, were highly esteemed, penitents often requested their intercession, so that, aided by their merits, they might more quickly receive reconciliation from the bishops.

Prayers:

Cfr. James 5:16: "Pray for one and another, that you may be healed; for the superexalted prayer of the just availeth much."

Cfr. 1 John 5:16: "He that knoweth his brother to sin a sin which is not to death, let him ask: and life shall be given to him who sinneth not to death. There is a sin unto death. For that I say not that any man ask."

Cfr. Clement of Rome, Ad Corinthios 56, 1: "Therefore, let us also pray for those who are in some sin, that moderation and humility may be granted to them, so that they may not resist, but may yield to the divine will. For the mention made of them with mercy before God and the saints will be profitable and perfect for them." (Funk, Patres Apostolici 1, p. 171).

Cfr. The Martyrdom of St. Polycarp 8, 1: "And when he had finished his prayer, in which he made mention of all those who had ever been with him, both the small and the great, the famous and the obscure, of the entire Catholic Church throughout the world..." (Funk, Patres Apostolici 1, p. 321, 323).

Cfr. Sozomenus, Historia Ecclesiastica 7, 16: In public penance, after the liturgical services had been completed, in the church of Rome, the penitents "cast themselves down to the ground with groans and lamentations. Then the bishop, weeping, came to meet them, and likewise prostrated himself on the ground; and the entire multitude of the Church, confessing together, was filled with tears. Afterwards, the bishop rises first, and raises up those who are prostrate; and, after offering prayers as is fitting for those who are doing penance for their sins, he dismisses them." (PG 67, 1462).

Cfr. Cyril of Jerusalem, Catecheses 23 (mystagog. 5), 9; 10: "Then, for the departed holy fathers and bishops, and for all those who have departed life among us (we pray); believing that this is the greatest help for those souls for whom prayer is offered, when the holy and very terrible sacrifice is laid before them."

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Regarding this, confirmed by the example of the crown which is woven for the emperor, so that those banished may receive forgiveness, the same Doctor concludes his discourse, saying: "Likewise, we, when offering prayers to God for the deceased, even if they are sinners, do not weave a crown; but we offer Christ, sacrificed for our sins, imploring the merciful God to have mercy on them and on us." (PG 33, 1115; 1118).

Cfr. Augustine, Confessions 9, 12, 32: PL 32, 777; and 9, 11, 27: PL 32, 775; Sermones 172, 2: PL 38, 936; De cura pro mortuis gerenda 1, 3: PL 40, 593.

Cfr. Clement of Alexandria, Liber Quis dives salvetur 42: "(St. John the Apostle, in the conversion of a young thief) From this, partly by frequent prayers, imploring God, partly by continuing together with the young man in fasts, and finally by various persuasive words, he did not cease, as they say, until he had brought him into the bosom of the firm Church..." (CGS 17, pp. 189-190; PG 9, 651).

Cfr. Tertullian, Ad martyras 1, 6: "And those who, lacking such peace in the Church, used to pray to the martyrs in prison..." (CCL 1, p. 3; PL 1, 695).

Cfr. Cyprian, Epistola 18 (alias: 12), 1: "It seems fitting to our brothers..."

[*Latin ed. p. 14*]

For indeed, good works of the just were held in such esteem that it was affirmed that the penitent was cleansed, purified, and redeemed by the help of the entire Christian people. In all of this, it was not believed that individual faithful, acting only with their own strength, worked for the remission of sins of other brothers; rather, the Church itself, as one body joined to Christ, the head, was believed to satisfy. The Church of the Fathers was entirely persuaded that it performed the work of salvation in communion with and under the authority of the pastors, whom the Holy Spirit appointed as bishops to govern the Church of God. Therefore, the bishops, after carefully considering all things, determined the manner and measure of satisfaction to be given, and even permitted that canonical penances might be fulfilled by others through works, perhaps easier ones, which were conducive to the common good or fostered piety, works which were performed by the penitents themselves, or even by other faithful.

"Let those who have received letters from the martyrs come to the Lord with peace, as the martyrs themselves desired in the letters they wrote to us."

"For just as the entire people are cleansed by certain works, and are washed by the tears of the people, so the person is redeemed from sin and purified within, through the prayers and lamentations of the people. For Christ has given to His Church that all may be redeemed through all, which the Lord Jesus merited by His coming, that through one all may be redeemed."

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"It is not possible for the body to be joyful because of the affliction of one of its members. It is necessary that the whole body sympathize and strive for a remedy. For in one and in the other, there is the Church, and the Church is Christ; therefore, when you turn to the knees of your brothers, you are turning to Christ, and when you pray, you are praying to Christ. Likewise, when they weep over you, Christ suffers, and Christ implores the Father. It is always easily obtained what the son asks."

"For he is the pastor of the Church of God, and with him is the whole body."

"Whoever, therefore, and with fear, and with tears, and with patience, and with good works, shows conversion, both in deed and in habit, after the appointed time of hearing, they will deservedly participate in the communion of prayers, and it may also be determined by the bishop with human kindness concerning them."

"Let it be known to all that if anyone, by the grace of God, shall have been cleansed of his sins, and shall have returned to the bosom of the Church, he shall receive communion, and shall be partaker of the sacred mysteries of Christ, provided that he shall have been cleansed by penance, and shall have shown the fruit of his repentance by works."

"Let it be known to all that if anyone, by the grace of God, shall have been cleansed of his sins, and shall have returned to the bosom of the Church, he shall receive communion, and shall be partaker of the sacred mysteries of Christ, provided that he shall have been cleansed by penance, and shall have shown the fruit of his repentance by works."

"To all the faithful, health and peace from God. We have learned that some of the brothers, after having been separated from the Church by some sin, have returned to the bosom of the Church, and have been cleansed of their sins by penance. Therefore, we decree that they shall receive communion, and shall be partakers of the sacred mysteries of Christ, provided that they shall have shown the fruit of their repentance by works."

[*Latin ed. p. 15*]

Acts of Pope Paul VI, April 15, 7. The persuasion, prevalent within the Church, that the pastors of the flock of Dominic are able, through the application of the merits of Christ and the Saints, to free individual faithful from the guilt of sins, gradually, with the influence of the Holy Spirit, which constantly animates the people of God, introduced the practice of indulgences, through which progress was made in the very doctrine and discipline of the Church, not a change, but a new good brought forth from the root of revelation for the benefit of the faithful and the entire Church. And the practice of indulgences, gradually spread, appeared most prominently in the history of the Church when the Roman Pontiffs, through certain actions conducive to the common good of the Church, decreed that certain

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works should be "counted as sufficient for all penance," and that to the faithful "truly penitent and confessed," and those performing such works, "confidently in the mercy of Almighty God and in the merits and authority of His Apostles," "by the fullness of Apostolic power," they would grant "not only complete and more generous, but indeed the most complete remission of all their sins." For "the Only-Begotten Son of God... acquired a treasure for the militant Church... which treasure... through blessed Peter," was bestowed.

References:

33 Cf. Leo the Great, Epist. 159, 6: PL 54, 1138.

34 Cf. Basil the Great, Epist. 217 (canonical 3), 74: "But if each of those who have been guilty of the aforementioned sins, by doing penance, has been absolved, he to whom it has been entrusted by the goodness of God to bind and to loose, if he is more merciful, considering the magnitude of the penance of the one who has sinned, will not be worthy of condemnation, for the Scriptures teach us that those who do penance with greater effort quickly obtain the mercy of God": PG 32, 803.

35 Cf. Ambrose, De paenitentia 1, 15 (see above, in note 29).

Cf. Vincent of Lerins, Commonitorium primum, 23: PL 50, 667-668.

Cf. Council of Clermont, canon 2: "Whoever, for the sake of devotion alone, and not for the acquisition of honor or money, has gone to liberate the Church of God, the New Jerusalem, let that journey be accounted as sufficient for all penance": Mansi, SS. Conciliorum collectio 20, 816.

Cf. Boniface VIII, Bulla Antiquorum: "Reliable accounts state that great remissions and indulgences of sins were granted to those who came to the honorable basilica of the Prince of the Apostles in the City. Therefore... we, recognizing and accepting all and each of these remissions and indulgences, confirm and approve them by Apostolic authority... Confident in the mercy of Almighty God and in the merits and authority of His Apostles, and with the counsel of our brothers and by the fullness of Apostolic power, to all... who reverently come to those basilicas, truly penitent and confessed... we grant and concede in the present and in every hundredth year to follow, not only complete and more generous, but indeed the most complete remission of all their sins...": D.-S. 868.

[*Latin ed. p. 16*]

The Acts of the Apostolic See – Official Commentary: "The Pope, and his successors, having committed the faithful to the care of their vicars on earth, entrust to them the salutary task of dispensing, for proper and reasonable causes, either wholly or partially, the temporal punishment due for sins, both generally and specifically (as they know to be pleasing to God), to those who are truly repentant and have confessed. To this storehouse of the blessed Virgin Mary and all the elect, it is known that merits are

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added."

8. "This remission of the temporal punishment due for sins, as far as guilt is concerned, already removed, is properly called 'indulgence.' This indulgence has certain things in common with other means or ways of removing the vestiges of sin, but at the same time, it is clearly distinguished from them. For in the indulgence, the Church, exercising its power as minister of the redemption of Christ the Lord, not only prays, but authoritatively grants to the Christian who is properly disposed, the treasure of the satisfaction of Christ and the Saints for the remission of temporal punishment."

37 38. "Clement VI, in the Bull *Unigenitus Dei Filius* concerning the Jubilee: D.-S. 1025, 1026, and 1027. Cf. Leo X, Decree *Cum postquam*: '...we have considered it necessary to make known to you that the Roman Church, which all are bound to follow as a mother, has handed down that the Roman Pontiff, successor to the holder of the keys, and vicar of Jesus Christ on earth, possesses the power of the keys, whereby he can open the kingdom of heaven by removing the impediments in Christ's faithful (namely, guilt and the temporal punishment due for actual sins, guilt through the sacrament of penance, and temporal punishment for actual sins according to divine justice through ecclesiastical indulgences), and that, for reasonable causes, he can grant to these same faithful of Christ, who are members of Christ united by charity, whether they are alive or in Purgatory, indulgences abundantly from the merits of Christ and the Saints; and that, with apostolic authority, he is accustomed to grant indulgences both for the living and for the dead, dispensing the treasure of the merits of Jesus Christ and the Saints, either by granting the indulgence itself in the form of absolution, or by transferring it as a form of suffrage. And therefore, all, both living and dead, who have truly obtained all such indulgences, are freed from that temporal punishment, according to divine justice, due for their actual sins, to the extent that the granted and acquired indulgence is equivalent': D.-S. 1447-1448. Cf. Paul VI, Encyclical *Sacrosancta Portiunculae*: 'The indulgence, which the Church grants to the penitent, is a manifestation of that wonderful communion of saints, which, by the one bond of enough charity of Christ, mystically unites the most Blessed Virgin Mary and the company of the faithful in heaven, those dwelling in Purgatory, and those still on earth. Indeed, the indulgence, which is granted through the Church, lessens or completely removes the penalty by which a man is in some way hindered from attaining closer union with God; therefore, the penitent faithful present finds help in this singular form of ecclesial charity, so that he may put off the old man and put on the new, "And putting on the new, him who is renewed unto knowledge, according to the image of him that created him." (Col 3:10)': A. A. S. 58 (1966), pp.

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683-634."

[*Latin ed. p. 17*]

The purpose which ecclesiastical authority sets for itself in granting indulgences is this: not only to help the faithful to pay the debts of their sins, but also to encourage them to perform works of piety, penance, and charity, especially those which contribute to the growth of faith and the common good. And if the faithful transfer indulgences in suffrage for the dead, they exercise charity in an excellent way, and, while thinking of heavenly things, they arrange their earthly affairs more properly. This doctrine has been defended and declared by the Magisterium of the Church in various documents. Indeed, indulgences are sometimes 39, 40. Cf. Paul VI, cited letter: "To those faithful who strive to attain this 'metanoia,' because after sin they seek that sanctity with which they were first clothed in Christ by baptism, the Church comes to their aid, and, by granting indulgences, supports, as it were with a maternal embrace, the weak and the infirm, her children. Therefore, an indulgence is not an easier way by which we can avoid the necessary penance for sins, but rather it is a support which each faithful person, not unaware of his own weakness with humility, finds in the mystical Body of Christ, which with all its members "strives for their conversion through charity, example, and prayers" (Dogmatic Constitution on the Church, Lumen Gentium, chap. 2, n. 11): A. A. S. 58 (1966) p. 632. Clement VI, Bull of the Jubilee, Unigenitus Dei Filius: D.-S. 1026. Clement VI, Letter, Super quibusdam: D.-S. 1059. Martin V, Bull, Inter cunctas: D.-S. 1266. Sixtus IV, Bull, Salvator noster: D.-S. 1398. Sixtus IV, Encyclical Letter, Romani Pontificis provida: "Desiring to ward off scandals and errors - of this kind..., we have written to prelates through our Briefs, so that they may declare to the faithful of Christ that, through us, a plenary indulgence has been granted for the souls existing in Purgatory, as a form of suffrage, not so that, through the aforementioned indulgence, the faithful themselves would be drawn away from pious and good works, but so that that indulgence would be beneficial for the salvation of souls, just as if devout prayers and pious alms were offered for the salvation of those souls, and were offered... not that we intended, nor do we intend, nor did we wish to imply, that an indulgence is no more beneficial or valuable than alms and prayers, or that alms and prayers are only as beneficial and valuable as an indulgence as a form of suffrage, since we know that prayers and alms and an indulgence as a form of suffrage are very different; but we said that it is 'as if' it is beneficial, that is, 'as if' it is beneficial, that is, in the same way 'as if' prayers and alms are beneficial. And since prayers and alms are beneficial as a form of suffrage for the souls departed, We, to whom the fullness of power has been attributed from on high, desiring to offer help and support to the souls in Purgatory from the universal treasure of the Church, which consists of the merits of Christ and his Saints, have granted

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the aforementioned indulgence..." : D.-S. 1405-1406. Leo X, Bull, Exsurge Domine: D.-S. 1467-1472. Pius VI, Constitution, Auctorem fidei, prop. 40: "The proposition asserting that 'an indulgence, according to its precise notion, is nothing other than the remission of part of that penance which was prescribed by canon law to the sinner'; as if an indulgence, besides the bare remission of the canonical penalty, does not also avail for the remission of the temporal penalty due for actual sins before divine justice: - is false, rash, and contrary to the merits of Christ" 40, 2 - A. A. S.

[*Latin ed. p. 18*]

Abuses had arisen, both because "through indiscreet and superfluous indulgences" the keys of the Church were being contemned and the penitential satisfaction weakened, and also because, due to "wicked gains," the name of indulgences was being blasphemed. However, the Church, correcting and amending these abuses, teaches and commands that the use of indulgences, which is most salutary for the Christian people and has been approved by the authority of the holy Councils, must be maintained within the Church, and it anathematizes those who assert that they are useless, or who deny that the Church has the power to grant them.

Therefore, even today, the Church invites all her children to ponder and consider how much the use of indulgences benefits the life of individuals, and indeed of the entire Christian society. To briefly recall the most important points, this salutary use teaches: "Thy own wickedness shall reprove thee, and thy apostasy shall rebuke thee. Know thou, and see that it is an evil and a bitter thing for thee, to have left the Lord thy God, and that my fear is not with thee, saith the Lord the God of hosts." (Jeremias 2:19). For, when the faithful obtain indulgences, they understand that they cannot, by their own strength, atone for the evil that they have brought upon themselves and upon the entire community through sin, and therefore they are aroused to salutary humility. Furthermore, the use of indulgences teaches how intimately united we are in Christ, 44 [a union] unjustly condemned in article 19 of Luther: D.-S. 2640. Ibid., proposition 41: "Also, it is to be condemned in that which is added, 'that the scholastics, puffed up with their subtleties, have attacked the treasure of the merits of Christ and the Saints, and have substituted a confused and false application for the clear notion of absolution from canonical penance,' as if the treasures of the Church, from which the Pope grants indulgences, were not the merits of Christ and the Saints: - false, rash, injurious to the merits of Christ and the Saints, condemned in article 17 of Luther": D.-S. 2641. Ibid., proposition 42: "Also, it is to be condemned in that which is added, 'that this chimera is more grievously to be condemned because it is intended to be transferred to the dead': - false, rash, offensive to pious ears, injurious to the Roman Pontiffs, and to the practice and sense of the universal Church, leading to error, as was fixed on Peter of Osma, and again condemned in article 22 of

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Luther": D.-S. 2642. Pius XI, Indictio Anni Sancti extra ordinem: "Therefore, we mercifully grant and bestow, in the Lord, the fullest remission of all the penalty which they ought to suffer for their sins, obtained beforehand by the same through the remission and forgiveness of their sins": A. A. S. 25 (1938) p. 8. Pius XII, Indictio universalis Iubilaei: "Therefore, during this year, to all... the faithful, who, having been duly reconciled through the Sacrament of Penance and refreshed by the sacred Synaxis, have visited the Basilicas... and have recited prayers..., we mercifully grant and bestow the fullest remission of all the penalty which they ought to suffer for their sins": A. A. S. 41 (1949) pp. 25S-25Í). Cf. Council of Trent, Decree on Indulgences: D.-S. 962. Cf. ibid. Jer. 2. 19.

[*Latin ed. p. 19*]

19. "Acta Pauli," Pp. VI: "Inter nos coniungamur, et quantum vita supernaturalis uniuscuiusque ad alios conferre potest, ut et ipsi cum Patre facilius et artius possint uniri. Indulgentiarum itaque usus efficaciter ad caritatem inflammat, eamque eximio modo exercet, cum fratribus in Christo dormientibus adiutorium praebetur." 10. "Item, cultus indulgentiarum ad fiduciam et spem plenae reconciliationis cum Deo Patre erigit; quod tamen ita operatur, ut nullius neglegentiae ansam det, studiumque dispositionum ad plenam communionem cum Deo requisitarum nullo modo remittat. Indulgentiae enim, licet gratuita sint beneficia, tamen tum pro vivis tum pro defunctis tantum certis condicionibus impletis conceduntur, cum ad eas assequendas requiratur, hinc ut opera bona praescripta absoluta sint, illinc ut fidelis debitis dispositionibus praeditus sit: scilicet, ut Deum diligat, peccata detestetur, in meritis Christi Domini fiduciam habeat et communionem Sanctorum magnae utilitati sibi esse firmiter credat. Neque omittendum est, indulgentias acquirendo fideles dociliter se submittere legitimis Pastoribus Ecclesiae et praesertim successori Beati Petri, Caeli clavigeri, quippe quos ipse Salvator mandaverit, ut pascerent et regerent Ecclesiam suam. Institutio itaque salutaris indulgentiarum suo modo confert, ut Christo exhibeatur Ecclesia non habens maculam aut rugam, sed sancta et immaculata, supernaturali caritatis vinculo in Christo mirabiliter coniuncta. Cum enim ope indulgentiarum membra Ecclesiae purgantis ad Ecclesiam caelestem citius aggregentur, per easdem indulgentias regnum Christi magis magisque atque celerius instauratur, « Until we all meet into the unity of faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ: »." 45 46

11. "His igitur veritatibus innixa, sancta Mater Ecclesia, dum denuo commendat fidelibus suis indulgentiarum usum, ut populo christiano plurium saeculorum cursu et temporibus etiam nostris gratissimum, sicut experiendo probatur, nihil omnino detrahere intendit de aliis sanctificationis et purgationis rationibus, imprimis de sanctissimo Missae sacrificio et sacramentis, praesertim paenitentiae sacramento, deinde de

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copiosis auxiliis, quae uno nomine sacramentalia vocantur, ac demum de pietatis, paenitentiae et caritatis operibus. His omnibus subsi..." 45 46 "Cfr. Eph. 5, 27. Eph. 4, 13."

[*Latin ed. p. 20*]

Acts of the Apostolic See - Official Commentary

On these days, it is common knowledge that sanctification and purification operate all the more powerfully, the more closely one is united to Christ, the Head, and to the Church, the Body, through charity. The preeminence of charity in the Christian life is also confirmed by indulgences. For indulgences cannot be acquired without sincere contrition and union with God, to which is added the fulfillment of prescribed works. Therefore, the order of charity is preserved, into which is inserted the remission of penalties by dispensation from the treasure of the Church. Exhorting her faithful not to abandon or neglect the holy traditions of the Fathers, but to receive them piously, as a precious treasure of the Catholic family, and to observe them, the Church nevertheless allows each one, in the holy and just liberty of the sons of God, to make use of these aids to purification and sanctification; but she constantly reminds them of what must be considered paramount for attaining salvation, namely, those things that are necessary or are better and more efficacious. In order that the use of indulgences may prove to be of greater dignity and value, the Holy Mother Church has deemed it fitting to introduce some innovations in their discipline, and has decreed to establish new norms.

47 V 12. The following norms introduce appropriate changes in the discipline concerning indulgences, also taking into account the opinions of Episcopal Conferences. The prescriptions of the Code of Canon Law and the Decrees of the Holy See concerning indulgences, insofar as they are in agreement with the new norms, remain in force. In establishing these norms, three things were particularly considered: that a new measure be established for partial indulgences, that a suitable reduction be introduced in plenary indulgences, and that those pertaining to real and local indulgences, as they are called, be simplified and arranged in a more dignified manner. With regard to partial indulgences, the old determination of days and years having been set aside, a new norm or measure has been established, according to which the very person who completes the work to which the indulgence is attached is considered. Moreover, when a Christian faithful performs an action—besides the merit that the action itself x 47 Cf. Thomas, In 4 Sent. dist. 20, q. 1, a. 3, q.la 2, ad 2 (S. Th. Suppl. q. 25, a. 2, ad 2): "... although such indulgences are very effective for the remission of punishment, other works of satisfaction are more meritorious with respect to the essential reward; which is infinitely better than the remission

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of temporal punishment."

[*Latin ed. p. 21*]

Acta Pauli PP. VI, 21: "A principal fruit [of the reforms] is that, moreover, temporal punishment can be remitted, and indeed, the greater the charity of the one acting and the excellence of the work, the greater the remission of punishment. It has been decided that this very remission of punishment, which the Christian faithful obtains through their actions, should be considered as a measure of the remission of punishment liberally added by the ecclesiastical authority through a partial indulgence. As for plenary indulgences, it has seemed fitting to proportionately reduce their number, so that the Christian faithful may properly appreciate the plenary indulgence and may be able to acquire it, with the necessary dispositions. For it often happens that what is offered frequently is not sufficiently attended to; what is offered more abundantly is undervalued; while many Christian faithful require a suitable period of time to adequately prepare themselves to obtain a plenary indulgence. As for real and local indulgences, not only has their number been greatly reduced, but the very name has been removed, so that it may be more clearly understood that indulgences are granted to the actions of the Christian faithful, and not to things or places, which are merely opportunities for acquiring indulgences. Indeed, members of pious associations can obtain their own indulgences by fulfilling prescribed works, and the use of indulgences is not required.

NORMS:

N. 1. An indulgence is a remission before God of the temporal punishment due for sins, whose guilt has already been forgiven, which is granted to the Christian faithful, who are properly disposed, and who fulfill certain and defined conditions, through the Church, which, as the minister of redemption, authoritatively dispenses and applies the treasure of the satisfaction of Christ and the Saints.

N. 2. An indulgence is partial or plenary, depending on whether it remits, in part or in whole, the temporal punishment due for sins.

N. 3. Indulgences, whether partial or plenary, can always be applied to the benefit of the deceased, as a form of suffrage.

N. 4. In the future, a partial indulgence will be indicated only by the words "partial indulgence," without any indication of days or years.

N. 5. To the Christian faithful who, at least with a contrite heart, perform a work granted a partial indulgence, the Church grants a remission of temporal punishment, equal to that which he himself already receives through his action."

[*Latin ed. p. 22*]

Acta Apostolicae Sedis - Official Commentary 22 No. 6. A plenary indulgence can be acquired only once a day, except as prescribed in No. 18

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for those "in articulo mortis" [at the point of death]. A partial indulgence, however, can be acquired more than once a day, unless otherwise expressly stated.

No. 7. To obtain a plenary indulgence, it is required that the work of devotion be performed, and that three conditions be upon fulfilled: sacramental confession, reception of Holy Communion, and prayer according to the intention of the Supreme Pontiff. It is also required that all attachment to even venial sins be excluded. If this disposition is lacking, or if the aforementioned conditions are not fulfilled, except as prescribed in No. 11 for "those impeded," the indulgence will be only partial.

No. 8. The three conditions can be fulfilled on several days before or after the performance of the prescribed work; however, it is fitting that Holy Communion and prayer according to the intention of the Supreme Pontiff be performed on the very day on which the work is instituted.

No. 9. Several plenary indulgences can be obtained through a single sacramental confession; however, a single reception of Holy Communion and a single prayer according to the intention of the Supreme Pontiff obtain only one plenary indulgence.

No. 10. The condition of praying according to the intention of the Supreme Pontiff is fully fulfilled if the Our Father and the Hail Mary are recited in His intention; however, each faithful person is given the faculty of reciting any other prayer, according to his or her piety and devotion towards the Roman Pontiff.

No. 11. With the authority granted to confessors by canon 935 of the Code of Canon Law, the local Ordinary can grant to the faithful, within the limits of his authority, in places where it is impossible or very difficult to access confession or Holy Communion, that they may obtain a plenary indulgence without actual confession and Holy Communion, provided that they are contrite of heart and intend to approach these sacraments as soon as they are able.

No. 12. The division of indulgences into personal, real, and local is no longer used, so that it may be more clearly understood that the actions of the Christian faithful are enriched by indulgences, even though they are sometimes associated with a thing or a place.

[*Latin ed. p. 23*]

Acta Pauli PP. VI, 23, N. 13. The *Enchiridion Indulgentiarum* shall be revised so that only the most important prayers and the most important works of piety, charity, and penance are enriched with indulgences. N. 14. The lists and summaries of indulgences for Orders, religious Congregations, Societies living in common without vows, secular Institutes, and also for pious associations of the faithful, shall be revised as soon as possible, so that a plenary indulgence can be obtained only on specific days

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established by the Holy See, upon the proposal of the highest Superior, or, if it concerns pious associations, by the local Ordinary. N. 15. In all churches, public chapels, or – by those who legitimately use them – semi-public chapels, a plenary indulgence can be obtained, which can only be applied to the deceased, on the 2nd of November. In parish churches, a plenary indulgence can also be obtained twice a year: on the feast of the patron saint, and on August 2nd, on which day the "Porziuncola" indulgence occurs, or on another more suitable day determined by the Ordinary. All the aforementioned indulgences can be obtained either on the days specified above, or, with the consent of the Ordinary, on the preceding or following Sunday. Other indulgences attached to churches or chapels shall be revised as soon as possible. N. 16. The work prescribed for obtaining a plenary indulgence attached to a church or chapel is the pious visit to that place, in which the Our Father and the Creed are recited. N. 17. A Christian who uses, with a pious intention, an object of piety (crucifix, cross, rosary, scapular, medal) that has been properly blessed by any priest, obtains a partial indulgence. If, however, the object of piety has been blessed by the Supreme Pontiff or by any Bishop, the Christian, using the same object with a pious intention, can also obtain a plenary indulgence on the feast of the Holy Apostles Peter and Paul, provided that, in any legitimate formula, a profession of faith is added. N. 18. The pious Mother Church, if there is no priest available to administer the sacraments and the apostolic blessing with the plenary indulgence attached, as mentioned in can. 468, § 2 of the Code of Canon Law, benignly grants the same [Christian], if properly disposed, this indulgence.

[*Latin ed. p. 24*]

24 Acta Apostolicae Sedis - Official Commentary: concerning the acquisition of a plenary indulgence at the hour of death, provided that the individual habitually recited certain prayers during their life. For the acquisition of this plenary indulgence, the devout use of a crucifix or cross is commendably employed. The Christian faithful can obtain the same plenary indulgence at the hour of death, even if they have already acquired another plenary indulgence on the same day. N. 19. The norms concerning plenary indulgences, especially those mentioned in N. 6, also apply to plenary indulgences which are commonly referred to as "jubilees." N. 20. The pious Mother Church, deeply concerned for the departed faithful, has decreed that, notwithstanding any privilege previously established in this matter, she will most generously offer suffrage for these departed through every Mass sacrifice. * * * The new norms, pertaining to the acquisition of indulgences, will take effect three months after the date on which this Constitution is published in the Acta Apostolicae Sedis. Indulgences attached to acts of piety, which are not mentioned above, will cease to be valid three months after the date on which this Constitution is published in the Acta

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Apostolicae Sedis. The recognitions, concerning which are mentioned in N. 14 and N. 15, must be presented to the Sacred Apostolic Penitentiary within one year; after two years from the date of this Constitution, indulgences which have not been confirmed will lose all validity. We desire that these our statutes and prescriptions be now and forever firm and efficacious, without prejudice to any Constitutions and Ordinances promulgated by Our Predecessors, and to other prescriptions, even those worthy of special mention and derogation. Given at Rome, at St. Peter's, on the first day of January, in the octave of the Nativity of Our Lord Jesus Christ, in the year 1967, in the fourth year of Our Pontificate. PAULUS PP. VI.

[*Latin ed. p. 25*]

Acta Pauli PP. VI, 25, LITTERAE APOSTOLICAE, MOTU PROPRIO, datae. Consilium de Laicis et Pontificia Commissio Studiosorum a "Iustitia et Pace" appellata, constituuntur.

PAULUS PP. VI. Cum semper oporteat, ut Catholica Christi Ecclesia, praeterquam ut seipsam intus renovet, etiam suam externam conformationem ad ea, in quibus vivit, tempora accommodet, in animo habet, ex rerum usu, quem cursu saeculorum consecuta est, suas cum mundi hominibus rationes plus plusque in dies perficere, ad quorum salutem a divino Redemptore condita est. Ex Concilii Vaticani II monitis, omnes christifideles, pro sua quisque parte, eo quod ad populum Dei pertineant, necesse est, ut munus hoc salutis sustineant. Idem vero Concilium, quod in multis actis suis singularem locum, quem laici in populo Dei obtinent, illustravit, et quod ex hoc plane videtur unam e suis notis propriis accepisse, ut exponeret quam actionem laici in Ecclesia susciperent, peculiare fecit Decretum, quo Consilium quoddam constitui praecipiebatur in servitium et impulsum apostolatus laicorum.

Eodem autem tempore, Concilium, quoniam colloquium cum huius aetatis hominibus serere quaerebat, considerationem suam in praecipuas quasdam appetitiones et studia hominum horum dierum intendit (cuius generis sunt quaestiones quae ad civitatum progressiones explicandas attinent, ad iustitiam promovendam inter nationes, ad pacem inter populos fovendam) et votis expetivit, ut ab Apostolica Sede Consilium quoddam statueretur, quod catholicorum communitatem excitaret, ad eiusmodi quaestiones investigandas.

Concilio Oecumenico concluso, hinc Coetus quidam post-conciliaris, ex Nostro praescripto, exquisivit qua meliore ratione ad effectum adducerentur statuta Concilii quoad n. 26 Decr. Apostolicam actuositatem. Hinc, Nobis item praecipientibus, peculiaris quidam Coetus cogitatione.

1. Cfr. Const. Gaudium et spes, n. 43.

2. Cfr. Const. Lumen gentium, nn. 17 et 31.

3. Decr. Apostolicam actuositatem, n. 26.

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4. Cfr. Const. Gaudium et spes, n. 90.

[*Latin ed. p. 26*]

The Acta Apostolicae Sedis - Official Commentary, volume 26, concerns the establishment of a Council, which was desired in paragraph 90 of the Constitution *Gaudium et Spes*. On the seventh day of the month of July of the preceding year, We established a temporary Group, to which We entrusted this task, so that, considering the investigations carried out by the two Groups mentioned above, it might effectively implement what the Council had decided and desired. Because the work on these two matters was undertaken jointly, it became clear what aspects of the issues were different, and what aspects were common; thus, it seemed appropriate to establish two separate Councils, of which, however, the overall direction would be unified: namely, the Council for the Laity, and the Pontifical Commission for Justice and Peace.

I. - First, let us examine what are the proper functions of the Council for the Laity. Since, above all, it is intended to promote and support the apostolate of the laity, it must therefore:

1) Promote, or establish and coordinate, the apostolate of the laity in various nations; increasingly integrate it into the general apostolate of the Church; connect it with the apostolate of each nation; strive, through its actions, to bring together and foster dialogue, either between the sacred Hierarchy and the laity, or between various associations of the laity, in accordance with the sentiments expressed in the final pages of the Encyclical Letters *Ecclesiam Suam*; convene gatherings of people from various nations to discuss the apostolate of the laity; ensure that ecclesiastical laws concerning the laity are faithfully observed;

2) Assist the Hierarchy and the laity in their apostolic endeavors through its advice;

3) Dedicate itself to studies, so that the doctrine concerning matters pertaining to the laity may become increasingly clear; diligently investigate questions that arise in the course of carrying out the apostolate; inquire into the relationships that exist between associations of the laity and the pastoral ministry. These studies, if possible, will be published in print;

4) Not only disseminate and receive information about the apostolate of the laity, but also establish a center where written materials on this subject can be found.

[*Latin ed. p. 27*]

The Acts of Pope Paul VI, number 27, are appended. From these, one may discern the ways and reasons by which the minds of the laity may be suitably prepared, so that they may contribute greatly to the work of the Church of Christ.

II. Next, concerning the Pontifical Commission of Scholars, called "Jus-

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tice and Peace." This Commission proposes to stir up the entire people of God to fully acquire an awareness of the duty demanded of them in these times; so that, on the one hand, the progress of the poorer peoples may be promoted and social justice fostered among nations, and, on the other hand, assistance may be provided to less developed nations, so that these may, with their own efforts, attend to their own advancement. The aims of this Pontifical Commission will be:

1) To collect and summarize the best scientific investigations and doctrinal aids, pertaining either to any kind of advancement, specifically in the fields of education and intellectual culture, economics and social matters, and others of the same kind; or to peace itself, in all those matters which promote progress;

2) To strive to investigate more deeply, with regard to doctrine, pastoral ministry, and apostolic action, the general questions which are proposed for the sake of progress and peace;

3) To ensure that this doctrine and the collection of such information are brought to the knowledge of all institutions of the Church, to whom it pertains;

4) To establish connections between all institutions, with this aim, that a suitable union of forces may be fostered, that stronger efforts may be supported, and also that care may be taken that, for the same purpose, various undertakings and works do not compete with the expenditure of resources.

III. The organization of these two Councils will be as follows:

1) The President will be common to the Council of the Laity and the Pontifical Commission of Scholars called "Justice and Peace," chosen from among the Cardinals of the Holy Roman Church.

2) Also, a Pro-President, raised to the episcopal dignity, will be common to both Councils.

3) A Secretary proper to each Council, the Council of the Laity and the Pontifical Commission of Scholars called "Justice and Peace," will be assigned.

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis - Official Commentary

4) Two Sub-Secretaries will assist the Council for the Laity in its work.

5) Each Council shall consist of members and advisors, selected appropriately, whose names will be reported to the Apostolic See.

6) All offices (that is, the office of the President, Vice-President, Secretary, and Sub-Secretary) will cease after a five-year term. However, it will be the duty of the Apostolic See, after the expiration of the five-year term, to assign these offices to the same individuals who held them previously.

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7) The Council for the Laity and the Pontifical Commission for Justice and Peace are established for a period of five years. For the exercise of their functions and the experience gained may suggest appropriate changes for their purposes and stable organization.

8) The seat of both Councils will be in Rome.

9) We likewise decree that, from this day forward, the suspension of the law concerning the Ecumenical Council's Decree, which began with Apostolic activity, shall cease. However, it will be the duty of the Bishops and Episcopal Conferences to implement the Decree itself in their dioceses and nations. From these two Councils, which We have established with a willing and certain hope, We are confident that the lay people of God, to whom We have testified with this public arrangement of Our new esteem and benevolence, will henceforth feel more closely connected to the activity and diligence of the Apostolic See, and therefore, will contribute daily with their efforts, strength, and enthusiasm to the future of the Holy Church. Furthermore, all that has been decreed by Us in these Letters, issued by Our own initiative, We command to be firm and valid, notwithstanding any contrary provisions.

Given in Rome, at St. Peter's, on the sixth day of the month of January, in the Epiphany of Our Lord Jesus Christ, in the year 1967, in the fourth year of Our Pontificate.

PAULUS PP. VI.

[*Latin ed. p. 29*]

Acts of Pope Paul VI, VI, 29. LETTER TO His Eminence, Most Reverend Bernard John, Cardinal Alfrink, Archbishop of Ultraiectensem, to the Most Reverend Bishops, the Clergy of both Orders, and all Catholic Christians of Holland, concerning the examination of the decrees of the Ecumenical Synod, by pastoral assembly.

PAUL, POPE.

Reverend Brothers and Beloved Sons! We know how attentively the Catholics of Holland have followed the Second Vatican Council, how they have accompanied its work with their prayers, and with what joy and gratitude they have received the conciliar documents. In a few days, they will, at the invitation and under the guidance of their bishops, assemble for a deeper study of the deliberations of the Council, that they may penetrate its spirit and find ways for its proper application in their spiritual and religious life, and in their apostolic works, so that there may be greater unity, vitality, and fruitfulness.

This is a demanding and delicate undertaking, something entirely new

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and unique, and therefore it must be guided with wise prudence and responsible vigilance, so that all may proceed to the true well-being of the people of God, within the institutional framework of the Church, and with due regard for its divine hierarchical constitution.

The Catholics of Holland are invited to a spiritual reflection, a contemplation directed towards – for that is what they have in mind – an inner strengthening of the Church's structure in their land. Furthermore, according to the Dogmatic Constitution on the Church, n. 37, "according to their knowledge, competence, and authority... they may express their opinion on what concerns the well-being of the Church," they may reveal their desires, and present their proposals to the rightful pastors, the Bishops: to those "whom the Holy Spirit has appointed to govern the Church of God," it belongs to assess all things and to make the appropriate decisions.

The knowledge of the authentic teaching of the Second Vatican Council will help to foster faith, hope, and love throughout the community of the Church of Holland, in accordance with...

[*Latin ed. p. 30*]

Acts of the Apostolic See - Official Commentary 30: The truth of the Word of God and fidelity to the Church, our Mother and Teacher. For, as Our Predecessor, John XXIII, said, the aim of the Council was "to preserve and proclaim the heritage of Christian doctrine in a more effective form," and, as We Ourselves said in the Address of October 28, 1965, to make the Church "more suited to fulfill its salvific mission in the changed circumstances of human society." We trust that sincere obedience to the Teaching Authority, love, and devotion to the Church will guide your work. May the proper sense of the Church ("sensus Ecclesiae") be their guide. This sense enables us to distinguish the good from what is less good or harmful, and, with its humility, obedience, and magnanimity, protects us from every deviation. We wish you success in understanding the great mystery that the Church is: as Christ willed it, built upon Peter as the foundation and guarantee of faith and communion, and with the Bishops, successors of the Apostles, as shepherds, until the end of time. We hope that from the deliberations you are about to undertake, there will emerge a clear and unwavering profession of this faith, which removes all doubt about its honest formulation; which confirms in the minds of the Clergy and the Faithful the full and willing assent to the doctrine already authoritatively presented by the Teaching Authority of the Church; which restrains certain immature and erroneous opinions that, as is well known, have recently obscured the purity of the faith in some respects, and have disturbed the steadfastness and balance of many Catholic believers. May the fruit of your deliberations be a firm formation of conscience, manifested in an inner and spontaneous attachment to the Church, and in a childlike, active, and joyful obedience. We hope for from you unremitting and generous work for the

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cause of Christ and an authentic witness to his Church. And We would so gladly desire, Venerable Brothers, that you and all the Priests, Religious, and Faithful of the Church of Saint Willibrord, on this occasion as well, be convinced of the esteem, goodwill, and love that We, from the Church of Rome, have always and...

[*Latin ed. p. 31*]

Acts of Pope Paul VI, VI, 31, now more than ever, we feel for you. "Grace and peace be with you in abundance," we repeat to you with the voice of Saint Peter. Our compassion compels us to be close to you in our daily prayers. We pray to God, the Father of lights, to grant you special assistance. And the most holy Virgin, to whose throne we confidently resort in this important hour, may she obtain for the Church in the Netherlands abundant heavenly assistance. As a pledge of heavenly gifts, We wholeheartedly grant to you, beloved Son and Venerable Brothers, and to the flock entrusted to your diligent care, a special Apostolic Blessing. Given at Rome, near Saint Peter, on the 23rd of November of the year of Our Lord 1966. PAULUS P. P. VI. ADDRESSES. To those who attended the third meeting held by the Directors of the Pontifical Council for Assistance to Latin America. * Your Eminence, Venerable Brother, beloved sons, The concern, not devoid of anxiety, with which we constantly examine the horizon of the Church in Latin America, today experiences a moment of relief. It is the gift that your presence brings us, with the confirmation that it brings to our hopes, reviving them until they are transformed into certainties regarding the religious future of this great continent. The General Council of the Pontifical Commission for Latin America gathers before us a multitude of artisans of the Catholic renewal of so much of the western hemisphere. We greet first of all with paternal affection the venerable President and the Members of our Commission for Latin America; we greet the new Presidency of the Episcopal Council of Latin America, and in particular its President, whose commitment to leading this important organization alleviates the bitterness caused by the tragic death of his predecessor. * On the 30th day of the month of November, in the year 1966.

[*Latin ed. p. 32*]

32 Acta Apostolicae Sedis - Commentarium Officiale. Nos sumus laeti etiam ad eos alios Nostros Fratres in Episcopatu, ex America Septentrionali et Europa, qui, pro beneficio Americae Latinae, promovent collaborationem apostolicam, quae – propter opera quae sunt facta et quae animo sunt concepτα – non habet facile parallelum in tota historia Ecclesiae. Ad eos, cum gaudio, videmus hic adiunctos – sicut in campo collaborationis quae modo est laudata – Repraesentantes Ordinum et Congregationum religiosarum masculinarum et feminatarum, et unum gregem virorum ecclesiasticorum et laicorum, qui operam praebent praeciosam ad pro-

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gressionem activitatis organismorum episcopalium, quae sunt occupata ad auxilium Ecclesiae in America Latina. Nostrum gaudium non debet quaerere justificationem longe: illud est in ipso themate quod vos congregati estis ad studendum, hic, sub tegmine Patris communis, et quod significat novum gradum ad perfectionem, et ideo ad maiorem efficaciam effortis apostolicorum, qui sunt suscepti. Est characteristica fundamentalis motus a vobis promotus pro beneficio Ecclesiae in America Latina, quod, superata diu phase auxiliorum sporadicorum et occasionalium, proponit collaborationem semper plus organicam. Anno praeterito, vos examinasti aspectum fundamentalem illius, quod est exigentiæ categoricæ: planificationem et coordinationem virtutum, quae sunt offertae a generositate multorum Episcopatorum, pro renovatione religiosa Americae Latinae. In hac tertia Sessione, vos tractasti alium thematum, qui currit parallelo ad praecedentem: planificationem et coordinationem auxiliorum oeconomicorum. Hoc etiam est exigentiæ peremptoriæ, quae est mandata, tam a cumulo immensum necessitatum, quam a debito, ut optimum fructum trahatur ex contributione, quae non sine sacrificio venit a fidelibus de aliis terris. Est, enim, periculum quod, ob pressionem tanti numerus necessitatum, obscurae manent illae prioritates obiectivae, quae debent esse satisfactae secundum lineam preferentialem. Hic, igitur, occurunt studium coniunctum, intellectus et collaboratio, quibus in his diebus dedistis considerationem vestram, et illa solutio organisationis, quae unirá harmonicamente in uno intento eos qui necessitatem auxiliorum habent, et eos qui sentiant debitum suum ad ea praebere.

[*Latin ed. p. 33*]

33. The Acts of Pope Paul VI. We are pleased, in spirit, with the manner in which those among you who have the good fortune to be able to be generous, wish to distinguish their offering: the recognition of the dignity and the respect for the freedom of the one who receives, the lively awareness of a solidarity which has been recalled by the Council, and finally, the idea of the subsidiary function of assistance, which must intervene not as a closed contribution, but as a contribution directed towards the development of the intrinsic forces of the Church in Latin America; for upon these, indeed, it will one day have to rely, not only for itself, but also to respond to that apostolic vocation which Divine Providence clearly assigns to it for the future of the Gospel in the world. We are pleased to know that in your plans, collaboration must not take upon itself solely between the Latin American Episcopate and organizations in other countries ready to offer it support; rather, it must bind these very organizations together through mutual aid, enabling them to collect funds, to the greatest extent possible. In essence, it is a matter of making a wider appeal to all the laity, within the framework of the exhortations addressed to them by the Council in the Apostolicam Actuositatem Decree: "...Let them be concerned about the needs of the peo-

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ple of God throughout the world. First of all, let them offer their missionary work, providing material assistance or even personnel. For it is the duty and honor of Christians to return to God a portion of the goods which they receive from Him." Let the word of the Lord resonate in the conscience of the faithful: "And the king answering shall say to them: Amen I say to you, as long as you did it to one of these my least brethren, you did to me." The Lord spoke of the works of corporal mercy, but His teaching is, all the more, valid for the works of spiritual mercy, which constitute the primary, albeit not exclusive, goal of your apostolic program. Renew the call of Christ and tell your faithful that His Vicar on earth, under the weight of the tremendous responsibility for all the people of God, regards as directed to Himself whatever is done to the smallest of his brethren.

1 2 5. For your part, today, after the deliberations taken jointly, you can better than before assure your faithful that their contribution – not infrequently the widow's mite – will be put to good use in...

[*Latin ed. p. 34*]

34 Acta Apostolicae Sedis - A concise official commentary, so that it may yield, like the seed of the Gospel, a hundredfold for one. Is this an exaggerated prospect? No, because the economic value of their assistance translates into a spiritual value, namely, that of providing the ministers of God with the means to strengthen their work, almost multiplying the very Apostles. None of the economic necessities that impede or restrict the mission of the Church in Latin America are without an echo in Our supreme pastoral responsibility; but allow Me to mention one of them in particular. In these years, we have seen legions of young priests depart, filled with zeal, for Latin America; to a multitude of them, only a few months ago, We Ourselves conferred the Sacred Order. But this sweet memory is clouded in Our heart: what a disgrace it would be if their eagerness to conquer were miserably stifled by a lack of material means; worse, if their precious lives were to be prematurely worn out by the scarcity of the very means of sustenance! And you know that, in more than one case, this is a lamentable reality. Therefore, Our approval is very lively, and Our gratitude is profound for much that you, with your faithful, have already generously done, so that the zeal of the Apostles – of those whom the Lord has raised up in Latin America, and of those whom His Providence sends to their aid from other countries – may operate with all its effectiveness, for the divine glory and for the salvation of souls. May Our Apostolic Blessing serve as a seal of Our sentiments and as a support to your work.

To the National Directors of Works concerning ecclesiastical vocations, who attended the first meeting held in Rome, under the auspices of the Sacred Congregation for Seminaries and Universities.

* Venerable Brothers and beloved sons! We are delighted to greet you today, who have come from various parts of Europe to this venerable city

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to attend the first meeting of the National Directors of Works concerning ecclesiastical vocations.

* December 3, 1966.

[*Latin ed. p. 35*]

Act of Pope Paul VI, VI, 35. We see before us men gathered together, distinguished by their knowledge, prudence, and authority, whose diligent care is devoted to the most excellent and most beloved portion of the Lord's flock. Furthermore, the reason that brought you to Rome brings added joy to our heart. Indeed, you have convened, under the auspices of the Sacred Congregation for Seminaries and Universities, to, with fraternal zeal and guided by the light of the Second Vatican Ecumenical Council, dedicate yourselves to those matters pertaining to the ordering of common pastoral action in Europe and to promoting the growth of ecclesiastical vocations. And in this manner of acting, you strive to follow the most wise norm established by the same Ecumenical Council: "It is necessary that the work of fostering vocations transcend the boundaries of individual dioceses, nations, religious families, and rites, and, looking to the needs of the universal Church, it should offer help, especially in those regions where laborers are urgently needed for the Lord's vineyard." It must certainly be admitted that, of all the works and undertakings that our age demands to achieve the desired renewal of the Church, the work of sacred vocations, to which you are dedicated, claims a certain primacy. Indeed, it is scarcely possible to conceive of an effective, stable, and properly ordered pastoral action that does not devote its principal care to the training of future priests. And since we are addressing men who are distinguished by their outstanding experience in this sacred apostolate, it is unnecessary for us to remind you of the immense mass of questions and difficulties that are presented to you today, while so many regions, alas, suffer greatly from a scarcity of priests, and with great sorrow we are compelled to repeat the words of our Lord Jesus Christ: "Then he saith to his disciples, The harvest indeed is great, but the labourers are few." Nevertheless, we wish to assure you that we place great hope in your united efforts, which we gladly commend, approve, and for whose successful outcome we implore abundant heavenly assistance through our prayers. Nor is it our intention to address here the grave and complex issues that pertain to the proper formation of candidates for the priesthood. On this matter, documents of the greatest importance have been issued on several occasions by this Apostolic See, and even the Second Vatican Ecumenical Council itself, in the Decree on the Formation of Priests, *Optatam totius*, n. 2: A. A. S. 58 (1966) p. 715. Luke 10:2.

[*Latin ed. p. 36*]

The Acts of the Apostolic See – Official Commentary, has presented thirty-six norms full of wisdom, which will certainly be a valuable aid

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to you in properly and fruitfully fulfilling your mission. Therefore, it is sufficient for us now to touch upon only a few things that concern the psychology of young people who are called by a divine impulse to undertake sacred duties. As you know, this divine vocation depends entirely on the mysterious plan of God, according to the words of the Divine Redeemer: "You have not chosen me, but I have chosen you." However, God requires that a man, with free will, consent to His invitation; that is to say, the divine vocation demands that a man listen. Therefore, it is necessary to provide that the minds of the faithful, especially young people, receive suitable support, through which they may hear the divine word, and respond to the Lord who invites them, as young Samuel did: "And the Lord came, and stood, and he called, as he had called the other times, Samuel, Samuel. And Samuel said."

Among these supports, through which the minds of young people are prepared to hear the word of God, a prominent place is given to that opportunity which is granted to them to cultivate inner silence. Indeed, the minds of children and young people are flooded by a vast multitude of external distractions, through sight and hearing, which are often empty and frivolous, and sometimes even harmful and destructive, so that they are completely prevented from grasping and contemplating the reason for perfect living, and its excellence and beauty. In this regard, a wise education will greatly contribute to preserving certain moments of silence and reflection, especially those in which a careful examination of conscience takes place, or in which heartfelt thanks are given to God after the Holy Sacrifice, or in which one is called to contemplate eternal things. In these circumstances, the minds of young people, united with God through sacred prayers, speak with Him as children; then God Himself gradually reveals His mysterious plans and expectations to them; and at the same time, He provides that the young people may more easily understand whether they have been called to the priesthood, or what mission has been entrusted to them by God.

Furthermore, another support is also considered of no small importance and value: namely, that the students should frequently engage with the words of God, which are contained in the Holy Scriptures. This can certainly be achieved in the best way if it is done according to the norms of "active" instruction, which have become prevalent in our time, requiring the cooperation of teachers and students: that is to say, that the young people themselves should read certain passages from the Gospel, and discuss them, so that they may perceive their august and sacred power.

[*Latin ed. p. 37*]

Acts of Pope Paul VI, section 37: It is most efficacious to inquire into the words of Christ, and into the life and deeds of the Divine Savior, with one's own virtue and diligence. As is well known, it is of great benefit

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to the formation of young minds to fully know what place and authority Christ holds in their hearts: we speak of Christ, as it is drawn and known from the very fountains of the Gospels. For this reason, it is clearly understood what concern the Church has for this matter, when the Decree of the Second Vatican Ecumenical Council, beginning with the words "Optatam totius" concerning the priesthood, states: "They should be taught to seek Christ through faithful meditation on the word of God, and through active participation in the sacred mysteries of the Church." Moreover, in the minds of young people who have this custom of Jesus Christ, which proceeds not only from the study of books, but especially from intimate communion with Him and hidden piety, an imprint is made that can never be erased. Another path is also evident for young people to perceive the voice of the word of God, if indeed they come to know the active life of the Church through experience. Therefore, it should be very much at heart for all those who are engaged in ecclesiastical vocations to bring to the attention of young people either the needs of evangelical workers, or the distress of the poor, or the conditions of some Christian community that excels others by the example of religious life, and even the sacred shrines where young people are strengthened in the hope of the Church. These young people should also undertake some of the sacred duties of the apostolate, so that they may know what their strength is capable of accomplishing in such works; and in a particular way, from a young age, they should become accustomed to actively participating in liturgical rites, since nothing more moves the hearts to piety than the familiarity with the sacred mysteries, the power of which causes the youthful age to be thoroughly imbued with a certain sacred fervor and inflamed with the desire to follow the footsteps of Christ the Lord. Finally, in order that the ecclesiastical vocation may happily blossom in the end, it is absolutely necessary that young people be given the opportunity to approach and hear the very masters of the divine word, that is, a certain priest, who, being worthy of respect for his conduct and maturity of judgment, may know the secrets of their hearts and receive them paternally, and be present to them as a teacher, guide, and friend. It often happens that the vocation to embrace the priesthood does not spontaneously arise from within, but is rather like an evangelical gem that must be discovered that is hidden in a field. For God, who reserves the calling of His chosen ones, nevertheless requires the help of sacred ministers.

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis - Official Commentary: It is necessary to exert every effort so that young people may recognize the action of divine grace and so that the divine seed placed in their souls may be brought to maturity. Therefore, let there never be lacking for those called to the priesthood, a friendly conversation, paternal counsel, and, above all, spiritual guidance:

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all of which must be provided with due regard for the actions of God and for the freedom of those candidates for the priesthood. These are the things which We have considered it fitting to propose for your consideration, and which We commend to your prudence and to your zeal for religion. Now, nothing remains for Us except to express our best wishes for these days, and We earnestly exhort you to carry out your work with great zeal in the holy apostolate. Although you may encounter great difficulties, it must never be thought that God does not provide for the needs of His Church, and that, just as in past ages, He does not now call countless numbers of young men who, generous, brave, upright, and pure, will obey the voice of Christ and make vows to dedicate themselves to the Church. Never cease to propose to these most beloved children the lofty paths of the holy apostolate and Christian sanctity; constantly show them the needs of souls; kindle their hearts to follow the footsteps of Christ: they, in turn, will follow you with a generous spirit. That these Our wishes, which We commend from the heart to Almighty God, may be happily fulfilled, We impart to you all and to your endeavors the Apostolic Blessing, a pledge of paternal benevolence, in the Lord.

III. Given in the Vatican Basilica, on the feast of the Immaculate Conception of the Blessed Virgin Mary, on the first anniversary of the close of the Second Vatican Ecumenical Council, while the Supreme Pontiff celebrated the Eucharistic Sacrifice, to which countless holy virgins from various religious institutes were present.

How many thoughts fill Our spirit on this most sweet feast of Mary Immaculate, on the first anniversary of the conclusion of the Second Vatican Ecumenical Council, in this Basilica, which hosted its celebration on the tomb of the Apostle Peter, whom Christ placed as the foundation of His Church, present today are the ranks of the religious women of Rome, almost to translate here into an image of spiritual beauty and...

December 8, 1966.

[*Latin ed. p. 39*]

Acts of Pope Paul VI, VI, 39, a biblical reminiscence of that People of God, which the Council described and sang of, and which we aspire to be, not in vain, while the memory of the world in which we live, of the history that we are living, dynamic, formidable, terrible, never abandons us! How many thoughts! Let us simply arrange them and present them to your consideration, so that you may prolong them in meditation, beyond this blessed hour, for the future, for life. Therefore, today our piety honors the mystery of the Immaculate Conception of Mary: the mystery of the privilege, the mystery of the exception, the mystery of the uniqueness, the mystery of the perfection of the Most Holy Mary. Mary, the only human creature, by divine design (how much wisdom, how much love it contains!), through the merits of Christ, the only source of our salvation, was preserved from every

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imperfection, from every contagion of original sin, from every deformation of the original model of humanity; therefore, she is the only one in whom the creative idea of God is faithfully reflected, and in whom the intact and authentic definition of man is realized: image of God! Light, intelligence, sweetness, depth of love, beauty, in a word, are on the fair and innocent face of the Virgin whom we honor: *Tota pulchra es, Maria!* This thought alone would be enough to intoxicate our spirits, which are all the more eager for human beauty, the more false, more immodest, more deformed, more painful, the human semblance is presented to us today in the manifold and almost obsessive vision of figurative art. Let those who wish pause at this thought, in order to restore the knowledge of beauty and to discover its transcendent relationships, and for inner joy and external conduct, may they find in Mary the highest, the truest, the most typical figure of human spiritual aesthetics. For us now, it is sufficient to quench our thirst for good and beautiful humanity at this purest fountain, of humanity in which grace works its regenerative miracle, of Christian humanity, in a word. And we come to our second thought, which calls us back to the anniversary of the Council, which spoke greatly of this economy of salvation, almost a poem. The Council, among the great events of Christianity. A year later, we begin to better understand its enormous importance; it is inscribed among the great events of Christianity, indeed of the religious life of humanity, for its coherence.

[*Latin ed. p. 40*]

40 Acta Apostolicae Sedis - Commentarium Officiale, for its felicitous celebration, for its doctrinal richness, for its practical fruitfulness, for its spiritual depth, for its universal openness. We must not close our eyes to a fact of such a nature and of such importance; we cannot classify it among past events, when in every respect it follows us, it stimulates us, it illuminates us, it engages us. Therefore, as the wonder at its extraordinary character and the understanding of its ecclesial value grow in our spirits, we feel a first duty arising from this: to thank the Lord who has granted us to participate in and witness this great event in his providential designs in the history of salvation; and the rite that we are celebrating, more than simply commemorative, seeks to express our gratitude to the Lord, who has guided his Church to this recently completed conciliar celebration. A second duty follows that of gratitude, and this too we immediately promise to fulfill: it is fidelity to the Council. It obliges us. We must understand it; we must follow it. And, professing this intention of fidelity to what the Council teaches and prescribes, it seems to Us that two possible errors must be avoided: first, that of supposing that the Second Vatican Ecumenical Council represents a break with the doctrinal and disciplinary tradition that precedes it, as if it were such a novelty that it should be compared to a shocking discovery, to a subjective emancipation, which authorizes

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a detachment, almost a pseudo-liberation, from what the Church has authoritatively taught and professed until yesterday, and therefore allows for the proposal of new and arbitrary interpretations of Catholic dogma, often borrowed outside of the indispensable orthodoxy, and to offer new and intemperate expressions to Catholic custom, often borrowed from the spirit of the world; this would not be in accordance with the historical definition and the authentic spirit of the Council, as foreseen by Pope John XXIII. The Council is as valuable as the continuation of the life of the Church; it does not interrupt it, it does not deform it, it does not invent it; but it confirms it, it develops it, it perfects it, it "updates" it. And another error, contrary to the fidelity that we owe to the Council, would be to deny the immense wealth of teachings and the providential renewing fruitfulness that comes to us from the Council itself. We must gladly attribute to it the virtue of a principle, rather than the task of a conclusion; for, if it is true that historically and materially it presents itself as a complementary and logical epilogue to the Council.

[*Latin ed. p. 41*]

The Acts of Pope Paul VI, Vatican Council I, chapter 41, truly represents not only a new and original act of the conscience and life of the Church of God; an act that opens for the Church itself, for its internal development, for relations with our brethren still separated from us, for relations with the followers of other religions, with the modern world as it is – magnificent and complex, formidable and tormented – new and wondrous paths. And it is this exhortation of the living Church that calls us, in this circumstance, to another duty towards the Council, namely, our interior and personal reform, through which the profession of the Christian religion, to which the entire Council refers, becomes for each individual faithful a sincere reason for life, becomes a return to the Gospel, becomes an encounter with Christ, becomes a striving for holiness.

Souls consecrated to the generous service of the Lord. And here, with you, Religious present here, our beloved daughters in Christ. You demonstrate, with your lives, and today, here, with your assistance, that there are souls in the Church of God, which, in response to its invitation to make the present life a perpetual apprenticeship to holiness, to which the Council exhorts the People of God, respond with a total "yes," an absolute "yes," a definitive "yes"; souls, therefore, which, at least in tendency, realize a fullness of wisdom, of generosity, of charity, which illuminates, which edifies, which comforts, which purifies, which sanctifies the entire ecclesial community.

Blessed are you, most beloved daughters in Christ, who have undertaken such a position, such a mission in the Church. You, the humble and courageous followers, who have dared everything to follow, as the women of the Gospel did, the swift and daring steps of Christ; you, the generous, who

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have not only offered your possessions, your names, and your services, but your hearts, your lives; you, the consecrated virgins, whom St. Ambrose calls *piae hostiae castitatis*, victims of pious chastity, and of whom you have made to Christ a complete holocaust of love; you, the most pious, the praying, the silent, the contemplative, never slow to pray and to converse inwardly with Jesus; you, the diligent servants, you, the industrious bees, tireless in every care, in every assistance, in every human and Christian charity, in every scholastic and hospital labor; you, the disciples and the apostles, docile, wise, and strong, whom we see present and active.

[*Latin ed. p. 42*]

42 Acta Apostolicae Sedis - Official Commentary. Christ is proclaimed in charitable and apostolic works, in parishes, in missions; therefore, you, almost the last, and therefore almost the first in the Church community, be greeted, be blessed. While singing today to the Madonna, the blessed one among you all, the biblical acclamations: "You are the glory of Jerusalem, the joy of Israel," you are the honor of our people! It seems to Us that these praises descend upon you, as if the mantle of Mary covers you all with her goodness, her beauty, her dignity, her holiness. Be all greeted, be all blessed! Neither does the radiant vision of this garden of faithful souls distract from Our spirit another thought, the thought of the world that surrounds us and of which we are all a part. Two circumstances, in particular, revive this thought in Us: the approaching Nativity, and the war, in a remote corner of the world, but painful and threatening to the whole world, the war that continues. How incompatible are these two terms, these two facts: the Nativity and war! The true peace brought by Christ is the work of justice. We cannot forget, at this moment and in this place, that the Fathers of the Council, on the verge of leaving Rome, after years of prayer and study, desired to offer a respectful greeting and a word even to "those who are the custodians of temporal power," in order to invite them to be promoters of order and peace, while at the same time asking for the Church, the freedom to spread "everywhere and without obstacles" the "good news of Christ." This evangelical message, "in harmony with the highest aspirations and ideals of the human race, shines with renewed splendor in this our age, because it proclaims blessed those who promote peace, for they will be called sons of God." But peace, the true peace that Christ brought to the world – "Peace I leave with you, My peace I give to you" – is the work of justice. It is, as the Second Vatican Council proclaims, referring to the definition of St. Augustine, the fruit of that order that was impressed upon human society by its Creator Himself, and which can be achieved by men who ardently aspire to an ever more perfect justice,

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founded on the firm will to respect freedom.

[*Latin ed. p. 43*]

Acta Pauli PP. VI, 4, 43, concerning the dignity of peoples and individuals. As for Us, called by Christ to govern His Church, from the very beginning of Our apostolic ministry, We have neglected nothing to support and promote, to the extent of Our possibilities, the cause of peace, and to earnestly invite the reconciliation of discord and differences between nations through sincere and loyal negotiations, so that no undue national egoism and no ambition for supremacy may prevail, while profound respect is due to all of humanity, which is now so laboriously striving towards greater unity. Therefore, it was Our intention to take advantage of this occasion to renew Our invitation to both contending parties to lay down their arms, at least during the Christmas festivities, restoring to them the moral and religious sense that they have and must now universally possess in the conscience of humanity. But We were anticipated, happily anticipated, as you all know. The armistice in Vietnam, on both sides, has already been announced! Our voice, so often weeping and imploring, now becomes joyful and grateful. We wish to proclaim Our approval, Our thanks. We believe We are expressing the sentiment of the world. We send to the responsible leaders, who are deserving of the merit for this pious and chivalrous act, the expression of universal approval. However, this temporary suspension does not fully satisfy the expectation of humanity, because it is brief, because it is fleeting, because it reveals, with greater regret, the resumption of hostilities. Therefore, may it be granted to Us to wish that the armistice may be transformed into a truce, that the truce may offer the opportunity for loyal negotiations, and that these may lead to peace. More than wishing: We ask, We implore. If, as is announced, after the Christmas armistice, another will likewise be granted shortly thereafter, why should not both parties in conflict consolidate one armistice with the other, in a single, continuous period of time, so that new avenues may be explored for an honorable and definitive resolution of the conflict? We know that this proposal does not lack the support of authoritative men; why should it not receive the adherence of all? Just as it would be meritorious and glorious for all, so it would be a grave responsibility and a danger to lose this good opportunity to overcome this painful episode in contemporary history. 4 *Gaudium et spes*, 78.

[*Latin ed. p. 44*]

Acta Apostolicae Sedis - Official Commentary 44. May the Lord not allow Our invitation to fall on deaf ears, an invitation echoed by the anxieties, aspirations, and hopes of our Christian brethren, separated from us, who, like all faithful Catholics, desire for the beloved Vietnamese people a return to tranquility and order. Therefore, beloved daughters, we invite you to join

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us in offering new supplications, that the Lord, giver of all good things, may inspire in the minds of those in authority wise thoughts and intentions of peace, and may grant them the strength to courageously follow the path that will lead to the attainment of peace. And that our prayer may be more efficacious, let us entrust it to the Virgin Immaculate, Mother of God and of men, and Advocate of peace. She, who is "a sure sign of hope and of consolation for the people of God until the day of the Lord comes," may intercede before the Throne of her Son and obtain for us that all the peoples of the earth, in justice, in freedom, and in peace, may form one family, as it is in the designs of the Father of all peoples.

5. To the Most Excellent Sir Joseph F. Shields, Envoy of Ireland to the Apostolic See, who presented to the Supreme Pontiff letters attesting to the fidelity of his mission.

* Most Excellent Ambassador, it is with sincere pleasure that We accept your Letters of Credence as Ambassador of Ireland to this Holy See. This ceremony revives happy memories: of Our own visits to the Emerald Isle, the hospitality and warmth of its people; of the presence here, on several solemn occasions, of the venerable President of Ireland; and of the admirable devotion and dedication of Your Excellency's immediate predecessor, Mr. Commins. For fifteen centuries, the Irish people have remained true to the Faith of their fathers. Nor have they preserved that faith jealously for themselves only; but "their voice has gone out to all the earth, and their words to the ends of the world." May the Holy Spirit of God continue to raise up in Ireland numerous vocations to the priesthood. Const. dogm. de Ecclesia Lumen gentium, c. VIII, n. 68.

* December 12, in the year 1966.

* Psalm 18, 5.

[*Latin ed. p. 46*]

46 Acta Apostolicae Sedis - Commentarium Officiale VI

Ad Excellentissimum Virum Aloisium Valladares et Aycinena, Guatimalensis Reipublicae cum auctoritate Legatum, Summo Pontifici Litteras concrediti muneris testes tradentem.

Domine Ambasciator:

Nos habemus gaudium accipiendi in huius momenti, ex manibus Vestrae Excellentiae, Litteras Credentiales quibus Excelentissimus Dominus Praeses Republicae Guatimalensis Vostrum in qualitate Ambassadorem Extraordinarium et Plenipotentiarium Patriae suae ad hanc Sanctam Sedem credit.

Pulchrae verba quae, propter hoc, Vostra Excellentia nuperrime locuta est, Nos merito gratitudinem vivissimam movent: ita exprimimus, quia in illis videmus proposita nobilia quae Vostrum animant ad exsequendum officium supremum, quo intenditis promovendi et continuantis felices

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relationes existentes inter Guatimalam et Sanctam Sedem. Ad hoc, potestis sperare sincerum nostrum auxilium, atque intelligentiam et subsidium Nostrorum collaboratores.

Scimus, praeterea, quod haec tam laudabilis operatio inveniet approbationem populi Guatemalteci Catholici, cuius traditiones religiosas tam amplectimur, cuius progressum Christianum zelantes Pastores sequuntur et incitant, cuius futurum semper in centro Nostri studii et Nostrae orationis ad Omnipotentem manet.

Ita vero, inter curas quae, ut Pater universalis, animae a Iesu Christo nobis committatae, Nos requirunt, oculos Nostros specialiter ad Guatimalam dirigimus, invocantes super terram illam pulchram et fortunam, plenam volcanorum, montium et fluminum magnorum, auxilium amorosum Caelorum; super populum illius, operoso, concordiam et pacem in fraterna convivencia et iustam participationem divitiarum patriae; super singulos domos et familias, perseverantiam in fide Catholica et in consciens praxi vitae Christianae.

Transmitte, Domine Ambasciator, Excelentissimo Domino Praesidi Republicae gratiam cum qua Litteras illas accipimus, et simul, manifestate ei desideria fervida quae formulamus pro felici successu mandati eius, pro maiore omnium bonorum filiorum tam nobilissimae Patriae, et pro gloria Guatimalae.

Omni illi, et in particulari Vestrae Excellentiae et familiae Vestrae illustri, corde impartimus Benedictionem Apostolicam Nostram, signum benevolentiae caelestis.

Die 22 mensis decembris a. 1966.

[*Latin ed. p. 47*]

Acts of Pope Paul VI, Book 4, Chapter 47, Chapter 7. To the Most Excellent Man, Vjekoslav Cvrlje, sent by the Government of the Federated Republic of Yugoslavia to the Apostolic See.

"We are pleased, Mr. Minister, to offer you the most cordial welcome to the Vatican, in your capacity as Envoy of the Federal Government of Yugoslavia. We thank you for the kind words you have just addressed to Us, and We are confident that you do not feel entirely foreign here, since We had the pleasure of meeting you not long ago in Milan, when you were fulfilling the duties of Consul. The presence of Your Excellency on this day and in this place manifests a fact rich in promise, of which it is fitting, as you have pointed out, to rejoice deeply: the resumption of relations between the Holy See and your noble Country. It is towards this country that Our thoughts first turn, and We are pleased to recall before you its natural beauties, so justly renowned, its history, its culture, the figures who have distinguished it, the monuments that each era has seen arise on its territory. But above all, We address Our greetings to the populations of Yugoslavia:

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populations who honor themselves by their courage, by their love of work, by their generous practice of hospitality, and by their profound religious spirit, as evidenced by the countless Christian churches and monasteries that cover the soil of your Fatherland. The Catholic community, in particular, deserves, from Our side, a particularly praiseworthy and affectionate mention. Under the guidance of zealous bishops, assisted by an excellent clergy, Our Catholic sons distinguish themselves by the fervor of their religious practice and by their faithful attachment to the Holy See. It is this exemplary fidelity that We wished to honor by raising the very beloved Archbishop of Zagreb to the dignity of Cardinal. We are confident that the resumption of relations between the Holy See and the Federal Government will prove beneficial to the populations of Yugoslavia. And We do not doubt that the Catholic community, seeing better guaranteed by a solemn bilateral act the..." *December 22, 1966.

[*Latin ed. p. 48*]

48 Acta Apostolicae Sedis - An Official Commentary regarding its rights and freedom of action, may be encouraged to work ever more diligently for the good of the Country. This activity of Catholics, in accordance with the principles of the Church, primarily aims at the spiritual and moral well-being of the faithful themselves, but it has the most blessed effects on the development and progress of the entire community along the paths of justice, liberty, and concord. Therefore, with great heart, We offer prayers for the complete success of the mission that Your Excellency inaugurates on this day. With great heart also, We assure you that in the exercise of this mission, you will always find understanding and support from Us and Our collaborators. Finally, We ask that you kindly convey Our respectful greetings to the President of the Republic, along with Our wishes for prosperity for all the peoples of Yugoslavia, for whom Our fervent prayer rises to the Almighty God.

VIII To the Most Reverend Cardinals and to the Prelates of the Roman Curia, with felicitous and auspicious greetings for the feast of the Nativity of Our Lord Jesus Christ, from the Supreme Pontiff through the Most Reverend Dean of the Sacred College.

* Signori Cardinali! and Venerated and Illustrious Members of the Roman Curia! The Cardinal Dean, always a worthy interpreter of the Sacred College and of all those who in this City dedicate their services to the Apostolic See and to the entire Church, has wished to offer us greetings, which the holy and joyful Christmas festivities inspire and strengthen, by giving a brief overview of the activity of the same Holy See and Our personal endeavors, during the year of grace that is about to conclude, thus demonstrating how the real life of the Church is present and dominant in every moment of Ours, in every feeling of Ours, and especially on this occasion of Christmas, which, in closer contact with Christ, Our Lord, invites Our

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spirits, while the year that ends reminds us of our condition as pilgrims in time and of those responsible before Him for the actions performed. We say immediately that this realism pleases Us, and does not disturb the serenity of this cordial exchange of sentiments and...

* December 23, 1966.

[*Latin ed. p. 49*]

The Acts of Pope Paul VI, Volume 49, so eloquently brings us, even in this festive hour, back to the life of the Church, to its concrete life, to its historical life, or, as it is said, to its lived life, which is the only thing that interests Us and the only thing that We love. Your Eminence, you have not wished to present a proper accounting of the activities of the Holy See and of Ourselves during the past year, nor have you wished to give here a complete list of the works accomplished, or in progress; you have simply kindly wished to allude to certain aspects and certain salient episodes of Our chronicle, thereby giving Us, at the same time, pleasure and the obligation of a faithful remembrance. We enjoy this rapid overview of the months and events that have passed, so much so that We pause for a moment to mention a few other facts, which seem worthy of remembrance, even at this moment, leaving the many that We shall keep silent to the careful recording in the volume on "The Activities of the Holy See," which each year now aspires to the honor of being inscribed among the annals that collect the external chronicle of Vatican affairs. Therefore, among the many, and beyond those mentioned by the Dean Cardinal, the following facts, which illustrate for the Church of Rome the year 1966, do not seem to us to be forgotten:

1. First, that already mentioned in the speech of the same Dean Cardinal, Our concern to restore peace to the Far East. The conflict in Vietnam constitutes for Us a cause of deep and constant concern, due to its connection with the cause of peace in the world. We have not allowed any opportunity to pass without urging all those responsible to do everything in their power to seek a honorable solution, which can be achieved through the path of sincere negotiations. Other circumstances we wish to recall as worthy of note: Our Encyclical "Christi Matri," of September 15, 1966, to call for prayers for peace; and, as is well known, to testify almost tangibly to the particular affection that We feel towards those so afflicted populations, We sent, last September, Our special representative to Vietnam with the task of conveying to all – both Catholics and non-Christians – Our paternal message and Our word of encouragement.

[*Latin ed. p. 50*]

50 Acta Apostolicae Sedis - Official Commentary on the Pontifical Mission to Saigon for the Extraordinary Conference of the Vietnamese Episcopate, a sign of the world's thirst for peace, and of the trust placed in the work of the Catholic Church. Moreover, on the eve of these solemni-

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ties, during which the angelic song of Holy Night — "Glory to God in the highest, and peace on earth to men of good will" — resounds with new fervor in the hearts of all, We have renewed Our fervent hope that the forthcoming truces, "joined in a single, continuous span of time," may offer a further propitious opportunity to hasten the reconciliation of minds and the attainment of a true and lasting peace.

2. We cannot omit the mention of an event that has been of great consolation to Us; We refer to the Agreement between the Holy See and the Republic of Strasbourg, signed in Naila on October 10th last. This is an event of great importance for the life of the Church in that Nation. Indeed, the Agreement guarantees to the Church, even on the legal plane, the free exercise of its spiritual power and of worship, and recognizes to the Holy See those most sacred and inalienable rights which, by divine will, are inherent in its apostolic mandate. We are pleased to note that the Agreement of Naila is the first fruit, in the field of relations between Church and State, of the Second Vatican Ecumenical Council. By renouncing the intervention that it actually exercised in the appointment of Bishops and in other ecclesiastical matters, the Republic of Strasbourg has been the first to accept the urgent prayer that the Decree "De Pastorali Episcoporum munere in Ecclesia" addressed to civil authorities regarding this matter. The Convention strengthens and makes more cordial the existing relations between this Apostolic See and the Republic of Strasbourg, and places the relations between the Church and the State in that Nation on a plane of clarity and dignity. The two Societies, each perfect, free, and independent within the scope of their respective competencies, will be able to carry out their mission with full autonomy and in full harmony, and this will greatly favor the serenity and Christian prosperity of the Nation.

3. A particular significance was attached by Us to the celebration of the Christian Millennium of Strasbourg. You are aware of the facts related to this. The commemoration of the Nativity leads Us once again to turn Our thoughts, with paternal and special affection, to the noble Nation.

[*Latin ed. p. 51*]

Acts of Pope Paul VI, Session 51, Polish, whose birth into civil and Christian life has been so solemnly commemorated this year. A people whose history is made of greatness, of heroism, of suffering! A thousand years of existence marked by profound and splendid love for the Fatherland and the Church! At the conclusion of this historical celebration, which opens the gaze towards the future, We raise up fervent prayers, that the Kingdom of Christ and of His sweet Mother, honored in Czestochowa as the Queen of Poland, may always vivify the continuous, true progress of the dear and glorious Poland, in all matters human, civil, and Catholic.

4. We shall refrain from speaking of the settlement of pending matters with the Republic of Haiti and the resumption of relations with that of

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Yugoslavia, because the discourse of the Cardinal Dean has explicitly mentioned them; we shall add only Our praise for those who concluded the laborious negotiations, and Our confidence that the hopes and intentions promoted by such negotiations will be confirmed in a happy reality.

5. However, We do not wish to omit a particular mention of the action, which, through Our Apostolic Nuncio, was undertaken, not without trepidation and patience, for the return of peace and order in the Dominican Republic, which We hope will be initiated into new peaceful advancements, both social and civil.

6. A source of particular satisfaction during the first post-conciliar year was the celebration of the extraordinary Jubilee, which We decreed and promulgated with the Bull *Mirificus eventus*. In Our intentions, it had the purpose of thanking God for the immense benefits bestowed upon the Church during the course of the Council, of imploring His help that the fruits derived from its happy application might be abundant, and finally, of offering to the faithful an opportunity for spiritual renewal, for the hoped-for renewal to which the Council itself aspired.

This gift, which We intended to offer to the Church, was received everywhere with grateful enthusiasm. The consoling news that We have received testifies to the great benefits that the Jubilee has produced in the Christian people; We thank the Lord for this.

December 7, 1965.

[*Latin ed. p. 52*]

52 Acta Apostolicae Sedis - Commentarium Officiale. Motivated by serious pastoral reasons, reported by numerous Bishops, We subsequently decided to extend the Jubilee Indulgence until the feast of the Immaculate Conception of this year. We would like to recall here the collective celebration of the Jubilee of the Roman Curia, to which We addressed Our exhortatory words in the Lateran Basilica.

7. – Among the most noteworthy events of the year, We deem it necessary to mention the Theological Congress, held in Roma last October, which provided many distinguished theologians with the opportunity to meet, to discuss numerous doctrinal points of the ecumenical Council, to reaffirm their commitment to the promotion of ecclesiastical studies, and which offered Us the happy opportunity to encourage theological culture in its proper relationship with the magisterium of the Church, and to request the valuable assistance of many teachers and scholars in the study, defense, and dissemination of the truths of the faith.

8. – We do not wish to remain silent about another event, a momentous one, but certainly important for historical studies; We wish to announce the opening to scholars of Our Vatican Archives for consultation regarding the entire Pontificate of Pius IX, that is, up to February 1878. This decision

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has received a widespread and favorable response in academic circles. It responds to a desire repeatedly expressed, and it has been made possible as a result of work already initiated by Our predecessor, Pius XII, of venerable memory. Thus, a vast field of research and discussion opens up to those devoted to the history of the nineteenth century, especially concerning the two most significant events that characterized that Pontificate: the end of temporal power and the First Vatican Ecumenical Council. Wise considerations, stemming from the unique and delicate nature of the spiritual governance of the Church, and derived from the relationships that that period of past history still has with present history, have until now delayed access to such documentation; and although these considerations are, to some extent, still valid, We trust in the seriousness and integrity of the scholars, who will know how to give them the due understanding in their explorations and publications, always in the service of truth and culture.

9. – We should speak of many things that are in progress, if We were to consider the course of events that, since 1966, have been...

[*Latin ed. p. 53*]

The Acts of Pope Paul VI, from 1967, are too extensive to recount in detail. It suffices to mention the reform of this Roman Curia, which, as experience demonstrates, from the First Vatican Ecumenical Council to the Second, has shown, with minimal means, the capacity to give the Catholic Church solid unity, broad development, and intense spirituality, and which, now enlightened by experience and eager to embrace the new forms suggested by the recent Council, is preparing to introduce modifications into its structures, modifications which, while preserving its efficiency, will make its composition and operation conform to the present needs of the Church. If this evolution of a traditional and active organism requires some time and gradualness, there is no doubt that it will proceed, and that it may soon give new and noteworthy signs of itself; an authoritative Commission is at work and has already prepared some decrees, which we hope to publish soon.

10. – We have much to say about the studies begun with great fervor and with a complex program by the Commission for the revision of the Code of Canon Law; as is well known, it is presided over by the Most Reverend Cardinal Pietro Ciriaci, to whom, unfortunately, his health has not permitted him to attend this meeting; to him, therefore, our most heartfelt wishes are extended. This is a powerful undertaking, to which the numerous members of the Commission and the even more numerous Consultors are dedicated, all of whom are chosen according to the double criterion of competence and representation of all ecclesiastical regions, and who work with the double aim of confirming, where necessary, the existing law and the canonical tradition of the Church, and of introducing into the new Code the modifications that experience, needs, and especially the Ecumenical

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Council suggest.

11. – The work currently underway by the Commission, presided over by the Most Reverend Cardinal Agostino Bea, for the preparation of a new Latin Bible, the Neo-Vulgate, as it is already called, would require a separate discussion; this edition is desired by the progress of biblical studies and by the necessity of giving to the Church and to the world a new and authoritative text of the Holy Scriptures. The intention is to create a text in which that of the Vulgate of Saint Jerome will be respected literally, where it faithfully reproduces the original text, as it appears in the current scientific editions; it will be prudently corrected where it deviates from it, or does not interpret it correctly.

[*Latin ed. p. 54*]

54 Acta Apostolicae Sedis - An official commentary, striving to achieve the goal of the "biblical Latin" Christian language; so that respect for tradition and the sound critical demands of our time are balanced. The Latin liturgy will thus have a unified text, scientifically impeccable, consistent with tradition, hermeneutics, and the Christian language; it will also serve as a reference point for versions in the vernacular languages. The revision work, as has been reported to Us, is proceeding at a satisfactory pace; in hoping for a successful outcome to this most important work, We assure those who are engaged in it of Our confident and benevolent consideration.

12. - Passing over other important activities that the new year inherits from the old, We wish to mention some particular novelties that the year 1967 already allows Us to foresee. These days, with a date of December eighth, the regulations that must govern the proceedings of the Episcopal Synod have been published, of which We announced the institution in Our allocution of September 14, 1965; and We can therefore announce, faithful to Our word, that the first convocation of the Episcopal Synod will take place in Roma in the coming year, specifically on September 29, the feast of St. Michael the Archangel, with the expectation that the work may continue until October 24, the feast of St. Raphael, and beyond, if necessary. This is certainly an important event, for which We are preparing with prayer, with the study of the topics that will be presented to the Synod itself, with the desire to meet with the venerable Brothers designated for this meeting, and with the confidence that this new institution will increase in the Church the wisdom and apostolic efficiency, and strengthen the bonds of charity and collaboration of the world episcopate with this See of Peter.

13. - This confidence is supported by the fact that the coming year has been chosen (regardless of possible historical discussions) to commemorate the centenary of the martyrdom of St. Peter. In the public session of the Ecumenical Council of November 18, 1965, addressing the conciliar Fathers, Our thoughts turned to the purple testimony of the Holy Apostles Peter and Paul, and We announced then the intention to commemorate this

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martyrdom on the nineteenth cent-

[*Latin ed. p. 55*]

55 The Acts of Pope Paul VI, number 2, in the year 1967. We are preceded by the example of Our venerated predecessor, Pope Pius IX, who in the year 1867 celebrated this apostolic anniversary in the presence of many Bishops, who had come to Rome from various parts of the world; and it was at that time that he announced the imminent convocation of the First Vatican Ecumenical Council. As for the modalities of the centennial celebration, We reserve the right to give appropriate notice as soon as possible, making it immediately clear that Our intention is to propose to the Church that the memory of the martyrdom of the Apostle Peter, and with it, the memory of the martyrdom of the Apostle Paul, be honored, with the profession of the Catholic faith; a profession that must be prepared, conscious, and firm in all Catholic faithful, and that may take on the character of a joyful commitment, both for individuals and for the various communities of the People of God. Our announcements are not yet finished. Many more would be mentioned. Among these, We wish to highlight those concerning the Catholic laity.

3 14. - We are indeed pleased to announce that, in order to give effect to the requests and desires formulated by the Second Vatican Ecumenical Council, We have decided, after much study by many experts, to establish two new bodies of the Holy See; the "Motu Proprio," which will sanction their establishment, structure, and purposes, will be promulgated in the coming days. The first of these bodies will be called the "Consilium de Laicis" and, in accordance with what is established in paragraph 26 of the conciliar decree *Apostolicam actuositatem*, will have the task of serving and promoting the apostolate of the laity; for this purpose, it will provide and collect appropriate information; it will address the study of pastoral problems concerning the laity; it will offer suggestions, proposals, and advice; and it will take care to coordinate the work of the apostolate of the laity in the overall action of the Church and on an international level. The other body, the establishment of which is encouraged by the pastoral constitution of the Council *Gaudium et spes*, paragraph 90, will be called the "Pontifical Commission: Justice and Peace" and will have a task not so much operational, as of studying the great problems of social justice, relating to the development of young peoples, especially in relation to hunger and peace.

2 Cf. A. A. S. 57 (1965) p. 979.

* Acta Pii IX, I, I V , pp. 103-113.

[*Latin ed. p. 56*]

56. The *Acta Apostolicae Sedis* – the Official Commentary worldwide; it will appear as an expression of the Church's interest in these grave mat-

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ters, so clearly illustrated by the conciliar Constitution. Its purpose will therefore be to awaken and spread among the People of God awareness of their duties in the present hour, to promote the progress of developing countries, and to encourage social justice among classes and among nations.

15. The year 1967 will also see, here in Rome, the gathering, which We have approved, of the third World Congress of the Lay Apostolate; it will take place from October 11th to 17th, beginning – with a happy coincidence – on the same date as five years ago, when the Second Vatican Ecumenical Council began. Its theme will be one of the most vital topics proposed by the Council: "The People of God on the journey of humanity." A theme of broad scope and great timeliness; the participants in the Congress will have the opportunity to deepen the concept of the Church as "the People of God," which actively participates in human history; they will then examine the characteristics of modern man with his problems, his hopes and joys, his afflictions, pains, and anxieties; and finally, they will consider the meaning of God's call to salvation, to progress, to peace, and the commitment with which man must respond to it.

16. Furthermore. In the new year, with God's help, We intend to devote special attention to Our beloved diocese of Rome. We have given it an administrative division that corresponds to the new needs determined by the increased number of the faithful and by modern life. The Most Reverend Cardinal Luigi Traglia, Our Vicar, the Monsignor Vicegerent, and the Auxiliary Bishops are zealous interpreters of Our solicitude in promoting that spiritual renewal which, indicated in its fundamental lines and principles by the Second Vatican Ecumenical Council, must be patiently and decisively implemented. We already bless the works that, for this purpose, are being undertaken, especially with regard to a more active and conscious participation of the laity in the life of the Church. We encourage studies and projects for new apostolic initiatives to deepen the knowledge and practice of religion. To give all Our children a new proof of Our affection and esteem, and to emphasize the importance –

[*Latin ed. p. 57*]

The Acts of Pope Paul VI, number 57, state that, due to pastoral commitments during a period of profound transformations such as our own, we shall, with the help of God, begin the Pastoral Visit to the diocese of Wechte and its parishes. This will provide visitors and ourselves with a more direct contact with all sectors of the city, with their problems and their needs. It will be, in particular, a desired opportunity for dialogue with priests, with associations of apostolate, with the poor and the afflicted: in a word, with the People of God. We ask now for enlightenment and graces from the Lord, so that these our plans may be happily realized, which we fervently commend to the Most Holy Virgin, "Salus Populi Romani."

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17. Another current event: the reform of the discipline of Indulgences. It has been felt, in this our age, that while the Second Vatican Council, for a suitable renewal, has established many things ("ad vitam christianam inter fideles augendam" and "eas institutiones quae mutationibus obnoxiae sunt ad nostrae aetatis necessitates melius accommodandas"), it is necessary to introduce some innovations also concerning the use of Indulgences. Therefore, new and innovative rules have been prepared for the granting and acquisition of these Indulgences. And we are grateful to the Theologians, first among whom is the Most Reverend Cardinal Journet, who have provided the foundation for these rules through careful studies. Nothing changes in the way of understanding and conceiving of Indulgences in relation to the truths of faith. The revision concerns the entire practical and procedural aspect regarding Indulgences, and primarily the spirit that must animate the faithful in acquiring these Indulgences, making it more evident that the Church intends to come to the aid of its children not only to help them satisfy the penalties due to their sins, but also and above all to encourage them to a greater fervor of charity. This was the inspiring principle of the reform. The pontifical document, prepared with great care by the Sacred Apostolic Penitentiary, will soon be published.

4. Cf. Second Vatican Council, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 1.

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis - Official Commentary 18. - Finally, as is already known, it is Our intention, during the upcoming Christmas celebration, to be absent from this Our Rome for a few hours. We have decided to travel to Florence to celebrate the Midnight Mass in the church of Santa Maria del Fiore. This resolution has been prompted by the desire to spend the most solemn moments of the blessed Christmas mystery with that population which has suffered materially, and even more so morally, due to the recent floods. It will be a meeting of complete familiarity, of a Father who has felt the dangers of His children as His own, their pains and their losses. Our thoughts will also turn in those moments to the no less afflicted populations of Tuscany, Veneto, and Polesine; and to other nations, whom we would all like to embrace on this occasion, and to whom we assure no less lively and heartfelt spiritual remembrance. These are some aspects of the life of the Church of Rome, of its outward life. How much more could and should we say, especially about its inner life! And about that which comes to it and from it, with a circulation, moved by the faith and love of Christ, of thoughts and works, made more intense after the Council. The picture of the life of the Church in the world would require quite different observations and comments. The fact, especially, that in the Catholic Church there are, albeit rare, but unfortunately public and varied, expressions of doctrinal unease and disciplinary insubordination, cannot

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but afflict Our soul, as well as that of the Bishops, and cannot fail to raise in Us some apprehension. How can we, as Pastors, remain indifferent or insensitive to this? We believe that this will be the case for your souls as well. Therefore, this is a time for vigilance and pastoral charity. But let us say immediately that consoling news also reaches Us from all the Churches of the world! How much we would like, at this moment, to convey to all our Brothers in the Episcopate, to all the Religious Superiors, to all the valiant lay people striving for Christ and for the Church, Our heartfelt thanks, Our paternal approval, Our affectionate wishes for their activity, for their fidelity, for their communion! Christmas authorizes us to multiply our prayers and blessings: we do so with all our heart, in the joy and charity of Christ. And we wish, even on this occasion, to extend Our reverent and auspicious thoughts to all Christians, even those who are still awaiting perfect communion in the unity of the Church: may they know that they are remembered by Us, loved, and always desired.

[*Latin ed. p. 59*]

Acts of Pope Paul VI, VI, 59. But especially to you, O Lords Cardinals, to you, Members of the Prefecture and the Roman Curia, to all you faithful collaborators in the service that this Apostolic See renders to the holy Church of God, Our gratitude, Our best wishes, and, in the name of that Christ, whose holy Nativity we are about to celebrate, Our Apostolic Blessing.

IX. Addressed to the Magistrate and the Assembly of Administrators of Florentiae, when the Most Blessed Father visited that city on the night of the Nativity of the Lord, which was afflicted by an immense and terrible flood.

"Mr. Mayor! We thank you for your words, full of faith and courtesy, and We thank you for the welcome that you offer Us from this very first stop of Our visit to Florencia. With you, We thank the Lords, members of the Council and the Municipal Council, who accompany you to this meeting, and every other person present here, representing the City. To which City: Florencia! We express Our affectionate greeting from this moment. We express it here, where it has suffered the most, where its historical glories are most documented and most offended by the immense flood, and where the people of Florencia, this dear people of Florencia, deserve Our paternal concern more than ever. We are pleased and honored that it is permitted Us, at least for a few hours, to consider Ourselves, even through Our physical presence, citizens of Florencia; your fellow citizen, dear Florentines, your friend, your brother, and, by virtue of Our apostolic ministry, your Father; and so much more united to you, as great as the trial has been for you. We would like, O Florentines, to greet each of you individually, to console each of you, to benefit each of you! But since this is not materially permitted to Us, let Our spiritual wish suffice, the great wish so well remembered by you, Mr. Mayor; the wish from which We can

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expect every good, every comfort, every hope, the wish that must make this City rise again, more beautiful, more good, more united than before: Merry Christmas, Florentines, Merry Christmas! Merry Christmas!"

December 24, 1966.

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis - Official Commentary X In the archiepiscopal residence of Florentina, held by the Most Blessed Father, addressed to the most distinguished men of the Republic and the City, before proceeding to the cathedral, to celebrate Mass on the night of the Nativity of the Lord. * Your Excellencies and Gentlemen! You, who represent here Italy and Florence, and also other cities and places affected by the flood, in various capacities: political, especially administrative, academic, judicial, artistic, tourist, health, military, journalistic, commercial, scholastic, union, assistance...; and then with the title of belonging to the City, of the love and service you offer it, of the activities you carry out; and you, Brothers of the Clergy of Florence, Religious, and Lay people who compose and support the ecclesial community; and you also, Guests of the City of Florence, coming from various Nations of Europe and the world, and who remind Us of similar disasters that have occurred in other countries, of Europe, of Asia and of the two Americhes, be all of you respectfully and cordially greeted by Us. We are immensely pleased and moved by this encounter, and this exchange of greetings and sentiments, before we begin the main act of Our visit to the City, that is, the celebration of Holy Mass on Christmas; we could not desire a better preparation, if this is truly a moment when every heart opens, and the feeling that unites and makes us feel solidarity in this singular circumstance, so painful in its reasons, so good and cordial in its manifestations, makes us, as we said, united and in solidarity, invades the conscience of all, and urges us to great thoughts, to great purposes: the transition from the human to the Christian, to the sacred, is in the order of things; especially this night, which is Christmas. We will not make speeches here. But we do not want to remain silent about two words, which are particularly due to you: those of thanks, also from Us, for the work that all of you – Government, Prefecture, Municipality, Military, Assistance organizations, especially young volunteers – have carried out with such promptness, with such generosity in this public calamity; a thanks that He, of whom we undeservedly bear the representation, Christ the Lord, authorizes us to offer in His name: it is Christ who said that what is done to the least of His brothers is done to Him. Thank you, in the name of Christ! Knowing that we are in Italian territory, we feel obliged to * On December 24th, 1966.

[*Latin ed. p. 61*]

The Acts of Pope Paul VI: On the first day, Our reverent and hopeful

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thoughts are particularly directed towards the Most Honorable President of the Republic, who, as the first among equals and as Head of State, has given an example of a special interest due to the populations and places struck by such a sudden misfortune. And with him, to the President of the Council of Ministers, to the Honorable Ministers, and to the other members of the Government, whom we have the honor of meeting here together with the President of the Chamber, and to all those, both civil and military, who have worked to alleviate the consequences of this misfortune, Our tributes and Our blessings are offered. The other word, perhaps superfluous, is that of encouragement to provide all appropriate assistance to the City, to its cultural treasures, and certainly also to the people, to those who have suffered damage due to the flood, to the most needy and abandoned among the people! To all of you, to all that you represent, to your families, and to your endeavors, Our Christmas greetings and Our Blessing!

XI. In the Florentine cathedral, on the night of the Nativity of the Lord, the Holy Sacrifice was celebrated by the Supreme Pontiff.

* Brothers and sons, all most beloved! Our presence among you, after more than a century since a Pope last set foot in Florence, in these very special circumstances that have given reason for Our coming, with the numerous gathering of people of all ranks that we see around Us, would require from Us a quantity of greetings and comments that the brevity of the time available for this brief homily does not allow Us to make. We must limit Ourselves to thanking the Pastor of the Florentine Archdiocese, the Most Reverend Cardinal Archbishop Ermenegildo Florit, for the good and beautiful words that he has just addressed to Us, and We must content Ourselves with reciprocating the tribute that he also expressed on your behalf, with the confirmation of Our devoted and cordial veneration, and with the assurance that in his worthy person We wish to give to all of you, to the entire ancient, glorious, and holy Church of Florence, of the perfect and fraternal communion of the Church of Rome, in the same faith, in...

* On December 25th, in the year 1966.

[*Latin ed. p. 62*]

Acts of the Apostolic See - Official Commentary 62nd time. Florence and Rome: the very pairing is enough to evoke a flood of memories, feelings, and resolutions in the spirit, which we must now contain within expression, but not within sentiment, within the emotion that we hold in our hearts, and which we will translate into the transcendent dialogue with God and with Christ in the Mass, which has now begun. Rome and Florence, cities that history, art, faith, and their respective spiritual and civil missions present as related, indeed as sisters, embrace each other again on this holy night, praying together, weeping together, and hoping together. For this reason, Brothers and beloved Sons, we have come. Yes, let us give this religious celebration its full religious meaning. Let us celebrate the

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blessed memory of the humble and wondrous birth of Christ in the world, in history, among us, men scattered and seeking. Indeed, we celebrate a renewed presence of His. And it is so true, so evocative, this event, that it is not fanciful to think of ourselves as wanderers in the boundless panorama of life, who set out on the same path, and who reveal themselves to one another as pilgrims towards the same goal. Here we are, together. Where are we going? We are going to Christ. Who is Christ? Where is Christ? The Savior? The Master? The Living Word of God in the poor and pure flesh of Jesus, who has become our brother, our guide, our companion, our friend, indeed our leader, our Life? If this is true, as it is, then it is astonishing, it is astounding. Yes, it is true. You know it, and we, successors of an apostolic testimony, which is literally repeated and renewed from century to century for every age, have come here to give you new and full certainty of it. Yes, it is true. The Messiah has been born, the center of humanity, He who knows what is in man, He to whom, knowingly or unknowingly, all men are turned; He from whom, knowingly or unknowingly, all men await the ultimate solution. Yes, it is true. We also say: "Let us go even to Bethlehem; let us go forth to Bethlehem," and let us see what has happened, "and let us see this word that has been fulfilled." And let this curiosity, this eagerness to know, to touch the reality of the wondrous event of the coming of Christ, Emmanuel, into the world; to believe, in a word, in the mystery of the Incarnation, let this not be stifled by anyone in the depths of their spirit, but let it invade, stimulate, torment, uplift, and enable them to believe.

[*Latin ed. p. 63*]

Acts of Pope Paul VI, p. 63, and through prayer, He brings it to a personal encounter with Him, with Christ: this is Christmas. And let no one be surprised or scandalized if the apparition disappoints every triumphalistic fantasy (as is said today), but rather it presents itself in the guise of humility, poverty, and earthly squalor; a revelation of supreme goodness (as the Cardinal Archbishop has now recalled), an offering of brotherhood on an equal level with every man, intentionally including the least and the humblest of men, and a tacit, but powerful, lesson of re-education on the true values of life, which could not have occurred in any other way: the humble God of the Nativity is precisely the one who can convince us, and who can finally draw from our arid hearts the new spark, love. And this, beloved Brothers and Sons, explains why Our celebration of Christmas this year has chosen this place. Since the Church of God has called Us to the dignity and responsibility of the pastoral office, We have desired to celebrate, before the exalted pontifical solemnity, in the immediate vicinity of some community in need and suffering. Florence appeared to Us, this year, as the most inviting station of Our nocturnal Christmas. We have come here, spurred by the charity of Christmas, because your suffering has called Us, has almost obliged Us to come. We have come here, on this day

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of tenderness and the strength of love, to weep with you, as We said. Yes, Florentines, to the hundred titles that you can advance for Our affection, for Our esteem, for the human and Christian communion, another title has been added, which now, more than any other, has set Us on this path: your sorrow, so great, so singular, so proud, and so worthy. Traveling towards this City, which is among the most famous and attractive in the world, We were thinking that Our predecessors, in times long past, with greater decorum and with identical esteem and less haste, came to Florence, admiring its beauties, enjoying its hospitality, and attending to its affairs; but We do not recall that other Popes, before Us, have come to Florence solely and specifically for Florence, as We have arrived here tonight, and not for Our own enjoyment or for Our own interest, but for your comfort, and for that of other brothers, Italians and foreigners, afflicted by a misfortune similar to yours; so that this simple and furtive visit of Ours aspires to have in your hearts, Florentines, and in those of all who are united with you in this present misfortune, a single appreciation, that of love.

[*Latin ed. p. 64*]

64 Acta Apostolicae Sedis - Official Commentary on the love of the Pope. In the sign of love, this Our visit is sealed in your annals. And if this is truly your sentiment, that is quite sufficient for Us, while, unfortunately, We know well that it is not sufficient to remedy your sorrows and your ruin. We would like to be able to do so much more for your consolation and for your aid! It comforts Us to know that help has spontaneously flowed in from many places: this outpouring of goodness is a wonderful thing! It is wonderful in those who have given it, and wonderful also in those who receive it: it does not offend your pride, O Florentines, but rather it increases it, as a testament to the esteem and fraternity that is shown to you everywhere. The interest shown by children and young people, for example, must please and move you; as must that of UNESCO, the Red Cross, and other national and international cultural and charitable organizations, which greatly honor you! Thus, the testimony of national solidarity, which public authorities have given you with such promptness and generosity, must truly strengthen your courage, providing generous and effective aid, and others preparing and promising. We Ourselves are pleased and grateful for so much human, civil, and also Christian understanding, for, upon closer examination, it derives not a little from the school of Christ. In praising others, We do not wish to evade the grateful duty of charity, especially since many of Our Brothers and Sons, Bishops and faithful, have placed precious offerings in Our hands, which have already been used with provident care, not excluding Florence; We shall be happy if We are given the opportunity to leave, in a work of assistance to the most needy of the Florentine population, a sign, however symbolic and modest, of the love that remains, and of the hope that revives. And here we come to the third

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intention of this Our Christmas journey: We have come to share the hope that has sustained you all in misfortune, and to be comforted ourselves by it. We know your human and civil virtues, your Florentine spirit, vibrant with intelligence, courage, industriousness, and a keen and active sense of reality; these are virtues that, when tested, arise, assert themselves, and grow; they do not yield. So it is in this dramatic circumstance, which, instead of weakening, strengthens and multiplies your energies. But there is much more in the reserves of the Florentine conscience: the genius and spiritual reserves that your incomparable tradition has deposited in you; and if now We refrain from making any specific mention of it (and it would be...

[*Latin ed. p. 65*]

65 The Acts of Pope Paul VI (for it is both easy and fitting to do so), are due to the obvious purpose of not repeating to you what you already know very well; Our reference to this richness aims only to remind you that it should not be, as it is not, merely an object of contemplation and pride, but a source of inspiration and commitment; it should not be merely past and finished history, but a stimulus for a sincere and original search for those eternal and universal values which it contains and illustrates; and it should be a study, and an effort to revive and emulate the spiritual greatness of a bygone era, to banish from yourselves, if need be, all base idleness, all decadent criticism, all dull materialism; and to be reborn. To be reborn, beloved children, is a great word, often misunderstood by the satellites of fashion or by the subverters of structures. It is a word that speaks of utopia to those who do not know the Nativity. To be reborn means to remake yourselves, your thoughts, your intentions; it is what the Council, even before other reforms, preached to us, with Saint Paul: "Be renewed in the spirit of your mind." It means for you, Florentines, to rediscover the inner energies of the spirit that your Christian tradition has instilled in your very being; and to regain consciousness of your vocation to radiate that spirit, and to spread throughout the world, beginning with those who come here as pilgrims to your school, those eternal and universal values of which we spoke, and of which the Catholic faith of your Saints and your Great men possesses the ever-fertile root. And the supreme aspirations of our time, justice, especially social justice, and peace, especially international peace, will receive from you new support and original service. Your vocation, Florentines, is in the spirit, your mission is to spread it. And it is to rekindle in you this consciousness, this confidence, in an hour that may be decisive for your moral orientation, that We have come to celebrate Christmas with you; Christmas not only of Christ, but your own, the Christmas of Christian hope. 4 4 *Eph. 4, 23*. 5 - *Acta Apostolicae Sedis*.

[*Latin ed. p. 66*]

66 Acta Apostolicae Sedis - Commentarium Officiale XII Ad Excellen-

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tissimum Virum Arturum da Costa et Silva, electum Praesidem Foederatarum Brasiliae Civitatum. * The official visit which you, Mr. President, are making to Us today, awakens in Us the cherished memory of the too-brief moments which Providence permitted Us to spend in your country. It also brings to mind our meeting, scarcely a year ago, when you held the office of Minister of War within the Brazilian government. We would like to recall these things with you. But the brief moments of this meeting do not allow us the leisure to do so, and rather, we wish to turn our thoughts towards the future, a future which we envision as magnificent for your beloved Brazilian homeland. We seem to see before us the picture of what Brazil could be, what it should be: an immense country in full expansion, showcasing all the riches with which the Creator has endowed it, providing itself with an agricultural and industrial infrastructure proportionate to its vast resources, and succeeding in providing all its citizens not only bread and work, but the standard of living to which they can legitimately aspire; and then – with development extending far beyond the purely material realm – opening to them ever more widely access to culture and the values of the spirit; Brazil giving to the world, in increasing numbers, not only engineers and technicians, but thinkers, writers, and artists: this is our vision of the future for your homeland, the object of our desires and the wishes which we form for it before God. But in the meantime, how many concrete and urgent problems there are to be solved on all levels: social, political, economic, cultural... Problems difficult in themselves due to their very magnitude: that of inequalities between classes, that of the integration of immigrants, those of housing, unemployment, financial equilibrium... Do not believe, Mr. President, that We are unaware of these, and even less that We underestimate the efforts made by your country to resolve them. We know that you will not shrink from facing them with courage during your magistracy. * Die 5 mensis Ianuarii a. 1967.

[*Latin ed. p. 67*]

Acts of Pope Paul VI, 67. We trust that Divine Providence will assist you in this weighty task. The reason for this trust, this optimism with which We view the future of your homeland, is the Christian faith of its inhabitants, that faith of which you yourselves so nobly and openly profess. And We desire to bring before you the Catholic Brazil, with its numerous dioceses and prelatures, with the flourishing religious congregations, both male and female, that labor on its soil; Brazil with its Catholic universities, with its traditions of Christian piety, its Catholic Action, its Eucharistic Congresses... It is this Christian leaven that must, in the Brazil of tomorrow, reach its full development, attain "to the full measure of Christ," to speak as Saint Paul, and show to the world what a great modern nation can be, drawing from its faith the spiritual energies necessary to achieve its progress, to ensure its development at all levels, to resolve its economic and social problems,

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however arduous they may be. May God help and guide you, Mr. President, this is the wish that We desire to express in welcoming you here today, on the eve of your inauguration into the high office for which your compatriots have deemed you worthy. This is also the object of Our prayer, as We invoke upon your person, upon your family, and upon all Our beloved sons of Brazil, the abundance of divine blessings, of which Ourselves desire to be the pledge.

In your beloved mother tongue, we wish that the work of Your Excellency may contribute validly to the prosperity of the Nation, to the well-being of all the people, especially the humblest classes. With these sentiments of heart, We grant to Your Excellency, to Your esteemed wife and most dear family, to the distinguished personalities who accompany you, to all the authorities, and to the beloved Brazilian people, in pledge of the greatest material and spiritual prosperity, Our Apostolic Blessing. 1 Ephesians 4, 13.

[*Latin ed. p. 68*]

68 Acta Apostolicae Sedis - Official Commentary XIII. In the Vatican Basilica, on the feast of the Epiphany of the Lord, while the Supreme Pontiff was celebrating the Divine Host, the twentieth anniversary of the establishment of the sacred Hierarchy in China was commemorated, as well as the fortieth anniversary since the first six bishops were consecrated from the Chinese clergy. * My Lords Cardinals, venerable Brothers, most beloved Sons! Know what occasion has prompted Us to celebrate with you, Superiors and Students of Our Urban College "de Propaganda Fide," and with you, children of the distant China, this feast of the Epiphany of the Lord, in this Basilica of Saint Peter, over the tomb of the first among the Apostles, where the point of convergence of the unity of the Church, indeed of the human race, seems to become visible and symbolic? Yes, you know. We have chosen this moment, this place, this assembly, and this feast to remember, with joyful celebration and hopeful anticipation, a double anniversary: that of the consecration of the first six Chinese bishops, which occurred forty years ago, on October 28, 1926, in this very basilica, by Our predecessor of venerable and great memory, Pius XI, and that of the canonical and regular establishment of the sacred Hierarchy in China, decreed twenty years ago, in 1946, by another of Our no less venerable and great predecessors, Pius XII. Why celebrate these anniversaries? Because the two events, which We wish to remember with religious and solemn devotion, are great events, are historical events, are events full of human and spiritual meaning, and because they call for their regular and happy continuation, which, however, has encountered grave and painful difficulties in recent years. The facts are known to you. Religious freedom in continental China faces serious obstacles; Our communications are completely impeded; no member of that Hierarchy was present at the Ecumenical Council; all missionaries

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have been expelled; the Catholic Church, and this very Apostolic See, are accused of being opposed to the Chinese people. Now, all of this is without foundation; and We could prove it with many arguments. The Catholic Church, everyone knows, has always looked upon China with immense sympathy; a long and dramatic history of its relations with the Chinese people speaks of the esteem, the * On the 6th of January, in the year 1967.

[*Latin ed. p. 69*]

Acts of Pope Paul VI, page 69: She desired to know Him, without any personal temporal interest; she desired to serve Him, seeking to help Him develop His intrinsic moral riches, and offering all that she possesses to contribute to the instruction, the assistance, and the prestige of the People themselves. It is well known that in that resurgent nation, Catholic life – especially in virtue of the events which we are commemorating – has completely renounced being and appearing as a colonial phenomenon, and that it is and wishes to be an authentic expression of the Chinese soul, which can find in the Christian faith the respect for its noble traditions and the fullness of its profound spiritual aspirations. The Catholic Church, and this Apostolic See in particular, has never been an enemy, but always a friend of China – so great in extent of territory, in number of inhabitants, in civil and cultural traditions, in natural virtues, and in evolutionary capacity; she has always admired and loved it, and is still able to understand and to favor, in its just expressions, the travail of the present historical phase of its transformation, from the ancient and static forms of its culture to those inevitable and new ones, arising from the industrial and social structures of modern life: the social doctrine of the Church can be proof of this. What, then, do we desire? We say it simply: to resume contact, as we already maintain with that portion of the Chinese People with whom we have friendly relations. Indeed, we must recognize that among the many Chinese residing outside the continental state, the Catholic Church is pleased to number, in the Far East and in every part of the world, many excellent and faithful children, and fervent and flourishing communities, well assisted by Chinese Bishops and Chinese clergy; the Chinese students present at this rite, as well as the other Chinese Catholics who are also present, are for Us a most dear sign of the persistent vitality of the Chinese Church, and are a source of great comfort and great hope. We now wish to resume contact with the Chinese People of the continent; contacts which we have not voluntarily interrupted, in order to say to all those Chinese Catholics who have remained faithful to the Catholic Church, that We have never forgotten them, and that We will never renounce the hope of the rebirth, indeed of the development, of the Catholic religion in that nation. To resume contact in order to let the Chinese youth know with what trepidation and with what affection We consider its present exaltation towards ideals of a new, industrious, prosperous, and harmonious life. And We wish to do so with those who

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preside over the life of China today.

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis - Official Commentary: In the continent, let us reason about peace, knowing how this supreme human and civil ideal is intimately congenial with the spirit of the Chinese people. These are Our desires, Our hopes. But We know the difficulties of the present time. However, these do not prevent Us from making Our thoughts particularly vigilant, loving, and attentive towards China. And this is what We are doing. If We are not permitted to do anything practically, this, not only is permitted to Us, but is more strongly imposed upon Us: to remember and to pray. This is what We are doing: We remember and We pray. For this reason, We are gathered here to commemorate two events in the religious history of China, which to Us seem symbolic and decisive. And We invite all those present, indeed all those who are in communion with Us, to remember and to pray. And precisely on this day, most beloved children; on this feast of the Epiphany, that is, of the manifestation of Christ to humanity. How much light is contained in this event, this mystery! Our discourse would have no end, if We allowed Our words to follow the endless thread of thoughts that this feast of the revelation of the Savior awakens in the spirit. One of these thoughts, just one, We will impart to you, and not with Our own words, but with those of the recently celebrated Ecumenical Council. We suggest that you consider the Epiphany as the feast of the vocation of the peoples, of all the peoples, without distinction, to the same salvation, to the same blessedness. And it seems to Us that you, most beloved children of the countries where the announcement of Christ is still in its formative phase of the Church, become at this moment the representatives – the Magi – of your respective nations, and you realize at this moment an episode typical of the mystery of the Epiphany: that of the discovery that the coming of God into the world is destined for each of you, for each of your countries; and this not to deny what you are and represent, but to assume your individual soul and your national personality at the heights of a new expansion, of a new awareness, of a new capacity for life and of a hope of ineffable destinies, in which consists precisely the Redemption of Christ. Hear the Council: "From the most ancient times until today, among the various peoples, there is found a certain sensitivity to that arcane force, which is present in the course of things and in the events of human life, and sometimes there is found the knowledge of the supreme Divinity, and even of the Father! Sensitivity and knowledge that permeate their lives with an intimate religious sense... The Catholic Church rejects nothing of what is true and holy in these."

[*Latin ed. p. 71*]

71 The Acts of Pope Paul VI concerning religion. He considers with

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sincere respect those ways of acting and living, those precepts and doctrines, which, although in many points they differ from what he himself believes and proposes, nevertheless, not infrequently reflect a ray of that truth which illuminates all men." Consider: how great is your significance: of vocation, of predisposition to Christ. What joy should be yours in recognizing that in the call to faith, an immense divine goodness is revealed, a gift is prepared, a happiness. Nothing detracts from this call that which is truly human, and everything it embraces and redeems. To you, Students of "Propaganda," especially, these references to the great plan of spreading the Faith in the world are not unknown, and you are familiar with the magnificent and modern ideals that illuminate the missionary landscape, in which your countries are included, and today we can almost say: all the countries of the earth. And it is with this vision of the Christian capacity of every people, of every soul, of the potential universality of the Catholic faith to be the heritage of each and all, that We send Our wishes to China, so remote from Us geographically and so close to Us spiritually, to China and to all the peoples of the earth, to all the messengers of the Gospel scattered throughout the world, to all the Catholic missions, that the Epiphany, the manifestation of Christ, may illuminate us all, guide us on the paths of truth, justice, brotherhood, and peace, and may save us all.

x XIV To the Most Excellent Assembly of Men and Representatives at the Apostolic See, greeting the Most Blessed Father with all good wishes and happiness at the beginning of the new year.

* Monsieur le Doyen, Excellencies, Messieurs, The collective tribute of the Diplomatic Corps, at the threshold of a new year, has a character of moving solemnity to which We are always keenly sensitive. If special circumstances deprived Us, during the recent feast of Christmas, of the joy of joining you in the celebration of Our midnight Mass, We wish at least that Our first words today express Our gratitude for the good grace with which you...

1 Declaration concerning the Church's relationship to non-Christian religions, Our age, 2.

* January 7, 1967.

[*Latin ed. p. 72*]

Acta Apostolicae Sedis - Official Commentary 72: You have graciously renounced, for the sake of a city in trial, that which your Dean rightly called your "traditional privilege." Thus, instead of the silence and darkness of Christmas night, it is the great light of the Epiphany that presides over the meeting of the Pope with the Representatives of the Nations. How can one fail to note all that is suggestive in this coincidence: did not the Magi, hastening to venerate the Child in the manger, in fact, prefigure the entirety of the peoples called to the Faith? "We have seen his star in the East," say

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these mysterious figures, "and we have come to adore him." (Matthew 2:2) The light that rose upon the world on the day of the birth of the Child-God does not shine only for a particular, privileged people: like the light of the sun, it must illuminate and transform the entire earth of men. The Gospel, the "good news" of salvation, by its very nature, is a universal good, destined for all, without exception. The Church, which has received the inheritance of Christ and the mission of spreading his light throughout the world, is aware both of the necessity and the difficulties of this undertaking. She must preserve, without alteration, throughout the centuries, the immutable message of which she is the depositary, and she must, at the same time, transmit it to the generations that succeed each other, in a world that changes and transforms continuously. And what is to be said when these changes are as radical and as rapid as those that we see before our eyes? What will be the attitude of the Church towards this changing world? One can imagine several hypotheses, which some are not slow to present to the teaching authority of the Church as the only acceptable rules for its action in the world of today. Some believe that fidelity to the deposit that she has received imposes upon the Church an attitude of reserve, or even of rejection, towards the modern world. Is not the Church, in its entirety, oriented towards another world, entirely different from this one: the world of the beyond, Heaven, where Christ reigns in glory, with his Saints and his angels, the world of souls, of spiritual realities? What importance could she attach to these technical advancements that are the pride of modern man, to his efforts to explore the cosmos, to use the forces hidden in the secret of the atom, to modify the structures of society? All of this is the "temporal," entrusted to research and...

[*Latin ed. p. 73*]

The Acts of Pope Paul VI TS address the disputes concerning the children of men. If it does not go so far as to condemn and curse it, at the very least, may the Church be indifferent to it, may it "disengage" itself, as is said today, may it remain within its own domain: the spiritual, the "purely spiritual." On the contrary, others would have the Church not only put on a good face before the modern world, but also become deeply involved in the temporal realm – social, political, economic – and not hesitate, if necessary, to support those who would seek to establish justice in society by reforming it through violence. Christians of this century, they believe, should "act as revolutionaries for the benefit of mankind." The Church cannot adopt either of these two extreme attitudes. It cannot be indifferent to the temporal realm, for the temporal realm is the activity of men, and everything that concerns man concerns the Church. A Church detached from the world, withdrawn into the desert, would no longer be the Church of Jesus Christ, "the Church of the Incarnate Word." On the contrary, it is very closely interested in every generous effort that seeks to advance

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humanity, not only in its journey towards heaven, but also in its pursuit of well-being, justice, peace, and happiness on earth. On the other hand, it cannot approve of those who claim to achieve this noble and legitimate goal through the violent subversion of social order and law. It is certainly aware that, through its doctrine, it brings about a "revolution," if by that is meant a change in mentalities, a profound modification of the scale of values. It also does not ignore the powerful attraction that the idea of "revolution" – understood as a sudden and violent change – has always exerted on certain minds eager for absolutes: they consider it a quick, energetic, and effective solution to the social problem; they would gladly see it as "the only path leading to justice." In reality, revolutionary action usually engenders a whole train of injustices and sufferings, for once violence is unleashed, it is difficult to control, and it attacks people as well as structures. Therefore, in the eyes of the Church, it is not the solution suitable for remedying the ills of society. Thus, neither indifference to the concrete life of men today, nor involvement in the path of revolutionary action. At an equal distance from these two extremes, the attitude of the Church towards the modern world is that which has been defined before our eyes, during the years of...

[*Latin ed. p. 74*]

74 Acta Apostolicae Sedis - Commentarium Officiale. Reflecting upon the experience we have just lived, the Second Vatican Council, an attitude that two words can summarize: love and service. The Church, out of love, makes herself the servant of men. She sees them engaged in arduous and inspiring tasks for the domination of matter, the development of the riches of creation, technical progress, the promotion of the human person, and the advent of a more just and fraternal society. She rejoices in this and "holds in high esteem – these are the very words of the pastoral constitution Gaudium et spes – the dynamism of our time." But she also knows that she is the custodian of higher principles that can singularly illuminate the course of humanity. She is aware that she possesses rules of conduct and sources of spiritual energy that, if used, can ensure security, stability, and peace in the lives of men in society: she offers these treasures to men. By acting in this way, the Church pursues no self-interest, no goal of domination: she serves society, within which her principles act as a leaven. The effect of this leaven, if allowed to freely exercise its action, is the progressive penetration of a spirit of justice and charity within society. The family then receives an added measure of stability, the participation of all citizens in the burdens and responsibilities of common life becomes more conscious and organic, and progress in morality and professional conscience is accentuated in all areas. Thus, the structures of society, which a sudden and radical change would have violently and dangerously shaken, are gradually adapted to justice and freedom. Furthermore, this very influence of the Gospel gives rise to beneficial activities from which everyone bene-

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fits: works of education, works of assistance, works of charity serving all, especially the weakest, the least protected: children and the elderly, the poor and the sick, immigrants, the disinherited: to all, the best sons of the Church bring the secret of charity that animates them. Not violent revolution, which overthrows and destroys, but the true face of love, which sympathizes, alleviates, consoles, and edifies. These principles and this action of the Church have their beneficial effect – and it is with this that We would like to conclude – on the great and dramatic... N. 41.

[*Latin ed. p. 75*]

Acts of Pope Paul VI, 75, concerning the problem of world peace. Indeed, they foster a mentality of peace, inclining minds to reject violent solutions, and to seek negotiation and understanding. And, by this very means, the Church believes it provides a not insignificant aid to human society in our time. We ourselves, as you know better than others, ceaselessly strive, to the best of our abilities, for the coming of a just and lasting peace. Allow us to seize this opportunity to thank you for the eagerness with which you welcome our initiatives, and for the resonance they find among your Governments. May God grant, Excellencies, dear Gentlemen, that those in positions of responsibility, and all men of good will, may in turn echo this. And thus, the year that opens before us may see progress in this "march towards peace" which your Dean mentioned just now. This is the wish we express from the bottom of our hearts, at the beginning of this new year, for all the peoples of the world, while we invoke upon you, upon your families, and upon the countries that you so admirably represent before us, the abundance of the blessings of Almighty God.

TO ALL CATHOLICS OF THE WORLD, AND TO ALL MEN, on the occasion of the celebration of the Nativity of our Lord Jesus Christ.

* Brothers, children, friends, all men who listen to us! We wish, once again, on this Christmas of 1966, to simply echo in your hearts the hymn of the Angels, which resounded between heaven and earth on that blessed night, when from the Virgin Mary, in Bethlehem, was born the Savior of the world, our Lord Jesus Christ. Who does not remember the famous song: "Glory to God in the highest, and peace on earth to men of good will"? We repeat this blessed cry to you, as a fruitful theme for all the highest and truest thoughts, which must flow from intelligent minds on this festive occasion, thoughts concerning the supreme things and conscious of the greatest duties and needs of humanity. The glory of God and peace to men are still and always the two pillars around which our destinies are oriented and move; and they are the supreme gifts that Christmas promises us, indeed, that it brings us.

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* December 22, 1966.

[*Latin ed. p. 76*]

Acts, of the Apostolic See - Official Commentary.

Let not those who are thoughtful be troubled, let not those who believe be deceived, but return with spiritual energy to the indelible memory of God: of God, a mystery and a living reality; of God, light and the principle of all order and all wisdom; of God, the source of all existence and the profound reason of all scientific and moral law; of God, the inalienable center of our life; of God, ineffable goodness, ever watchful in converse with our humble discourse in daily experience. We shall repeat what we have said before: we must be on guard against the danger of modern idolatry. Today, man is tempted to worship himself, to make of himself the supreme term, not only of thought and history, but of reality itself, and to believe that he can, by himself, with his own strength alone, truly progress and be saved; in other words, to seek only his own glory, and not the glory of God. This terrible and fatal shift in the axis of human life is happening before our very eyes: the denial of God is becoming practical, from being merely theoretical; from being confined to a few speculative minds, it is becoming a myth of the masses; to rationalist and scholastic atheism is succeeding materialistic and social atheism. A falsely humanistic mentality is being established, steeped in radical selfishness, because it is closed to the knowledge and love of God, and fundamentally restless and subversive, because it is closed to the light and hope of God. Man is a being constitutionally ordered to transcend himself; he is a being projected towards God, he is essentially ordered to God; if this fundamental relationship is denied, then it will not be the luminous mystery of God made man (the mystery of the Nativity!) that will be the feast of joy and peace for our life, but the tenebrous mystery of man becoming God will be the tragic drama, looming and potentially laden with interminable ruin. Let us return, brothers, on the day when, with the birth of Christ, God and man, the vital relationships between the Divinity and humanity were restored—and what relationships!—let us return to the humble and noble religious effort of seeking God, of believing in God, of trusting in God, of praying to God, of loving God: we shall have the first joy of Christmas, that of singing along with us, as an intimate personal poem, as a solemn cosmic hymn, the glory of God! And then we shall have the second joy of Christmas, the second gift, that of peace. It seems almost superfluous to speak of peace, so current is its name, and the questions to which it refers are debated.

[*Latin ed. p. 77*]

The Acts of Pope Paul VI, *77*, contain very extensive passages. But it is not superfluous now, because the present feast day reminds us of the sweet and regal name of peace, and it pronounces it in such a way that we

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not only hear its comforting sound, but also perceive its profound meaning; and thus, it obliges us to clarify to ourselves, at each Christmas, the true meaning of peace, which, according to the famous Augustinian definition, is the tranquility of order, that is, a reflection of things that correspond to justice, to the eternal law of God. In this effort of our attention, which can be our devout homage to the mystery of Christmas, we will easily see the plurality of meanings with which this august name of peace is clothed, as many as are the concepts of order to which it refers; we will see how peace is not a primary good, but a resulting good, a derived good, which presupposes and requires a good that precedes it, namely, order itself, justice, the harmony of things; we will see how it is not, in itself, stable and static, if the order to which it gives its name is of a mutable and changeable nature, as is the case with human order, especially social order, and how, therefore, peace cannot be happily enjoyed in this world, but rather must be generated, conquered, and defended, continuously; we will also see how another peace derives from it, just as another order results from an established order; thus, from the first restoration of order between God and men, the fundamental order, the order proper to Christmas, all other order in the human realm can result; from peace with God, peace in the heart in its interior turmoil, and also peace among hearts in their social association. And reflecting on peace, at this moment in history, We cannot help but adopt the observation of anyone who has a sense of human affairs: today, there is a lack of security in the world! As modern society progresses in its achievements, a sense of universal fear pervades the minds of men; the more they advance scientifically and technically, the more they distrust one another; the more they possess, the less secure they feel; and this warning of the precariousness of things and of present life, which should stimulate us to turn our minds to eternal things, instead resolves in many spirits into inner anguish, which leads to despair about the meaning and value of human existence. Why is this? Because the lack of security arises primarily from a continuous and growing danger, a real danger, a world danger, a danger that uncontrollable circumstances could make imminent and fatal. We all know of the destructive power that men possess today, and how some make use of this power.

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis - Commentarium Officiale. Motivi di competizione, di fiducia e di orgoglio. Tante libertà sono state ottenute per la dignità dell'uomo e per la sua piena ed personale espansione; non è stata né efficacemente cercata, né ancora conseguita la libertà dal pericolo, la libertà dal timore. Sono stati annodati tanti rapporti fra i popoli; rapporti tecnici, commerciali, culturali, politici; ma non è stato ancora stretto sufficientemente il nodo della fratellanza fra gli uomini, fra le loro classi e le loro nazioni; non sono stati ancora abbastanza promossi il mutuo

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rispetto, la stima, la collaborazione, l'amore; anzi, ancora vi sono contrasti e conflitti, che minacciano la stabilità della presente convivenza civile. Per arrivare a tanto, non bastano i motivi degli interessi temporali, né quelli dell'umana saggezza; occorrono i motivi trascendenti della religione, anzi della religione cristiana, che sola ha suprema virtù risolutiva delle umane deficienze. Ma intanto, l'attenzione del mondo, e la Nostra pure, si concentra sopra lo stato di guerra tuttora esistente in Vietnam, guerra che, per essere ideologica, civile e militare insieme, per essere in un punto cardinale dell'equilibrio fra i popoli, per essere in graduale crescita di insidie, di mezzi e di danni, per essere di trascinante interesse alle più grandi Nazioni, si dimostra al tempo stesso tipica, tragica e minacciosa. E per di più, essa sembra dimostrare un altro aspetto caratteristico: la sua continuazione, più che da fatale concatenazione di cause (come in tante altre storie guerresche), dipende dalla volontà degli uomini in causa: basterebbe che essi volessero, simultaneamente, da una parte e dall'altra, e la guerra sarebbe finita, il timore di maggiori conflagrazioni sarebbe sedato, l'onore dei contendenti sarebbe salvo, la speranza e la pace rifiorirebbero nel mondo, e la coscienza dell'umanità verso il suo grande dovere, quello della fratellanza universale, avrebbe felicemente progredito. La tregua d'armi, che entrambe le parti contendenti, con generosa spontaneità, hanno annunciato per l'imminente Natale, ha riempito il mondo di ammirazione e di gaudio. Noi stessi vogliamo ripetere la Nostra compiacenza ed il Nostro plauso. Ora si attende che ambedue le parti in conflitto prolunghino questa tregua, e dalla pausa dei combattimenti si possa procedere a trattative leali, sola via per giungere alla pace, nella libertà e nella giustizia. Questo mette in evidenza, una volta di più, il vero punto strategico di questa dolorosa e paradossale situazione: il cuore degli uomini. La buona volontà possiede la chiave della pace. La difficoltà nasce dal fatto che questa...

[*Latin ed. p. 79*]

Acts, Paul VI, p. 79: The key must be turned simultaneously by the responsible leaders of both sides. This loyal and genuine simultaneity should be the miracle of this Christmas! We still wish to consider this miracle of good will possible. We respectfully and earnestly request it of both contending parties, and of all those who support either side. And with these aspirations for peace, which we hope will be harbingers of even greater progress in the formation of the fraternal consciousness of humanity, We send Our Christmas greetings to the Vietnamese people; and then to all the peoples of the earth, to all international institutions that promote concord and the progress of nations. We extend a special greeting to the youth, so dear to Us, that they may seek and find the right paths for their orientation towards the true values of life, and that they may honor them in the new generation. And then We greet you, Brothers in the Episcopate, you Priests

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and Religious, you faithful all of the People of God. And to all Christian homes, to all institutions of assistance, to all churches and parishes of the world, to our Christian brethren still divided from Us, We send the greeting of a blessed Christmas, in Christ our Lord and our Savior, in Whose most holy Name We impart to all who hear Us, indeed, today, to all men, Our Apostolic Blessing. To the Romans and to all other Christians, and to all people, on the feast of the Nativity of our Lord Jesus Christ, given by the Most Blessed Father, before imparting the Apostolic Blessing to the City and to the World from the external platform of the Vatican Basilica. * Romans! and you, guests, visitors, and pilgrims of the City! And all of you, men and women, children, young people, the elderly, the poor and those suffering in body or spirit, who are listening to Our voice! Before We give you Our blessing, receive Our greetings. What can be the greetings of the Pope for the Holy Christmas? * December 20, 1966.

[*Latin ed. p. 80*]

Acts of the Apostolic See - Official Commentary 80. You can discern Our wishes if you allow your good and profound desires, which you hold in your hearts, to ascend to your conscience. Your best desires are Our wishes. What else can a father wish for his children, a shepherd for his faithful, if not what they themselves desire? Is not a wish a meeting of hearts? Our heart desires to meet with yours this Christmas, and to desire with you and for you that which is good, that which is beautiful, that which is noble. These are Our first wishes: your health, your prosperity, your physical and moral well-being, your serenity, your joy, your peace! Then We have other wishes to make to you; they arise from Our ministry, from the charity that unites Us to you. And what better, what more important thing can We desire for you than your spiritual well-being? You know that this spiritual well-being, in its true and supreme essence, comes from Christ, whose Nativity We celebrate today, indeed, it is Christ Himself: He is our salvation, He is our light, He is our guide, He is our food, He is our hope, He is our new life. Therefore, beloved children, We wish that you may truly be Christians. May that Jesus, who was born in Bethlehem, be reborn in each of you; and may His word enter so deeply into your spirits as to awaken in you faith, strong, simple, and joyful; may that supernatural, secret, and active love, which is called His grace, animate every action of yours, and may He suggest and support many new and providential good works, so that truly your life may be full of spiritual energy and flourishing with works worthy of the Christian name. And finally, We have great and general wishes to make to you and to all; they are primarily those concerning justice and peace in the world, and you know how great is the need, how great the desire. Are these desires vain? Are Our wishes empty of reality? This doubt, which torments the heart of man, and often leads him to blind fatalism, has, for Us, a comforting and positive answer, that of the efficacy of prayer: if a

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wish becomes a desire, and a desire becomes prayer, as We have just done in celebrating the holy mysteries, a hope, full of comfort and reason, makes all Our wishes valid. And if then we consider that the Lord reveals Himself to us today at Christmas, all goodness and sympathy for our humanity, our 1 1 Cor. Tit. 3, 4.

[*Latin ed. p. 81*]

The Acts of Pope Paul VI, page 81, speak of hope touching upon the certainty that all things work out for our good, if we are within that sphere of divine charity which the Nativity of Christ has brought about.

Therefore, our wishes multiply and extend to those places where worldly experience seems least to correspond to them: they are especially intended for those who labor, who suffer, who weep, and who despair; they are also directed to those places where so many of our children are still oppressed in their legitimate religious freedom; and also to those places where the much-hoped-for and blessed truce speaks of how sad war is, and how desirable peace is. So many pains and afflictions do not deter our prayers today, but rather make them more fervent and more confident; and we send them to you, most beloved children, near and far, with our Apostolic Blessing.

2 Cf. Romans 8, 28.

6 - A. A. S.

[*Latin ed. p. 82*]

82 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS. SACRED CONSISTORY CONGREGATION. DECREE CONCERNING CHURCHES. Our Most Holy Lord Paul, by Divine Providence, Pope VI, having, through successive decrees of the Sacred Consistory Congregation, provided for the following Churches with new pastors, namely: on November 21, 1966. — To the Cathedral Church of Saint Charles in Ancudia, he appointed the Reverend Sergious Contreras Navia, from the diocese of Valparaíso, counselor of the Catholic Young Men's Workers' Association for the entire Chilean nation. — To the titular episcopal Church of Vegesela in Numidia, he appointed His Excellency Ioseph Soares, formerly Bishop of Santos. on November 22. — To the titular, for this occasion archiepiscopal, Church of Scebatiana, he appointed His Excellency Acacius Chacón, formerly Archbishop of Mérida in Venezuela. on November 26. — To the Cathedral Church of Ivrea, he appointed His Excellency Aloysius Bettazzi, formerly titular Bishop of Thagaste. on November 29. — To the Cathedral Church of Ciudad Valles, he appointed the Reverend Alfonsus Reyes, from the clergy of the archdiocese of Puebla, Urban Antistite, according to the Acts of the Mexican Episcopal Conference. — To the Cathedral suburbicarian Church of Albano Laziale, he appointed His Excellency Raphael Macario, formerly titular Bishop of Tiberias. — To the Cathedral suburbicarian

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Church of Praenestina, he appointed His Excellency Petrus Severi, formerly titular Bishop of Pergamos. on November 30. — To the titular, for this occasion archiepiscopal, Church of Temunian, he appointed His Excellency Augustum Bertazzoni, formerly Archbishop-Bishop of Potentia and Marsico Nuovo. — To the Cathedral Churches, equally and principally united, of Potentia and Marsico Nuovo, he appointed His Excellency Aurelius Sorrentino, formerly Bishop of Bova. — To the Cathedral Church of Guanare, he appointed His Excellency Eduardus Herrera Riera, formerly titular Bishop of Sesta.

[*Latin ed. p. 83*]

The Sacred Consistorial Congregation, number 83: To the Cathedral Church of Cumaná, the Reverend Father Marianum Joseph Parra León, General Vicar and pastor of the parish of Saint Barbara in the archdiocese of Maracaibo. To the Cathedral Church of Saint Philip in Venetiola, newly erected, the Most Reverend Father Thomas Henry Márquez Gómez, formerly the titular Bishop of Thapsi. To the titular episcopal Church of Rusticiana, the Reverend Father Angel Adolf Polachini Rodríguez, Apostolic Administrator of San Fernando de Apure, appointed by the Prelate of that prefecture. To the titular episcopal Church of Precaus, the Most Reverend Father Emmanuel de Medeiros Guerreiro, formerly the Bishop of Nampula, on December 3rd. To the titular episcopal Church of Mutecita, the Reverend Father Benvenuto M. López, Chancellor of the metropolitan curia of Manila, appointed Auxiliary by the Most Reverend Father Rufino I., S.R.E., Cardinal Santos, Archbishop of Manila. To the titular episcopal Church of Nasbinca, the Reverend Father Emmanuel S. Salvador, General Vicar of the archdiocese of Cebu and pastor of Saint Nicholas, appointed Auxiliary by the Most Reverend Father Julius Rosales, Archbishop of Cebu, on December 5th. To the titular episcopal Church of Goritana, the Reverend Father Raimund Salas Valdés, of the Society of Jesus, Prelate of Arica, on December 7th. The Most Reverend Father Anthony Maria Cazaux, Bishop of Luçon, has been appointed Coadjutor with right of succession by the Most Reverend Father Charles Paty, Bishop in the titular see of Tingaria. To the titular episcopal Church of Gauriana, the Reverend Father Teresa Ferraroni, Urban Antistite, Pro-General Vicar of the city of Milan, appointed Auxiliary by the Most Reverend Father John, S.R.E., Cardinal Colombo, Archbishop of Milan, on December 9th. To the titular, for this occasion archiepiscopal, Church of Albulae, the Most Reverend Father Edward D. Howard, formerly the Archbishop of Portland in Oregon. To the titular, for this occasion archiepiscopal, Church of Tacarata, the Most Reverend Father John Mark Gannon, formerly the Archbishop-Bishop of Erie. To the metropolitan Church of Portland in Oregon, the Most Reverend Father Robert Joseph Dwyer, formerly the Bishop of Reno. To the Cathedral Church of Erie, the Most Reverend

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Father John F. Whealon, formerly the titular Bishop of Andrapa. To the titular episcopal Church of Mutugenna, the Reverend Father Thomas.

[*Latin ed. p. 84*]

84 Acta Apostolicae Sedis - Official Commentary. In Baltimore, the Reverend Mardaga, parish priest of the Basilica of the Most Holy Virgin Mary Assumed into Heaven in Baltimore, whom the Most Reverend and Venerable Lord Lawrence Joseph, Cardinal Shehan, Archbishop of Baltimore, appointed as Auxiliary Bishop. — To the titular episcopal See of Velefita, the Most Reverend and Venerable Lord John Baptist Muniz, formerly Bishop of Barra. — To the Cathedral Church of Barra, the Reverend James Gerard Cloin, of the Congregation of the Most Holy Redeemer. On December 1st. — To the titular See, for this occasion, of the Archdiocese of Maraguia, the Most Reverend and Venerable Lord Joseph Anthony O'Sullivan, formerly Archbishop of Kingston. — To the Metropolitan Church of Kingston, the Most Reverend and Venerable Lord Joseph L. Wilhelm, formerly titular Bishop of Saccaeota. On December 15th. — To the titular episcopal See of Pomaria, the Most Reverend and Venerable Lord Anthony Pildain and Zapiain, formerly Bishop of the Canary Islands.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH.

VISAKHAPATNAM - VARANGAL.

DECREE

Concerning the alteration of diocesan boundaries.

Desiring to serve the common good, the Most Reverend and Venerable Lord Ignatius Gopu, Bishop of Visakhapatnam, requested this Sacred Congregation to separate the territory commonly known as the Nugur Taluk from the Diocese of Visakhapatnam and to annex it to the Diocese of Warangal.

This Sacred Congregation for the Propagation of the Faith, having considered the favorable opinion of the Most Reverend and Venerable Lord James Robert Knox, titular Archbishop of Melitene and Apostolic Delegate in India, and also of the Most Reverend and Venerable Lord Alfonso Beretta, Bishop of Warangal, graciously accepted these requests, and, by virtue of the faculties granted to it by the Most Holy Lord Our Pope Paul VI, by Divine Providence, decrees that the territory commonly known as the Nugur Taluk be separated from the Diocese of Visakhapatnam and incorporated into the Diocese of Warangal.

[*Latin ed. p. 85*]

To this end, the aforementioned Sacred Congregation for the Propaga-

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tion of the Faith appoints the Most Reverend Lord James Robert Knox, granting him the necessary and appropriate powers, also delegable, to achieve the aforementioned purpose, with the obligation of submitting to the same Sacred Congregation, as soon as possible, the authentic copy of the completed act. Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 3rd day of the month of January, in the year of Our Lord 1967. G. P. Card. AGAGIANIAN, Prefect. L. © S. ffi Peter Sigismund, Archbishop titular of Neapolis in Pisidia, Secretary.

SACRED CONGREGATION FOR RITES

DECLARATION REGARDING THE APPLICATION OF THE CONSTITUTION ON THE SACRED LITURGY

For some time, certain newspapers and magazines have offered their readers news and photographic reproductions of liturgical ceremonies, especially Eucharistic celebrations, which are foreign to the Catholic cult, and which are almost unbelievable, such as "Eucharistic family dinners" celebrated in private homes, followed by meals, Masses with unusual and arbitrary rites, vestments, and formularies, and sometimes accompanied by music of a completely profane and worldly character, unworthy of a sacred action. All of these cultic manifestations, due to private initiatives, inevitably tend to desacralize the liturgy, which is the purest expression of the worship rendered to God by the Church.

It is absolutely inappropriate to allege the reason of pastoral renewal, which, it is worth repeating, takes place in order, not in arbitrariness. All of this is not in accordance with the letter and spirit of the liturgical constitution promulgated by the Second Vatican Council, and is contrary to the ecclesial sense of the liturgy, and harms the unity and dignity of the People of God.

"The variety of languages," said the Holy Father on October 13th of the current year.

[*Latin ed. p. 86*]

86 Acta Apostolicae Sedis - Official Commentary of Paul VI — and the novelty of the rites, which the reforming movement introduces into the Liturgy, must not admit anything that is not duly recognized by the authority responsible, namely the Bishops and this Apostolic See, nothing that is not worthy of divine worship, nothing that is manifestly profane and unsuitable for expressing the interiority and sanctity of prayer, and nothing that is so singular and unusual, that instead of fostering the devotion of the praying community, it astonishes and disturbs it, and prevents the expression of its reasonable and legitimate traditional religiosity. While deploring the aforementioned events and the publicity given to them, we

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urgently appeal to the local and religious Ordinaries, so that they may vigilantly oversee the correct application of the liturgical Constitution, and that they may, with kindness and firmness, call back the promoters, even if well-intentioned, of such manifestations, and, if necessary, repress abuses, preventing any initiative that is not authorized and guided by the sacred Hierarchy, and that they may diligently promote the true liturgical renewal desired by the Council, so that the grand work of this renewal may be carried out without deviation, and may bring forth those fruits of Christian life that the Church expects from it. Furthermore, we remind everyone that it is not permissible to celebrate Mass in private homes, except in the cases foreseen and clearly defined by liturgical legislation.

Rome, 29 December 1966.

GIACOMO Card. LBRCARO

President of the "Consilium" for the implementation of the Constitution on the Sacred Liturgy

ARCAMO M. Card. LARRAONA

Prefect

FERDINANDO ANTONELLI

Archbishop titular of Idiera, Secretary.

[*Latin ed. p. 87*]

The Sacred Roman Rota, 87, ACTA TRIBUNALIUM, SACRED ROMAN ROTA, Citations by edict, 1, CLIFTONIENSIS, Regarding the nullity of marriage (Batty - Yeo). Since the actual place of residence of the Lady Alice Mary Yeo, party in the aforementioned cause, is unknown, we summon her to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on the 27th of February, 1967, at the eleventh hour, for the purpose of resolving or signing the following question: Does a nullity of marriage exist in this case? Ordinary pastors and faithful of the places, who may have knowledge of the actual residence of the aforementioned Lady Alice Mary Yeo, are to ensure that she is duly informed of this edictal citation.

John Angelus Abbo, Prefect, From the Chancery of the Tribunal of the Sacred Roman Rota, on the 28th of November, in the year 1966. Victorious Palestro, Notary.

The current place of residence of Madame Alice Marie Yeo, defendant in this cause, being unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 27, 1967, at 1:00 PM, to resolve or sign the following question: Does a nullity of marriage exist in this case? The Ordinary pastors of the places,

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the priests, and the faithful who have knowledge of the residence of the aforementioned Alice Marie Yeo, should, insofar as possible, inform her of this present citation.

[*Latin ed. p. 88*]

88 Acta Apostolicae Sedis - Official Commentary II

FLORENTINA

Regarding the Nullity of a Marriage (Melani - Ferro)

Since the actual place of residence of Mr. Ferdinando Ferro is unknown, the aforementioned party, involved in the cause mentioned above, is hereby summoned to appear before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on March 1, 1967, at the eleventh hour, for the purpose of agreeing upon or signing the following question: Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the actual place of residence of the aforementioned Mr. Ferdinando Ferro, are to take care that he is duly informed of this official summons.

*Adamus Pucci, Secretary

From the Chancery of the Tribunal of the Sacred Roman Rota, December 13, 1966.

Victorius Palestro, Notary*

And since the place of current residence of Mr. Ferdinand Ferro, the defendant in this cause, is unknown, we summon him to appear at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on March 1, 1967, at 11 o'clock, to agree upon or sign the following question: Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Ferdinand Ferro, must, insofar as possible, inform him of this present summons.

OMAHA

Regarding the Nullity of a Marriage (Allison - Burr)

Since the actual place of residence of Mrs. Beverly Jean Burr, the party involved in the cause mentioned above, is unknown, the aforementioned party is hereby summoned to appear, either in person or through a duly appointed representative, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on March 6, 1967, at the twelfth hour, for the purpose of agreeing upon or signing the following question: Does the nullity of the marriage exist in this case?

[*Latin ed. p. 89*]

89 The Sacred Roman Rota instructs that the Ordinary of the place, the parish priests, and the faithful, who have knowledge of the current resi-

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dence of the aforementioned Lady Beverly Jean Burr, must ensure that she is duly informed of this edictal citation. * Charles Lefebvre, Judge from the Chancery of the Sacred Roman Rota, on the 9th day of January in the year 1967. Victorius Palestro, Notary. * The current place of residence of Mrs. Beverly Jean Burr, the defendant in this cause, being unknown, we summon her to appear, either in person or through a duly constituted attorney, at the seat of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on March 6, 1967, at 12 o'clock, to resolve or confirm the following doubt: Will there be a declaration of nullity of the marriage in this case? The Ordinary of the place, the parish priests, and the faithful who have knowledge of the place of residence of the aforementioned Beverly Jean Burr, must, insofar as possible, inform her of this citation. IV Milan. Concerning the Nullity of Marriage (Rutigliano - Biraghi). Since the current place of residence of Lady Maria Iosepha Biraghi, the plaintiff in the aforementioned case, is unknown, we summon her to appear, either in person or through a duly constituted attorney, before the Sacred Roman Rota (Piazza della Cancelleria 1, - Rome), on March 6, 1967, at eleven o'clock and fifteen minutes, for the resolution or confirmation of the following doubt: Should the Rotal sentence of April 28, 1965, be confirmed or overturned in this case? The Ordinary of the place, the parish priests, and the faithful, who have knowledge of the current residence of the aforementioned Lady Maria Iosepha Biraghi, must ensure that she is duly informed of this edictal citation. * Charles Lefebvre, Judge from the Chancery of the Sacred Roman Rota, on the 9th day of January in the year 1967. Victorius Palestro, Notary.

[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis - Official Commentary. Since the current place of residence of Mrs. Marie Josephine Biraghi, the defendant in this cause, is unknown to us, we summon her to appear, either in person or through a duly appointed procurator, before the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on March 6, 1967, at 11 o'clock, to agree upon or subscribe to the following doubt: Must the sentence of the Rota, dated April 28, 1965, be confirmed or annulled, in this case? The Ordinary of the place, the pastors, and the faithful who have knowledge of the place of residence of said Marie Josephine Biraghi, should, insofar as possible, inform her of this summons.

ERIENSIS. Concerning the nullity of marriage (Lafferty - Morris). Since the current place of residence of the lady Edith Morris, the plaintiff in the aforementioned cause, is unknown, we summon her to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on March 15, 1967, at 11 o'clock, to agree upon or subscribe to the following doubt: Does the nullity of the marriage exist, in this case? The Ordinary of the place, the pastors, and the faithful who have knowledge of the current place of residence of the afore-

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mentioned lady Edith Morris, are to take care that she is duly informed of this edictal summons.

Gerardus M. Rogers, Judge.

From the Chancery of the Tribunal of the Sacred Roman Rota, on the 9th day of the month of January, in the year 1967.

Victorious Palestro, Notary.

Since the current place of residence of Mrs. Edith Morris, the defendant in this cause, is unknown to us, we summon her to appear, either in person or through a duly appointed procurator, before the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on March 15, 1967, at 11 o'clock, to agree upon or subscribe to the following doubt: Does the nullity of the marriage exist, in this case? The Ordinary of the place, the pastors, and the faithful who have knowledge of the place of residence of said Edith Morris, should, insofar as possible, inform her of this summons.

[*Latin ed. p. 91*]

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ACTS OF THE SECRETARIAT OF STATE

In order that the general norms, which were established by the Letters of His Most Holy Father, Pope Paul VI, dated September 10th of the year 1965, by which the Synod of Bishops is constituted for the entire Church, may be duly observed, the Supreme Pontiff has deigned to approve the present Order for the Celebration of the Synod of Bishops, which governs all that is contained in the aforementioned Apostolic Letters, and has commanded that it be religiously observed.

Given in Rome, on the eighth day of December, in the feast of the Immaculate Conception of the Blessed Virgin Mary, in the year 1966.

H. I. Cardinal CICOGNANI, Prefect of the Congregation for Public Affairs.

ORDER FOR THE CELEBRATION OF THE SYNOD OF BISHOPS

PART I

CONCERNING SUPREME AUTHORITY AND THOSE PERSONS WHO PARTICIPATE IN THE SYNOD OF BISHOPS

CHAPTER I

Concerning the Supreme Pontiff

Article 1 (Concerning the Power of the Supreme Pontiff)

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It belongs solely to the Supreme Pontiff:

1° To convene the Synod of Bishops, whenever it shall seem opportune to him, and also to designate the place where the assembly will be held;

2° To ratify the election of the Members or Associates;

3° To establish the topics and questions to be discussed;

[*Latin ed. p. 92*]

Acta Apostolicae Sedis - Official Commentary 92 4° To determine which matters are to be addressed and to send them to those who ought to participate in the discussion of these questions; 5° To establish the order in which matters are to be addressed; 6° To preside over the Synod, either personally or through others; 7° To deliberate on the opinions expressed. CHAPTER II Concerning the Delegate President Article 2 (Concerning the Nomination of the Delegate President) § 1. The Delegate President presides over the assembly of Bishops of the Synod in the name and with the authority of the Supreme Pontiff. § 2. The Delegate President is nominated by the Supreme Pontiff, and his office ceases after the assembly for which he was nominated is concluded. § 3. If the Supreme Pontiff designates several individuals to preside over the assembly, these individuals shall perform their office, succeeding one another in the order established by the Supreme Pontiff himself. Article 3 (Concerning the Functions of the Delegate President) It is the duty of the Delegate President to: 1° To moderate the work of the Synod, according to the powers granted to him in the delegation letter, in accordance with the established order of business, and also observing the rules of procedure prescribed in this Order. 2° To assign special tasks to certain members, when the opportunity suggests it, so that the assembly may devote itself more appropriately to its work. 3° To sign the minutes of the assembly. If there are several Delegate Presidents, all of them shall sign the final minutes of the assembly. CHAPTER III Concerning the Assemblies of the Synod Article 4 (Concerning the Individual Assemblies of the Synod) The Synod of Bishops is convened: 1° In a general assembly, if the matters to be addressed, by their nature and importance, require the inquiry into the doctrine, prudence, and opinions of the entire Episcopal College of the Catholic world;

[*Latin ed. p. 93*]

Secretariat of State 93 2°. To the extraordinary assembly, if matters pertaining to the good of the entire Church require a prompt definition; 3°. To the special assembly, if matters of greater importance concerning the good of the Church are to be considered, particularly those pertaining to one or more regions.

CHAPTER IV

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Of the Members or Associates

Article 5

(Of those participating in the Synod)

§ 1. The general assembly of the Synod includes:

1. a) Patriarchs, Major Archbishops, and Metropolitans outside of Patriarchates of the Catholic Churches of the Oriental Rite;

b) Bishops elected by each National Episcopal Conference, according to article 6, § 1, 3°;

c) Bishops elected by Episcopal Conferences of multiple nations, established specifically for those nations which do not have their own Conference, according to article 6, § 1, 4°;

d) Ten religious men who are members of clerical religious institutes, elected by the Union of Superiors General of Rome;

2. Cardinals who are Presidents of Dicasteries of the Roman Curia.

§ 2. The extraordinary assembly includes:

1. a) Patriarchs, Major Archbishops, and Metropolitans outside of Patriarchates of the Catholic Churches of the Oriental Rite;

b) Presidents of National Episcopal Conferences;

c) Presidents of Episcopal Conferences of multiple nations, established for those nations which do not have their own Episcopal Conference;

d) Three religious men who are members of clerical religious institutes, elected by the Union of Superiors General of Rome;

2. Cardinals who are Presidents of Dicasteries of the Roman Curia.

§ 3.

1. The special assembly includes Patriarchs, Major Archbishops, Metropolitans outside of Patriarchates of the Oriental Catholic Churches of the Oriental Rite, as well as those who are members of either Episcopal Conferences of one or multiple nations, or of religious institutes, as is established in this article § 1, in article 6, § 1, 4°, and with regard to the number of religious men, in article 6, § 2, 4°: provided that all of these pertain to the regions for which the Synod of Bishops has been convened.

2. The special assembly also includes Cardinals who are Presidents of Dicasteries.

[*Latin ed. p. 94*]

Acta Apostolicae Sedis - Official Commentary 94 of the Curia Romana, pertaining to matters under consideration. § 4. Each group also includes Members, elected by the Supreme Pontiff, according to n. X of the Apostolic Letter *Apostolica sollicitudo*, dated September 15, 1965. Article 6 (Concerning the Election of Members) § 1. 1° Bishops shall be chosen who have been elected by secret ballot by their respective Conferences of Bishops, whether of one nation or of several nations, during a plenary session. 2°

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These elections shall be held according to C.I.C. canon 101 § 1, I. If more than one are to be elected, a separate ballot shall be held for each election, so that one is not elected until the previous one has been chosen. 3° The Bishops who participate in the individual Conferences of Bishops are elected as follows: a) one for each National Episcopal Conference consisting of no more than 25 members; b) two for each National Episcopal Conference consisting of no more than 50 members; c) three for each National Episcopal Conference consisting of no more than 100 members; d) four for each National Episcopal Conference consisting of more than 100 members. 4° Conferences of Bishops of several nations elect those who will participate, according to the same rules. 5° In the election of Bishops, the utmost care must be taken not only regarding their general knowledge and prudence, but also their knowledge, both theoretical and practical, of the subject matter which the Synod will discuss. 6° The names of those elected shall be communicated to the Secretary General by the Presidents of the Episcopal Conferences, through the Supreme Pontiff's Legate of their nation, and this shall be done at least two months before the beginning of the group. § 2. 1° The election of religious men, concerning whom mention is made in article 5 of this Order, shall be carried out in a similar manner, according to § 1, 2° of this article. 2° In the election of religious men, consideration must be given not only to their general knowledge and prudence, but also to their knowledge, both theoretical and practical, of the subject matter which the Synod will discuss. 3° The names of those elected shall be communicated to the Secretary General by the President of the Union of Superiors General of Rome, at least two months before the beginning of the Synod's session.

[*Latin ed. p. 95*]

Secretariat of State 95 or 4 Religious Members, not more than two, are chosen by the Roman Union of Superiors General from among expert men, who, whether concerning the subject matter to be addressed or the Regions, are knowledgeable, even if they are not from the place for which the assembly is convened, to carry out the tasks of the Religious Institutes in a special synodal assembly. § 3. The names of the Bishops and Religious who have been elected shall not become public until the Supreme Pontiff has ratified their election. Article 7 (Regarding the presentation of the delegation document) At the beginning of each Synodal assembly, the elected Members shall present to the Supreme Pontiff, through the General Secretary, the authentic instrument of their delegation, signed by the President as well as the Secretary of each Conference, or, if it concerns Religious, by the President and the Secretary of the Roman Union of Superiors General. CHAPTER V Concerning Study Commissions (Regarding Article 8, the establishment of Study Commissions) If the matter being discussed in the Synodal assembly requires further clarification, it is the duty of the Delegates of the President, with the consent of the Supreme Pontiff, to

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establish special Study Commissions among the Members. CHAPTER VI Concerning the Commission for Complaints Article 9 (Regarding the establishment and function of the Commission for Complaints) At the beginning of each assembly, a Commission of three Members is established by the Supreme Pontiff, to whom it is entrusted to properly examine complaints and to present them to the Supreme Pontiff. CHAPTER VII Concerning the Perpetual or General Secretary Article 10 (Regarding the appointment of the General Secretary) The Perpetual or General Secretary is appointed by the Supreme Pontiff, and he exercises his office at His command.

[*Latin ed. p. 96*]

Acta Apostolicae Sedis - Official Commentary 96, Article 11 (Concerning the Duties of the General Secretary) § 1. The General Secretary is to execute the orders or mandates of the Supreme Pontiff and to communicate to Him all matters pertaining to the Synod of Bishops. § 2. The General Secretary participates in the meetings of the Synod, presides over the general secretariat, and signs the minutes of its proceedings. § 3. It also pertains to the General Secretary: 1° To send, by order of the Supreme Pontiff, the letters of convocation and the agenda for each meeting of the Synod of Bishops, as well as documents, instructions, and information pertaining to the same meeting; 2° To communicate to all those concerned the names of the Members or Associates freely designated by the Supreme Pontiff, in accordance with Motu Proprio *Apostolica Sollicitudo*, dated September 15, 1965; to communicate also the appointment of the Special Secretary for each meeting, made by the Supreme Pontiff; 3° To prepare the agenda for each meeting, submitting to the Supreme Pontiff the matters to be discussed therein and the list of Members requiring approval; 4° To transmit the minutes of each meeting to the Cardinals, the Prefects of the Dicasteries of the Roman Curia, the Patriarchs, the Major Archbishops, and the Metropolitans outside of Patriarchates of the Catholic Churches of the Oriental Rite, the Presidents of the Episcopal Conferences, and also the President of the Union of Superiors General; 5° To carry out what the Synod of Bishops itself may mandate; 6° To collect, arrange, and preserve the acts and documents. § 4. (Concerning the Assistants of the General Secretary, Article 12) § 1. Assistants to the General Secretary are appointed by the General Secretary, with the approval of the Supreme Pontiff, and are dependent upon him. § 2. These Assistants are chosen from among suitable and capable clerics, endowed with knowledge and prudence. § 3. If necessary, experts in technical matters may be chosen by the General Secretary, with the approval of the Supreme Pontiff.

[*Latin ed. p. 97*]

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CHAPTER VIII

97. Concerning the Special Secretary

(Regarding the Appointment of the Special Secretary, Article 13)

§ 1. A Special Secretary is appointed by the Supreme Pontiff for each group, in which matters are discussed, of which he himself is an expert.

§ 2. If the matters to be discussed in the group are diverse, a Special Secretary is appointed for each matter.

§ 3. Upon the conclusion of the group, the function of the Special Secretary ceases.

Article 14 (Regarding the Duties of the Special Secretary)

The Special Secretary is available to the Delegate President, to the group itself, and to the General Secretary for the preparation of documents and reports; for explanations and notes, which he provides to those who may request them; and finally, for the preparation of the minutes.

PART TWO

GENERAL NORMS

CHAPTER I

Concerning the Calling of the Synod of Bishops

Article 15 (Regarding the Reason for Calling the Synod)

§ 1. The Synod of Bishops is called by the Supreme Pontiff at an opportune time and in an appropriate manner.

§ 2. It is the responsibility of the President to indicate the day and hour of the next meeting, as well as the subject matter to be discussed, according to the established order.

§ 3. Notification to individuals takes place only when the President deems it necessary.

CHAPTER II

Concerning the Attire to be Worn

Article 16 (Regarding the Attire to be Worn in the Group Meetings)

In the group meetings, the members wear the ordinary habit without the cassock; the others wear their own customary attire.

7 - A. A. S.

[*Latin ed. p. 98*]

98 Acta Apostolicae Sedis - Official Commentary

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CHAPTER III

Concerning Precedence

Article 17 (Concerning the Order of Precedence)

§ 1. For the sake of precedence, the prescriptions of Canon 106, § 3, of the Code of Canon Law, and Canon 37, § 3, of the Code of Canon Law concerning Persons, are to be observed.

§ 2. If any Member should, by chance, sit out of order, or should express an opinion or perform other acts, he acquires no right thereby, nor does he cause any prejudice to anyone.

CHAPTER IV

Concerning the Observance of Secrecy

Article 18 (Concerning the Obligation of Maintaining Secrecy)

All those who participate in the Synod are bound by secrecy concerning matters pertaining either to the preparatory acts or to the labors of the assembly itself, especially concerning the opinions and votes of individuals, as well as the decisions and conclusions of the assembly.

CHAPTER V

Concerning the Language to be Used in the Synod

Article 19 (Concerning the Language to be Used in Assemblies and Documents)

In the congregations of the Synod and in the preparation of documents, the Latin language is to be used.

CHAPTER VI

Concerning the Collection and Distribution of Acts and Documents

Article 20 (Concerning the Method of Collecting and Distributing Acts and Documents)

§ 1. All acts and documents are collected and distributed by the General Secretary.

§ 2. An index of the topics to be discussed in the Synod assembly is to be transmitted, if possible, six months before the beginning of the assembly, so that time may be given for the convening of Episcopal Conferences, for the purpose of ascertaining their opinions.

[*Latin ed. p. 99*]

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CHAPTER VII

99. Concerning the opinion to be sought from the Episcopal Conferences.

Article 21 (Concerning the method of seeking the opinion)

§ 1. The matters which the Supreme Pontiff has determined to be discussed at the Synod must be carefully examined beforehand by each Episcopal Conference, or by each assembly of Bishops of the Oriental Rite.

§ 2. Each diocese expresses its common opinion on these matters in the manner that seems most appropriate to it.

§ 3. This opinion is expressed by the members designated by each diocese for the Synod, within the assembly of the Synod.

CHAPTER VIII

Concerning the votes.

Article 22 (Concerning the giving of votes)

After the members have expressed their opinion, as stated in Article 21, § 3, if the Supreme Pontiff so determines, the process of giving votes proceeds.

Article 23 (Concerning the form and manner of giving votes)

§ 1. In the Synod, votes are given using the formula: "placet" (it pleases), "non placet" (it does not please), or "placet iuxta modum" (it pleases according to the manner), if the matter under consideration is a schema to be approved, whether in its entirety or in parts; votes are given using the formula: "placet" (it pleases), "non placet" (it does not please), in the case of amendments or modifications to be approved, and in other matters requiring a vote.

§ 2. Whoever gives a vote using the formula: "placet iuxta modum," is obliged to clearly and concisely set forth the manner in writing.

§ 3. Votes are expressed using appropriate ballots, unless the President orders otherwise, for example, by standing or sitting, by raising or lowering the hand.

(Concerning Article 24, the majority of votes)

§ 1. To establish a majority of votes, if the matter is to be approved, two-thirds of the votes of the members who cast votes are required; if the matter is to be rejected, an absolute majority of those same members is required.

[*Latin ed. p. 100*]

100 Acta Apostolicae Sedis - Official Commentary § 2. Regulation § 1 must be observed, whether it is a matter of offering counsel to the Supreme Pontiff, or, with the permission of the same Supreme Pontiff obtained, of deciding on the matter. § 3. Whenever the question of the method of proceeding is raised, it is resolved by an absolute majority of the Members

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who cast their vote. CHAPTER IX Concerning the Absence of Members Article 25 (Regarding the Obligation of Reporting Absence) Whoever is unable to attend the meeting of the Congregation must inform the President, through the General Secretary, of the reason for his absence. CHAPTER X Concerning Dispensation from the Obligation of Residence (Regarding Article 26 and the Receipt of the Fruits of Benefices) All those who are required to attend the Synod, or who legitimately devote themselves to its work in any way, are exempt from the obligation of residence, as long as the meeting continues and until they are present or serving in it, and they may receive all the revenues and daily distributions of their benefices, with the exception of those which are said to be made among those present. PART THIRD CONCERNING THE METHOD OF PROCEEDINGS CHAPTER I Concerning Sacred Rites Article 27 (Regarding the Inauguration and Conclusion of the Meeting) § 1. The meeting of the Synod is inaugurated by the celebration of the Holy Sacrifice of the Mass and the solemn singing of the hymn *Veni Creator Spiritus*. § 2. The same meeting is concluded by the celebration of the Holy Sacrifice of the Mass and the solemn singing of the hymn *Te Deum*.

[*Latin ed. p. 101*]

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CHAPTER II

Concerning the Report to be Prepared

Article 28 (Concerning the Preparation of the Report)

§ 1. The report, by which the matter to be discussed in the Synod is presented, is prepared by that Bishop to whom the Supreme Pontiff has assigned this task when any assembly is convened.

§ 2. A Special Secretary must be at the disposal of the Relator.

(Concerning Article 29: The Transmission of the Report)

The text of the report, which is to be read in the Synod, must reach the General Secretary at least thirty days before the beginning of the assembly, so that he may arrange for copies to be prepared for the members.

CHAPTER III

Concerning the Assumption of Office by the Delegate President

Article 30 (Concerning the Manner of Assuming Office by the Delegate President)

At the beginning of the Synod, when the assembly is convened, if the circumstances require it, the General Secretary reads the official document by which the Delegate President is appointed; this person then immediately assumes his office.

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CHAPTER IV

Concerning the Procedure in the Assemblies of the Synod

Article 31 (Concerning the Presentation and Explanation of the Matter)

The President announces the matter to be discussed and calls upon the Relator, who reads the prepared report, making use, if necessary, of the assistance of the Special Secretary.

Article 32 (Concerning the Discussion of the Matter)

§ 1. The President, according to the agenda prepared by the General Secretary, calls upon the members to speak in order, those who have previously indicated their names for this purpose.

§ 2. The speakers present their observations, which they then submit in writing to the General Secretary.

[*Latin ed. p. 102*]

Acta Apostolicae Sedis - Official Commentary 102, Article 33 (Concerning Responses) § 1. If any Member, having heard the observations of other Members, intends to respond or to object to something, he may request this opportunity from the President. § 2. It is the President's prerogative to grant the opportunity to respond, and to set the date on which the response will be given. § 3. On the appointed day, the President, according to an index prepared by the Secretary General, calls upon the Fathers who have requested to respond. § 4. The speakers, unless the President has defined a specific time for responding, should confine their responses to the briefest possible discourse. § 5. The speakers may respond on behalf of several Members; if they do so, they must indicate the names of those on whose behalf they are speaking. § 6. The responses must then be delivered in writing to the Secretary General. Article 34 (Concerning Study Commissions) § 1. If, from the discussion held, it appears that an argument requires further investigation, the President may, with the consent of the Supreme Pontiff and according to the methods established by the same Supreme Pontiff (cf. article 8), establish a special Commission to undertake this task. § 2. In the meantime, the examination of the subsequent argument proceeds. § 3. 1° When the Study Commission presents its conclusions, these are explained to the Members by a Rapporteur, designated by the Commission. 2° If the Members request it, the President may grant the briefest possible discussion concerning these conclusions; this discussion takes place according to article 32. Article 35 (Concerning the Expression of a Vote) § 1. After the discussion is concluded, each Member reveals his opinion, according to the judgment, concerning which is mentioned in article 21, § 2, by means of a written vote, which is then delivered to the Secretary General. § 2. If, by the will of the Supreme Pontiff, a vote is to be taken, this is carried out

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according to articles 22-24.

[*Latin ed. p. 103*]

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CHAPTER V

Concerning the Report on Completed Works

Article 36 (Regarding the Report to be Prepared)

Once all is concluded, the General Secretary, assisted by a Special Secretary, prepares a report in which the works completed concerning the subject or subjects examined are described, and the conclusions drawn by the members are presented.

Article 37 (Regarding the Report to be Presented to the Supreme Pontiff)

The Delegate President and the General Secretary present the report, of which mention is made in Article 36, to the Supreme Pontiff.

[*Latin ed. p. 104*]

On Monday, December 12, 1966, the Holy Father Paul VI received in a solemn audience, for the presentation of his credentials, His Excellency Mr. IOSEPH F. SHIELDS, Extraordinary and Plenipotentiary Ambassador of Ireland.

On Monday, December 19, 1966, the Holy Father Paul VI received in a solemn audience, for the presentation of his credentials, His Excellency Mr. HASHIM KHALIL, Extraordinary and Plenipotentiary Ambassador of Iraq.

On Thursday, December 22, 1966, the Holy Father Paul VI received in a solemn audience, for the presentation of his credentials, His Excellency Mr. Luis VALLADARES Y AYCINENA, Extraordinary and Plenipotentiary Ambassador of Guatemala.

On Thursday, December 22, 1966, the Holy Father Paul VI received His Excellency Mr. VJEKOSLAV CVRLJE, Envoy of the Government of the Socialist Federal Republic of Yugoslavia.

On Thursday, January 5, 1967, the Holy Father Paul VI received in an official visit His Excellency Marshal ARTHUR DA COSTA E SILVA, elected President of the Republic of the United States of Brazil.

SACRED CONGREGATION OF RITES

On Tuesday, December 6, 1966, in the Palace of Congregations, in the presence of the Most Eminent and Reverend Cardinal Arcadio Maria Larraona, Prefect of the Holy Congregation of Rites and Promoter of the Cause of the Servant of God Maximilian M. Kolbe, a professed priest of the Order of Friars Minor Conventual, the Holy Congregation of Rites convened in its

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preparatory session, in which the Reverend Prelates, Officials, and theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

On Tuesday, December 20, 1966, the Holy Congregation of Rites convened in its preparatory session in the Apostolic Palace of the Vatican, in which the Most Eminent and Reverend Cardinals, the Reverend Prelates, Officials, and theological Consultors discussed the heroic virtues of the Servants of God:

1. Carlo Maria Schilling, a professed priest of the Congregation of the Clerics Regular of Saint Paul (Barnabites);

2. Maria Francesca Schervier, foundress of the Congregation of the Sisters of the Poor of Saint Francis.

[*Latin ed. p. 105*]

Diarium Romanae Curiae 105

SECRETARIAT OF STATE

BY APOSTOLIC BRIEF

His Holiness Pope Paul VI, flourishing in his pontificate, has deigned to appoint:

October 24, 1966.

His Excellency, Reverend Monsignor Bruno Wüstenberg, titular Archbishop of Tyre, Apostolic Pro-Nuncio to Japan.

October 31.

His Excellency, Reverend Monsignor Luigi Poggi, titular Archbishop of Forontoniana, Apostolic Pro-Nuncio to Cameroon.

December 1.

Mr. Ermanno Graziani, Consistorial Advocate.

December 24.

His Excellency, Reverend Monsignor Giuseppe Caprio, titular Archbishop of Apollonia, Apostolic Pro-Nuncio to Gina.

January 2, 1967.

His Excellency, Reverend Monsignor Costante Maltoni, titular Archbishop of Tuscia, Apostolic Pro-Nuncio to Pakistan.

BY APOSTOLIC BRIEF

His Holiness Pope Paul VI, flourishing in his pontificate, has deigned to appoint:

Assistants to the Holy See:

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November 12, 1966.

His Excellency, Reverend Monsignor Francesco Giuseppe Iturriza Guillen, Bishop of Coro.

November 19.

His Excellency, Reverend Monsignor Pietro Aguilera Narbona, Bishop of Iquique.

Apostolic Protonotaries, as if participating:

September 3, 1966.

Monsignor Alistico Ricco (Reggio Emilia).

Monsignor Mario Mortin (Sabina and Poggio Mirteto).

September 26.

October 8.

Monsignor Fino Fantini (Udine).

Monsignor Cosma Gerard van Trigt (Haarlem).

October 10.

Monsignor Luigi Jatowtt (Czestochowa).

October 29.

December 2.

Monsignor Agapito Simeoni (Palestrina).

Monsignor Giovanni Zinke (Berlin).

December 15.

BY LETTERS FROM THE SECRETARIAT OF STATE

His Holiness Pope Paul VI, flourishing in his pontificate, has deigned to appoint:

December 24, 1966.

The Reverend Monsignor Pietro Rossano, Under-Secretary of the Secretariat for Non-Christians.

The Reverend Father Ladislaus Cerniaùski, Consultor of the Sacred Congregation of Rites, for the Sacred Liturgy.

January 5, 1967.

The Reverend Father Giacomo Martegani, S.J., Delegate with the functions of General Director of Vatican Radio.

[*Latin ed. p. 106*]

106 Acta Apostolicae Sedis - Commentarium Officiale. Communicated by the Secretariat of State, the Most Holy Father, Pope Paul VI, happily reigning, deigned to appoint:

Domestic Prelates of His Holiness:

January 8, 1964.

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Monsignor Paul Aufderbeck (Essen).
October 9, 1965.
Monsignor Bernard Ounningham (New York).
Monsignor Andrea Dvoracky (New York).
Monsignor William Flannery (New York).
Monsignor Giuseppe Gallagher (New York).
Monsignor Giacomo Kane (New York).
Monsignor Michele Kowalczyk (New York).
Monsignor Riccardo Mahoney (New York).
Monsignor Robert Mazziotta (New York).
Monsignor Tommaso McCaffrey (New York).
Monsignor Giacomo McGrath (New York).
Monsignor Giovanni McNamara (New York).
Monsignor Tommaso Mullins (New York).
Monsignor Giuseppe Raimondo (New York).
Monsignor Francesco Slayne (New York).
February 4, 1966.
Monsignor Mattia Uedelhofen (Köln).
April 25.
Monsignor Daniele Shanahan (Brentwood).
May 16.
Monsignor Tommaso Cruz Lima (San Juan de Cuyo).
Monsignor Guglielmo Faber (Fort Wayne-South Bend).
May 21.
Monsignor Vincenzo Noto (New York).
Monsignor Erconvaldo Damm (New York).
Monsignor Federico Frey (New York).
Monsignor Guglielmo Murphy (New York).
Monsignor Robert Kelly (New York).
Monsignor Giovanni Pinard (New York).
Monsignor Giovanni Byrne (New York).
Monsignor Carlo Rader (New York).
Monsignor Luigi Weber (New York).
Monsignor Antonio Ferrarelli (New York).
Monsignor Alessandro Markowski (New York).
Monsignor Giacomo Sullivan (New York).
Monsignor Raimondo Blust (New York).
Monsignor Vilfrido Riordan (New York).

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Monsignor Giacomo Byrne (New York).
Monsignor Fiorenzo Cohalan (New York).
Monsignor Giacomo Hanlon (New York).
Monsignor Nicola Marinacci (New York).
Monsignor Gaspare Wolf (New York).
Monsignor Michele Fleming (New York).
Monsignor Tommaso Moriarty (New York).
Monsignor Guglielmo Deno (New York).
Monsignor Giacomo Lynch (New York).
Monsignor Patrizio Raftery (New York).

[*Latin ed. p. 107*]

Diarium Romanae Curiae 107, 21 Maii 1966.
Dom. O'Flaherty Patrizio (Novum Eboracum).
Dom. Fitzgerald Stefano (Novum Eboracum).
Dom. Goodwine Giuseppe (Novum Eboracum).
Dom. Heide Ermanno (Novum Eboracum).
Dom. Jablonski Stanislao (Novum Eboracum).
Dom. Mulroy Giovanni (Novum Eboracum).
Dom. Dennen Guglielmo (Novum Eboracum).
Dom. Brady Daniele (Novum Eboracum).
Dom. Delaney Guglielmo (Novum Eboracum).
Dom. Guido Giovanni (Novum Eboracum).
Dom. Peters Matteo (Novum Eboracum).
Dom. Sexton Giovanni (Novum Eboracum).
Dom. Rea Giacomo (Novum Eboracum).
Dom. Sullivan Geremia (Novum Eboracum).
Dom. McGann Guglielmo (Novum Eboracum).
Dom. Moore G. Howard (Novum Eboracum).
Dom. Ford Robert (Novum Eboracum).
Dom. Head Edoardo (Novum Eboracum).
Dom. Barnes Guglielmo (Novum Eboracum).
30. Dom. Haddad Edmondo Georgius (Worcester).
Dom. Harrington Timotheus (Worcester).
Dom. Kubik Stanislao (Worcester).
7 Iunii.
Dom. Oreegan Giovanni (Boise City).
Dom. Mroz Michele (Boise City).
Dom. Schermanson Henricus (Boise City).

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13.
Dom. Kennedy Stefano (Galloway).
Dom. Dolan Edoardo M. (Nashville).
Dom. Elleshworth Leppert Giuseppe (Nashville).
Dom. Burke Riccardus (Richmond).
Dom. Maioriello Gabriele (Richmond).
Dom. Quinn Martinus (Richmond).
Dom. Sullivan Gualtarius (Richmond).
Dom. Walsh Eugenius (Richmond).
2 Iulii.
Dom. Schmer Laurentius (Bamberg).
Dom. Melnick Michele (Esarcatus Apostolicus in Australia).
7. Dom. Lanfermann Henricus (Münster).
11.
Dom. Neudecker Leo (Winona).
Dom. Klein Edoardo (Winona).
Dom. Ploof Thomas (Winona).
14.
Dom. Corboy Philippus Franciscus (Seattle).
Dom. Egan Giovanni (Seattle).
21.
Dom. Delaney Giacomo Franciscus (Sydney).
24.
Dom. Beaudin Edoardo (Liége).
28.
Dom. McBride Edoardo Daniel (Perth).
Dom. Murphy Giovanni (Perth).
6 Augusti.
Dom. Gibbs Wilbur Michele (Marquette).
21.
Dom. Andretto Faustus (Atri).
Dom. Frison Ferdinandus (Atri).
Dom. Rocca Franciscus (Crotone).

[*Latin ed. p. 108*]

108 Acta Apostolicae Sedis - Commentarium Officiale, 2 September 1966.
Most Reverend Bronzoni Luigi (Reggio Emilia).
12.
Most Reverend Luoni Silvio (Rome).

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14.
Most Reverend Berardi Eugenio (Forlì).
21.
Most Reverend Esposti Pietro (Lodi).
Secret Chamberlains in Ordinary to His Holiness:
8 January 1964.
Most Reverend Gallisch Felice (Essen).
Most Reverend Sabisch Alfred (Essen).
27.
Most Reverend Borg Giuseppe (Malta).
20 February.
Most Reverend Kitten Clemente Giuseppe (Essen).
Most Reverend Schmidt Meinolf or Giuseppe (Essen).
28 November.
Most Reverend Brodesser Ludovico Giacomo (Essen).
Most Reverend Schulte Arnold (Essen).
7 July 1965.
Most Reverend Thielen Corrado (Essen).
8 October.
Most Reverend Sheridan Patrick (New York).
9.
Most Reverend Ahern John (New York).
Most Reverend Arpie Robert (New York).
Most Reverend Kilcoyne Bartholomew (New York).
Most Reverend Tiffany George (New York).
12 November.
Most Reverend Boymans Pietro Giuseppe (Roermond).
11 December.
Most Reverend Roosen Enrico A. G. (Haarlem).
4 January 1966.
Most Reverend Nettekoven Pietro (Cologne).
30 March.
Most Reverend Engels Hermann (Cologne).
25 April.
Most Reverend Kearney Matthew (Brentwood).
29.
Most Reverend Raskob Benjamin (Santa Fe, U.S.A.).
May.

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Most Reverend Rey y Rivera Magenzio (Sorsogón).
21.
Most Reverend Schleich John (Cologne).
Most Reverend Brooks John (New York).
Most Reverend Fahey Thomas (New York).
Most Reverend Gartland Thomas (New York).
Most Reverend Hammer Edmond (New York).
Most Reverend Hicks Harold (New York).
Most Reverend McMahon William (New York).
Most Reverend McManus William (New York).
Most Reverend Mulcahy Philip (New York).
Most Reverend Pakulniewicz Raphael (New York).
Most Reverend Reynolds Edward (New York).
Most Reverend Soares Edward (New York).
30.
Most Reverend Tobin Patrick (Clifton).
Most Reverend Battista Leo (Worcester).
Most Reverend Martin John (Worcester).
Most Reverend Roberts Mederic (Worcester).
2 July.
Most Reverend Büppel Charles (Fulda).
7.
Most Reverend Tosoratti Remo (Udine).
9.
Most Reverend García y García Jerome (Santiago de Maria).
15.
Most Reverend Bingo Alfonso (Caltanissetta).
Most Reverend Cimino Anthony (Caltanissetta).
Most Reverend Colajanni Liborio (Caltanissetta).
Most Reverend Firrone Paul (Caltanissetta).

[*Latin ed. p. 109*]

Diarium Romanae Curiae, 21-28 October-July 1966.
Most Reverend Michael O'Dea (Sydney).
Most Reverend Gregory Kailao (Tonga and the Mue Islands).
Most Reverend Thomas Almond Ronchetti (Leeds).
Most Reverend Thomas Murphy (Leeds).
Most Reverend Giuseppe Epifani (Ostia).
Most Reverend Rino Rossin (Atri).

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Most Reverend Giuseppe Fini (Arezzo).

September 17: Most Reverend Salvatore Gioco (Mcosia).

September 21: Most Reverend Carlo Cancellotti (Nocera Umbra and Gualdo Tadino).

Most Reverend Lanfranco Carocci (Nocera Umbra and Gualdo Tadino).

Most Reverend Remo Garofoli (Nocera Umbra and Gualdo Tadino).

Most Reverend Giuseppe Tega (Nocera Umbra and Gualdo Tadino).

Honorary Chaplains, wearing the purple cassock of His Holiness, July 7, 1966.

Most Reverend Francesco Cargnelutti (Udine).

Most Reverend Pietro Londero (Udine).

Most Reverend Mario Toller (Udine).

September 17: Most Reverend Salvatore Di Fini (Mcosia).

Most Reverend Benedetto Pernicone (Mcosia).

Most Reverend Antonino Rossignolo (Mcosia).

By Apostolic Briefs, the Holy Father Paul VI, happily reigning, deigned to bestow:

The Collar of the Order of Saint Pius: December 30, 1966.

His Excellency, Marshal Arthur da Costa e Silva, elected President of Brazil.

The Grand Cross of the Order of Saint Pius: November 10, 1966.

His Excellency, Mr. Ahti Kalle Samuli Karjalainen, Minister of Foreign Affairs of Finnland.

His Excellency, Mr. Jaakko Untamo Hallama, former Minister of Foreign Affairs of Finnland.

His Excellency, Mr. Otso Uolevi Wartiovaara, Ambassador of Finnland to the Holy See.

November 11: His Excellency, Mr. Octavio Vallarino, Ambassador of Panama to the Holy See.

November 12: His Excellency, Mr. Riad Mahmoud, Minister of Foreign Affairs of the United Arab Republic.

The Grand Cross of the Order of Saint Gregory the Great, civil class: November 10, 1966.

His Excellency, Mr. Veli Arturo Helenius (Finnland).

His Excellency, Mr. Reino Ilmari Honkaranta (Finnland).

[*Latin ed. p. 110*]

Acta Apostolicae Sedis - Official Commentary of the Grand Cross of the Order of Saint Sylvester, Pope. October 24, 1966. To Professor Gedda Luigi (Italy). November 10th. To His Excellency, Mr. Palas Reino Sven (Finnland). November 19th. To the Reverend Father Rebecchini Camillo

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(Rome). By means of tickets from the Secretariat of State, the Holy Father Paul VI, happily reigning, deigned to bestow: The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class. December 15, 1965. To Mr. Broggi Antonio (Rome). The Commander's Cross of the Order of Saint Gregory the Great, civil class: June 26, 1965. To Mr. Principe Michele (Rome). September 29th. To Mr. Baumann Giuseppe (Berlin). To Mr. Bartmann Ferdinando (Berlin). December 15th. To Mr. Toti Mario (Rome). To Mr. Saeger Felice (Speyer). December 20th. To Mr. Köppler Enrico (Köln). December 21st. To Mr. Pugi Luigi (Florence). March 9, 1966. To Mr. Geuna Silvio (Turin). December 18th. To Mr. Benitez Enrico (Puebla). To Mr. Santillana Gioacchino (Puebla). To Mr. Tamariz Oropeza Bernardino (Puebla). April 14th. To Mr. Neundorf er Ludovico (Limburg). May 16th. To Mr. Izzo Augusto (Rome). June 25th. To Mr. Gasparri Carlo (Rome). June 16th. To Mr. Grottanelli Lorenzo (Rome). June 22nd. To Mr. Dolcini Walter (Padova). To Mr. Gardini Luigi (Rome). To Mr. Merlini Giulio (Rome). To Mr. Valle Cesare (Rome). June 27th. To Mr. Fenizia Giuseppe (Salerno). To Mr. Incutti Ferruccio (Salerno). July 2nd. To Mr. Garzia Raffaele (Cagliari). To Mr. Tournon Paolo (Rome). July 5th. To Mr. Scicluna Giovanni (Malta). July 11th. To Mr. Stamboulieh Antonio (Khartum). To Mr. Masi Gaetano (Otranto). July 21st. To Mr. Fanticini Giovanni (Reggio Emilia). July 28th. To Mr. Rossi Luigi (Lodi). To Mr. Storti Luigi (Lodi). The Knighthood of the Order of Saint Gregory the Great, civil class: January 18, 1964. To Mr. Jaquet Ferdinando (München und Freising). February 19, 1965. To Mr. Clarke Vilfrido (Birmingham). August 4th. To Mr. Röttsches Enrico F. (Köln). September 29th. To Mr. Becker Corrado (Aachen). To Mr. Ahrens Giuseppe (Berlin).

[*Latin ed. p. 111*]

Diarium Romanae Curiae, 29 September 1965. To Mr. Warren Giovanni (Berlin). 15 December. To Mr. Quacq Erardo (Speyer). 1 February 1966. To Mr. Kloidt Francesco (Aachen). 12 [February]. To Mr. Anson Pietro (Dunkeid). 5 March. To Mr. Dicca Pietro (Madrid). 4 May. To Mr. Sanabria Atanasio (Coronel Oviedo). 6 [May]. To Mr. Bergeron Percy (Alexandria). To Mr. Mac Phee Arcibaldo (Alexandria). 13 [May]. To Mr. Auray Giorgio (Sherbrooke). To Mr. Felteau Alonzo (Sherbrooke). 7 June. To Mr. Jean-jean Renato (Nancy). To Mr. Labretagne Renato (Nancy). To Mr. Serot Andrea (Nancy). 11 July. To Mr. Cirigottis Spiro (Khartum). The Commander's Cross of the Order of Saint Sylvester, 6 June 1966. To Mr. Albegger Massimiliano (Graz-Seckau). The Cross of the Order of Saint Sylvester, 25 January 1966. To Mr. Fermanelli Giorgio (Rome). The Commander's Cross of the Order of Saint Sylvester, 12 November 1964. To Mr. Ehren Ermanno (Essen). 10 December. To Mr. Raskopp Enrico (Paderborn). 8 June 1965. To Mr. Behrendt Ugo (Paderborn). 4 January 1966. To Mr. Höchst Otto (Freiburg im Breisgau). To Mr. Terhorst Bernard (Münster). 1 Febru-

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ary. To Mr. Haering Filippo (Augsburg). To Mr. Hockelmann Anthony (Augsburg). To Mr. Merk Bruno (Augsburg). 2 [February]. To Mr. March Francesco (Barcelona). 12 [February]. To Mr. García Lomas Michele A. (Madrid). 5 March. To Mr. Kutsch Carlo (Aachen). 4 May. To Mr. Schweidler Frederick (Sankt Pölten). 10 [May]. To Mr. Di Stasi Dionysius (Rome). 25 [May]. To Mr. Cherubini Alvise (Iesi). To Mr. Bini Luigi Primo (Iesi). To Mr. Cinti Armando (Rome). 5 June. To Mr. Bigatti Alessandro (Genoa). 6 [June]. To Mr. Biamonti Cesare Biagio (Ventimiglia). 7 [June]. To Mr. Servi Giancarlo (Padova). 22 [June]. To Mr. Orzali Vittorio (Padova). To Mr. Prosperini Carlo (Rome). 2 July. To Mr. Mascarucci Domenico (Nepi et Sutri). To Mr. Bandiera Agapito (Rome). To Mr. Troisi Anthony (Rome). To Mr. Vescia Francesco (Rome). 7 [July]. To Mr. Palermo Raimondo (Catania). 8 [July]. To Mr. Gumpert Gerard Riccardo (Bologna). 11 [July].

[*Latin ed. p. 112*]

July 14th » » August 3rd » » Acta Apostolicae Sedis - Official Commentary 1966. To Mr. Ghisellini Bruno (Rome). » To Mr. Ghisellini Gaetano (Rome). » To Mr. Arzini Angelo (Rome). » To Mr. Sensi Francesco (Rome). The Knighthood of the Order of Saint Sylvester the Pope: May 4th, 1966. To Mr. Manders Goffredo G. (Breda). » » » To Mr. Bambas Carlo (Rome). » » » To Mr. Waals Antonio (Rotterdam). 6th » » To Mr. Riccaboni Mario (Lodi). » » » To Mr. Ferri Giovanni Battista (Rome). 10th » » To Mr. Esposito Catello (Castellammare di Stabia). 13th » » To Mr. Breukers Arturo Antonio (Roermond). » » » To Mr. Peutz Federico P. G. (Roermond). » » » To Mr. Van Enckevort Pietro T. (Roermond). » » » To Mr. Mentink Giacomo Teodoro G. (Utrecht). 17th » » To Mr. Mazzalupi Franco (Rome). » » » To Mr. Pace Antonio (Rome). 23rd » » To Mr. Maddalena Dino (Rome). » » » To Mr. Zeppieri Luciano (Veroli-Frosinone). 25th » » To Mr. Pasini Giovanni Battista (Savona). 26th » » To Mr. Bottiglieri Giovanni (Italy). » » » To Mr. Calabro Corrado (Italy). » » » To Mr. Capece Galeota Francesco (Italy). » » » To Mr. Finetti Fausto (Italy). » » » To Mr. Perlot Enzo (Italy). » » » To Mr. Salleo Ferdinando (Italy). » , » To Mr. Schiattarella Paolo (Italy). 30th » » To Mr. Centofanti Paolo (Rome). June 5th » To Mr. Aloisi Ercole (Rome). 6th » » To Mr. Lupieri Aldo (Concordia). » » » To Mr. De Maria Luigi (Sorrento). » » » To Mr. Vecchione Terenzio (Sorrento). » » » To Mr. Sossi Andrea (Trieste). 13th » » To Mr. Ronzano Umberto (Milan). 14th » » To Mr. Marrocco Carlo (Rome). 16th » » To Mr. Chimenz Filippo Ugo (Rome). Necrology: December 19th, 1966. Monsignor Lawton Edward T., Bishop of Sokoto. 21st » » Monsignor Bignamini Egidio, Archbishop of Ancona. 23rd » » Monsignor Kyne John Anthony, Bishop of Meath. 30th » » The Most Reverend Cardinal Ciriaci Pietro, of the titular church of Saint Lawrence in Lucina, Prefect of the Holy Congregation of the Council. » » » Monsignor Elorza Legaristi Martin Fulgencio, titular Bishop of Baliana, Prelate of Moyobamba. January

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4th, 1967. Monsignor Lorek Jan Kanty, Bishop of Sandomierz.

[*Latin ed. p. 113*]

Year and Volume LIX, February 28, 1967, No. 2. ACTA APOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace - Vatican City. Administration: Libreria Editrice Vaticana. ACTA OF POPE PAUL VI. APOSTOLIC LETTER To the Most Reverend and Eminent Cardinals of the Holy Roman Church: Achille Liénart, Bishop of Lille; Mauritius Feltin, formerly Archbishop of Paris; Paul Mariam A. Richaud, Archbishop of Bordeaux; Joseph Lefebvre, Archbishop of Bourges; Joseph Mariam Martin, Archbishop of Rouen; John Villot, Archbishop of Lyons; Charles Journet; To the Most Reverend Prelates: Michael Pellegrino, Archbishop of Turin; Andrea Bontems, Archbishop of Chambéry; Francis Charrière, Bishop of Lausanne, Geneva, and Freiburg; John Sauvage, Bishop of Annecy; and to the other Archbishops, Bishops, and Ordinary Pastors of the regions of France, Switzerland, and Piedmont: concerning the end of the fourth century from the birth of Saint Francis de Sales, Doctor of the Church. PAUL P. VI. MY DEAR SONS AND VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION. In Savoy, Saint Francis de Sales is considered a jewel and an ornament of Switzerland, esteemed for his nobility, his connection to the lake, the countryside, and the monuments of sacred and civil history. In his vicinity, the town of Thorens is renowned for being the place of his birth. Since this year marks the fourth century from his birth, it has been rightly decided that public honors be rendered to his memory through festive gatherings and various celebrations. 8 - A. A. S.

[*Latin ed. p. 114*]

Acts of the Apostolic See - Official Commentary 114. The venerable Brother John Sauvage, Bishop of Annecy, took care to convey to Us a timely message concerning these solemn celebrations, thereby also informing Us that, due to the importance of the event and its clarity, he wished to invite as many as possible from the regions of France and elsewhere, so that they might participate in this commemoration and rejoicing. We commend, admire, and approve all that has been brought to the consideration of the sacred Pastor. Moreover, following the example of our blessed predecessor, Pope Pius XI, who honored the third full century since the death of Saint Francis de Sales with Encyclical Letters beginning with the words "Berum omnium," We also wish to send this Letter to you, Our beloved sons and venerable brothers, so that it may be manifest to all that We, in accordance with the opinion of the aforementioned Bishop of Annecy, are eager to participate in the sacred celebrations, and We anticipate a most prosperous outcome for them. We do so with a willing heart, and also for this reason, because we have always held the distinguished Bishop of Geneva in high

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regard from his early years and in his advanced age, and therefore it is pleasing to Us to promote his name. Therefore, We earnestly exhort you to, on this auspicious occasion, wisely, considerately, and piously honor the Doctor of divine love and evangelical gentleness. Indeed, Our hopes for the future foretell that this will undoubtedly bear abundant fruit. For in your regions, the most holy Doctor of the Church has always been a burning and shining light, bringing forth brighter rays of his heavenly light, and even now he provides abundant material for study. This may perhaps be because he was so closely connected with you: for, besides Savoy, where he was most present, he left his footprints in Paris, Lyons, in Burgundy, in Geneva in Switzerland, and in Augsburg, and, in a more profound way, because of a certain common bond with these illustrious nations, he demonstrated the efficacy of Christian life and reason, even among those who excelled in remarkable virtue, more so than perhaps with anyone else of his time or later. Indeed, as an example of virtues, prudence of counsel, and discipline of asceticism, the teacher of the clergy had great influence in France, fostering the true and genuine priestly spirit; he was of great help to Saint Vincent de Paul in founding the Congregations of Priests for the Mission and of Sisters for Charity, and to Peter de Bérulle...

[*Latin ed. p. 115*]

The Acts of Pope Paul VI, page 115, mention Eudes and John Olier, along with three other members of the clergy, who benefited greatly from their exceptional talents and almost divine inspiration, and who preceded them. Indeed, among your people, they possess a most outstanding teaching; its dignity is immense; the esteem and judgment of spiritual matters, and also the conformity of manners, are widely and clearly imbued with the Salesian grace. Now, as time returns and their memory shines forth like a star, as they turn their contemplation towards themselves, will not a generous gift of light, warmth, wisdom, and sweetness be poured forth? Indeed, and it will be suitable for the needs of the present age. From the accounts of past events, it is clearly evident that the Ecumenical Councils have likewise achieved a hopeful outcome, because during their course, or after they were held, truly holy men and pastors of great virtue have arisen, so that, becoming as it were a living and expressed law, they would bring the knowledge and decrees of the Councils to fruition. Such illustrious sanctity emerges into the light, and the secret hopes of the best among us yearn for this. Perhaps, from among you, a bright light will appear. Whatever the case, it is necessary to raise our spirits: we have a master, an author, a teacher, who helps you and, along with you, those who perform their duties with equal dignity, and who, by leading the way, guides you to achieve perfection, purity, and health. We do not doubt that the delightful truth, once clearly explored, will convince all. No one, among the recent Doctors of the Church, anticipated the deliberations and decrees of the Council

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with such keen insight as Saint John [Francis] Sales. He has provided an example of life, a wealth of sincere and wholesome teaching, and spiritual paths to Christian perfection, which he opened and fortified for each person's state and condition. Indeed, three things are presented: namely, to be imitated, embraced, and followed. If the character and form of the virtues of Saint John [Francis] Sales are considered, the attempt at description hesitates, because the nature and the principal power of these virtues do not immediately and perfectly appear. Just as one star differs from another, one gem from another, one tree from another, and all are distinguished by their own appearance. But beauty is most evident and outstanding when it is gathered up in a harmonious variety of many beauties. Thus, in a rich garden, the herbs, trees, and flowers shine with beauty, and the fragrance and colors of the flowers; but it presents a more beautiful appearance if proportion and suitable arrangement equally accumulate one upon another.

[*Latin ed. p. 116*]

Acts of the Apostolic See - Official Commentary 116. Piety, and therefore, from the whole, emerges the singular beauty and lovable grace. This kind of virtue, when added to, delights and moves to admiration. Therefore, it spontaneously comes to mind to apply to him what Saint Gregory of Nazianzus, with fervent prayer, proclaimed about Saint Athanasius: "Praising Athanasius, I praise virtue. For it is the same to praise him as to praise virtue, since he held, or rather, holds, all virtues united. For all those who live according to God live, even if they have departed from this life." Acute discernment of mind, solid and lucid reason, penetrating judgment, almost unbelievable benevolence and goodness, sweet smiling suavity of speech and mouth, always industrious spirit, quiet ardor, rare simplicity of manners, not without a modest glorification of its own kind, serene tranquility of peace, moderation always present and secure, yet not separated from fortitude – from which sweetness arises – with which he was accustomed to diligently love, but also to stand firm and to achieve what he desires, sublime elevation of mind and study of beauty, desiring to offer the best goods to others, heaven and poetry, almost immeasurable love for souls and love for God, which shines most brilliantly like the sun among the other virtues, which finally elevated and increased all the abundant gifts of heavenly grace: these and similar are the outlines with which the outstanding figure of Salesius is outlined. 2 Endowed with so many gifts of nature and heavenly grace, he gave himself entirely to the Church and, entrusted with many tasks, made the fertile field committed to him fruitful, through the pastoral ministry, even amidst dangers and snares, through tireless labor, through the most copious writings, through the restoration of sacred eloquence and a profuse stream, through many monasteries brought from reckless discipline to the integrity of religious observance, and together with Saint Jane Frances de Chantal, with whom he was bound by a spiritual

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and supernatural bond of friendship, through the Institute of the Visitation of the Blessed Virgin Mary. This institute, through his illustrious care and glory, and through the grace of God, grew and flourished so much that a large number of monasteries of sacred virgins bearing this name were counted, even as he ascended from earthly exile to the heavens. For the sake of cultivating and spreading holiness, he devoted all his efforts to...

[*Latin ed. p. 117*]

Pope Paul VI, in Actus Pauli Pp. VI, 117, devoted great diligence to this endeavor, believing that he could thereby greatly assist the Church in her present age, which is corrupted by vice. From this, it followed that he would leave behind an example for future generations, so that they might constantly look to it as a model, and behold it as if in a mirror. But no less noteworthy than his life are the customs and virtues that are suited to the needs of our age; and among these, there are certain principles of no small importance, upon which the concerns of many rest. The Church cannot, if one considers the order of times, be manifestly holy, unless it is adorned with holy priests. For the priest, more than any other Christian, is another Christ; and his holiness radiates from Christ, the eternal priest and consummator of faith, and thus he becomes a living sign of Christ's grace. Piety and devotion to the Blessed Virgin Mary are necessary for every faithful person, but especially for the priest, because she, besides other excellent qualities, excels as the archetype of our love for God and for Christ and for the Church, and also exhibits the most perfect form of evangelical perfection, being singular among all in her gentleness, Mother of Grace, and example of all virtues. Among all virtues, charity holds the preeminence, not only because it is foremost in place, but also because it is the efficient cause and measure of the others, since virtue is the order of love. According to the law of God the Creator, the soul governs the body in man, and among the faculties of the soul, the will excels, to which love is king and artificer. Therefore, through charity, where it is fervent and active, we attain the summit of evangelical perfection, and we are most closely united with God, the supreme good and the source of beatitude; and since God is love, we become deified, sharing in the likeness of the divine nature. We are united and joined together with the Body of Christ, which is the Church, both in heaven and on earth, of which charity is the bond of perfect love. That treatise on the love of God rightly merits being included in this celebrated definition of charity: "Charity is the love of friendship; this friendship is affection; this affection must be placed above all else, with an incomparable, royal, supernatural preeminence; this is like the sun of the whole soul, so that with its rays it illuminates it, perfecting all spiritual faculties, and governing all virtues." But true charity resides in the will, so that it may dwell there and render the same person both loving and devoted to God in all things. "O blessed soul, in which such holy love

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has been poured forth, for all good things come with it."

[*Latin ed. p. 118*]

The Acts of the Apostolic See - Official Commentary 118. It now appears that the reasons why Saint Francis de Sales is considered a new and most fitting Doctor of spiritual life for the present age should be explained. He is indeed to be called new and recent, not because he breaks away from the ties and connections with previous ages, but because his doctrine is thoroughly rooted in the fullness of the faith of the Church, in the ecclesiastical Tradition, and in the Holy Fathers of the Church; and especially in the ascetic and mystical matters, he owes much to Saint Ignatius of Loyola, Blessed John of Abla, Aloysius of Granada, Saint Teresa of Abla, Saint John of the Cross – albeit indirectly – and to the school of Italian masters. However, he seeks to place the old in a new light; he strives wisely to adapt the same to the use and benefit of the new age, and to compose them with a clear and harmonious connection. Indeed, he also makes use of the art of beauty, proceeding from the true to the good through a path adorned with the flowers of pure beauty: for he was educated in the liberal arts at the College of John Maldonatus in Paris, and at Padua with Anthony Possevin, and he absorbed the inner subtleties of literature. From this, it follows that he joins the cultivation of humanity with mystical ascent and study, and thus he promotes and enhances in himself and in his students a harmonious and well-proportioned progress of all human faculties: but in such a way that it is not said that the cultivation of humanity itself spontaneously leads to the mystical flower, but that the love of God, descending from above, does not destroy the powers of nature, but elevates them, harmonizes them mutually, and expresses all forms of beauty and the perfection of human nature. Therefore, he should rather be called, as it were, a devoted humanism, a Christocentric super-humanism, approaching with sanctity everything that is fitting for man. When the argument of sanctity falls within the context of the words, it is necessary to briefly address and refute the opinion of those who hold that the true name of sanctity, which the Catholic Church proposes, does not pertain to all who are considered to be of the Christian religion, but only to a few, or to those associated with religious vows and profession. This old error resurfaces with subtle and open fallacies of some who, disturbed and disturbing, wrongly distinguish perfection.

[*Latin ed. p. 119*]

119 The acts of Paul VI, which interrupt the Christian path to perfection and the acts of charity among monks, priests, and laypeople, distort or misinterpret the decrees of the recently celebrated General Synod, where it was clearly established and earnestly desired that the faithful, including laypeople, should strive with all their heart for the holiness of life, since

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they are able to do so through the grace of the Most High. This multifaceted path to holiness, with its significance and power, is presented by the Bishop of Geneva. "Devotion is called that which makes us rise up to God frequently, accurately, and suitably." To cultivate and attain this devotion fruitfully, Salesius earnestly exhorts and encourages all people, regardless of their sex, age, status, or condition, who yearn for the flame of holiness. Holiness is not the prerogative of one group or another, but is a precept imposed on all who are adorned with the Christian name: "Friend, go up higher." All are bound by the law to ascend the mountain of the Lord, but not all by the same path. "Devotion must be practiced in a different way by a nobleman, by a worker, by a servant, by a prince, by a widow, by a maiden, by a wife. Indeed, the manner and practice of devotion must be adapted to the strengths, affairs, and duties of each individual. Philothea, tell me, is it fitting that a solitary Bishop should live like a monk of Oartus? If husbands desire to accumulate no more money for themselves than hooded Franciscan brothers, if a craftsman spends the whole day in the sacred temple in the manner of religious brethren, and if religious brethren seek out opportunities to help their neighbors every day like Bishops, is this not a devotion that is laughable, disordered, and intolerable? ... Indeed, Philothea, nothing corrupts devotion; rather, where it is true, it perfects all things. If it hinders the legitimate duty that God has assigned to each individual, it is undoubtedly false and must be condemned." On this subject, let us consider another of his most beautiful sayings. He interprets the divine command to cultivate the earth, so that it may bear fruit and produce seed, and that the tree may flourish.

[*Latin ed. p. 120*]

Acta Apostolicae Sedis - Official Commentary 120 9, bearing fruit according to its seed. "Do we not see, by the use of things, that herbs and fruits do not attain equal growth and maturity, unless they bear grains and seeds, which serve for the nourishment and propagation of herbs and trees of the same kind? Do our virtues possess a just measure and abundant strength, unless they are accompanied by the desires for progress, which, as it were, are spiritual seeds that lead us to perfect new degrees of virtue? It seems to me that the soil of the heart is commanded to produce herbs of virtue, which bear the fruits of holy works, and that each one is commanded to produce seeds of desires and intentions for constant growth and progress. If a virtue does not have the grain and seed of such a desire, it cannot be said to be sufficient and mature." In the Decree of the Council on Ecumenism, it is stated: "The entire doctrine must be clearly explained. Nothing is so foreign to ecumenism as that false irenicism, by which the purity of Catholic doctrine suffers harm, and its true and certain meaning is obscured... Moreover, in ecumenical dialogue, Catholic theologians, adhering to the doctrine of the Church, together with separated brethren, must

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proceed with love, charity, and humility in investigating divine mysteries." In his conversations with heretics, St. John Bosco anticipated the times and customs of our age; and his method and approach are clearly aimed at imitating the manner of life. Above all, there is the sanctity of life, the utmost kindness and benevolence. Never quarrelsome in debate, he loves those who err, correcting their errors; he approaches the light, not turning away, but drawing near; persistent in loving, praying, and conversing, he knows how to endure long delays, he knows how to lead those who have strayed from the fullness of truth, from which it is forbidden to deviate or diminish, step by step. With what result and outcome? Only in the Chablais region, many thousands of people have returned to communion with the Apostolic See through his efforts. No less than in his dialogues, his talent for writing was outstanding. How much sincere doctrine is contained in the books he wrote, how much clarity of mind, how much native charm! Those that he himself treated are pleasing, instructive, and moving to the highest degree. When he wrote, as when he gave addresses to the people, 10 11 8 Cf. Gen. 1, 11. Œuvres, vol. V (Annecy, 1894), p. 82: Traité de l'amour de Dieu, book VIII, chapter 8. Second Vatican Council, Decree on Ecumenism, Unitatis Redintegratio, chapter II, n. 11: A. A. S. 57 (1965) p. 99. 10 11

[*Latin ed. p. 121*]

When reading the Acts of Pope Paul VI, both by those who read them now and by those who heard them in the past, one thing is feared: that they might end too soon. For his discourse possesses that most excellent gift of the art of words, namely, a lively and enduring perpetuity, as Pindar splendidly expressed: "For if anyone has said something excellently, this goes forth, resounding eternally: and it passes through the very fertile earth and through the sea, the unextinguished ray of great deeds." May the heavenly Patron, generously bestowed upon Catholic writers and journalists, guide them with his example and authority, so that they may never be deceived by false gains or prejudiced opinions, but rather, endowed with the spirit of Christ and devoted to the simple cultivation of truth, they may fulfill their duty for the common good and merit greatly for the Catholic name to which they serve. If they act in this way, they will obey the Decree on the Means of Social Communication (chapter 14) of the Second Vatican Council, a decree worthy of the highest praise, and they will not disappoint the full expectation placed in them. A most important characteristic will be lacking in the true representation of the most holy Bishop of Geneva, if his silence is overlooked, namely, how excellent and abundant is his teaching on the mystery of the Church and on the extent, nature, and authority of this same Church. Regarding the Church, Mother and Teacher, where the doctrine of truth is placed in the chair of unity, how reverent he was in his study – and, furthermore, the common praise of the Saints – and how full of obedience was his constant and loving study. He explained so clearly what

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the foundations of the Church are, that it seems to be of great use for understanding and expounding the dogmatic constitution *Lumen Gentium* of the Second Vatican Council. Leaving aside other things that might be read, we offer this: "Our Lord is the foundation and the founder, a foundation without another foundation, the foundation of the natural, Mosaic, and evangelical Church, a perpetual and immortal foundation, the foundation of the militant and triumphant Church, a foundation from Himself, the foundation of our faith, hope, charity, and the virtues of the sacraments. Saint Peter is the foundation of the whole Church, and not the founder; certainly a foundation, but founded on another foundation, which is our Lord; a foundation of the evangelical Church alone; a foundation subject to succession; a foundation of the militant Church, not of the triumphant Church; a foundation by participation, a foundation of ministry, ... not of dominion."

[*Latin ed. p. 122*]

Acta Apostolicae Sedis - Official Commentary 122, is in no way the foundation of our faith, hope, charity, and the power of the sacraments... "However, in power and governance, Saint Peter precedes the others, inasmuch as he surpasses the members as a head: for he was constituted an ordinary pastor and the supreme head of the Church; the others were sent and assigned with full power and authority to the remaining parts of the Church, in the same way as Saint Peter, except that Saint Peter exists as the head of all and of them, as well as of the entire Christian community." "Therefore, they were the foundations of the Church with him, equally in regard to the conversion of souls and doctrine. However, with regard to power and governance, they were unequal, because Saint Peter was the ordinary head, not only of the other parts of the entire Church, but also of the Apostles. For the Lord built His entire Church upon him, of which they were not only parts, but the principal and most prominent parts." It is truly fitting that this analogy, instituted by Saint Francis de Sales, between Abraham and Saint Peter, be considered with understanding and profound thought. Both are a rock, both are a father of believers, both are a father of many nations; indeed, to one was promised, as a reward for faith in Christ, the sand of the sea and the multitude of shining stars in the heavens; to the other, the sheep and lambs of an immense flock: "For if Abraham was called a father because he was to become the father of many nations, Saint Peter received this name because upon him, as upon a firm rock, the multitude of Christians was to be founded: because of this similarity, Saint Bernard calls the dignity of Saint Peter a patriarchate, like that of Abraham." With these thoughts and intentions, upholding the fullness of the Catholic faith without fear, the solemnities, restored at the end of the fourth century from the time of Saint Francis de Sales, are to be celebrated with all diligence. In response to your devotion, and through the communion of saints, the best

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Doctor, the light of the holy Church, will respond with the patronage of his merits and with the powerful help of a merciful intercession before God. Most wise! May the guide of souls grant you peace.

[*Latin ed. p. 123*]

The Acts of Pope Paul VI, paragraph 123, following the custom of the Divine Redeemer, who commands us to be meek and humble of heart, and to possess the earth in such a manner. The Doctor of spiritual paths, with a devoted company of disciples, leads them into beautiful and upright ways, which He has made known through fitting laws; He awakens a more ardent flame of charity, a desire for the salvation of eternal life in men, teaching His followers to love not with word and tongue, but with deed and truth; He supports those raised to the episcopal order in faithfully fulfilling their duties, whose is the honor and example; with loving vigilance, He surrounds the Institute of the Sacred Virgins of the Visitation, of which He is the Founder, Saint John Bosco's Salesian family, and others who have sought from Him reasons and principles, and the appearance of spiritual life, protecting them with a benevolent gaze; He encourages Catholic writers and journalists, and implores them, that with a pure conscience and good faith, they may approach the truth as closely as possible; He smiles favorably upon Annecy and Savoy, His sweet native land, that it may flourish again with ancient piety and bear fruit; He grants to Geneva, the seat of His honor, and also to Switzerland and the Piedmont region, an increase of Evangelical light and peace; finally, to all, who will celebrate secular solemnities in honor of His name, He grants this, that according to the principles of His teaching, the "tree of the desire for sanctity" may increase for them, and He generously bestows better graces upon all. We greatly desire that Saint Francis de Sales, in his own manner and example, may be a helpful presence to us also, that we may faithfully, courageously, and kindly fulfill our ministry amidst so many difficulties and unforeseen events; to you, beloved sons and venerable brothers, and to the clergy and people committed to your guidance, we impart the Apostolic Blessing, a pledge and sign of the abundant sweetness of heavenly grace, with paternal affection. Given in Rome, at Saint Peter's, on the twenty-ninth day of the month of January, in the fourth year of Our Pontificate, 1967.

PAUL P. P. VI.

[*Latin ed. p. 124*]

124 Acta Apostolicae Sedis - Official Commentary

APOSTOLIC CONSTITUTION

Concerning the Pastoral Visitation of the Apostolic See in the City.

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PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE OF THE SUPREME PONTIFFATE,

desires to record that the concerns which impel Us to constantly attend to the interests of the entire Church in no way diminish Our care and thoughts regarding the Roman Diocese; on the contrary, since it is a part of the flock most closely connected to Us, it claims the first and most important place in Our pastoral ministry. Indeed, the spiritual care of this venerable City, which is established as the center of Catholic unity, is a matter of such importance that whatever contributes to the welfare of the Roman people redounds to the good and honor of the Supreme Pontificate itself. This necessity of providing for the good of the Roman Diocese, if ever, is most urgent today, as We observe that the pastoral ministry is becoming increasingly difficult, due to the rapid expansion and the immense growth of the population which the City has experienced in recent decades. This has resulted in the fact that, with changing circumstances and increased spiritual needs in Rome, the undertakings and works undertaken by Our predecessors to safely secure the religious care of the Roman people must also increase in proportion. Among these undertakings, the First Roman Synod, completed by Our predecessor, the blessed and revered John XXIII, in the year 1960, certainly deserves to be included. However, at the present time, no one can deny that the celebration of the Second Vatican Ecumenical Council is a new and most important reason for Us to devote special concern to the Roman Diocese. For it is certainly not a matter to be considered as an event of such magnitude that, recorded in golden letters in its annals, it belongs to the past; rather, on the contrary, it has added a new glory to the City, and has also brought new duties to it. Indeed, since the children of the Catholic Church throughout the world are striving to implement the norms of the Second Vatican Ecumenical Council, it is absolutely necessary that Rome, which is Our Diocese, should lead by example, so that in the Church it may shine as a burning light, like Lucerne.

[*Latin ed. p. 125*]

Acta Pauli Pp. VI 125 ought to shine forth, and be exalted as a city set upon a hill, to which all may look. For – addressing the sons of Rome with the very words of Our Predecessor, the most holy Leo the Great – although the entire Church, which is throughout the world, ought to flourish with all virtues, you, above all other peoples, ought to excel in merits of piety, which you have in the very stronghold of the apostolic rock, and which Our Lord Jesus Christ, along with all, has redeemed, and the Blessed Apostle Peter has, above all, instructed. It must certainly be admitted that Rome

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has responded most fully to these hopes and expectations, as is clearly demonstrated by many undertakings and works, which for this purpose have been undertaken with commendable zeal and with commendable counsel, either by the clergy or by lay people. With regard to those who administer religious affairs in Rome under Our authority, and to whose diligent efforts these things are especially due, We wish openly to express the sentiments of Our grateful mind. And in order that all these things may be arranged and carried out in a more appropriate and effective manner, and thus produce more abundant fruits, We have considered it necessary to renew what Our Predecessors have done at an opportune time. We have, therefore, resolved to undertake a Pastoral Visitation in this venerable City, in accordance with Our episcopal office. And after invoking the light and grace of the Holy Spirit through our prayers to the suppliants, We announce this, in these Letters, for the greater glory of God and for the benefit of the Catholic faith. This Visitation will be begun by Us ourselves in the Patriarchal Archbasilica of the Lateran, Our Cathedral Church; and, as it receives the blessing of the Second Vatican Ecumenical Council, which bore a pastoral character, it will be especially directed towards ensuring that the entire Roman Diocese may experience a salutary increase through a stronger and more appropriate connection of all apostolic forces. We ourselves would greatly desire to carry out this Visitation; but since we are prevented from doing so by grave and numerous concerns of the apostolic office, following the example of Our Predecessors, We have decided to entrust this important task to Our Venerable Brother Aloysius, Cardinal of the Holy Roman Church, Traglia, Our Vicar in the City; whom We therefore choose and delegate, to carry out this Visitation in Our name and with Our authority, and to preside over it; and who will be assisted in this undertaking, besides by the Venerable Brother Hector, Archbishop ad honorem of Soteropolis and Vicar General in the City, also by the Auxiliary Bishops.

[*Latin ed. p. 126*]

Acts of the Apostolic See - Official Commentary 126, to those who are appointed as heads in each region into which the territory of the Roman Diocese is divided. Furthermore, We grant to Our Cardinal Vicar in the City the power to appoint to his aid several other bishops or prelates, and other priests, both secular and regular, who excel in teaching and in practice, with whom, as if delegated by him, he may communicate all those faculties, both in the manner of an act and habitually, which We will grant in a brief in due form by Apostolic Letters. And those matters which, in carrying out this great work, may prove to be of greater importance, We wish to be referred directly to Ourselves, so that We may decide what We judge to be most expedient in the Lord. Indeed, it is clear that all these things will only succeed if the Roman clergy and people consider this undertaking to pertain to them most closely; therefore, We earnestly exhort the most beloved

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faithful of Rome to prepare their hearts to celebrate it fittingly, and to strive diligently for its happy outcome, each according to his own condition. Since neither he who plants nor he who waters is anything, but God who gives the growth, We desire that public prayers may be held in the patriarchal basilicas and other churches, in order to obtain a superabundance of graces, as Our Venerable Brother, the Vicar in the City, shall have determined at an opportune time. May Our Divine Redeemer, invoked by His Most Blessed Mother Mary, who is called and venerated as the Safeguard of the Roman people, and by the Holy Apostles Peter and Paul, and by the other glorious patrons of this City, most graciously receive Our wishes and prayers; so that, before the entire world, Rome may shine with the splendor of holiness, not only because of the Chair of the Catholic truth which God has established in it, but also because of the excellent example of its people, and of its Christian faith, which the Apostle Paul so greatly praised. Given in Rome, at St. Peter's, on the eighth day of the month of February, on the fourth day of the week, Ash Wednesday, in the year 1967, in the fourth year of Our Pontificate.

PAULUS PP. VI

1 Corinthians 3:7. Cf. Romans 1:8.

[*Latin ed. p. 127*]

Acts of Pope Paul VI, 127. AGREEMENT between the Apostolic See and the Republic of Strasbourg. AGREEMENT BETWEEN THE HOLY SEE AND THE REPUBLIC OF STRASBOURG.

The Holy See, reaffirming the principles of the Second Vatican Ecumenical Council, and the State of Strasbourg, inspired by the principle of liberty repeatedly consecrated by the National Constitution, and with the aim of updating the legal status of the Catholic Apostolic Church of Rome, which the Federal Government supports, agree to conclude an Agreement.

To this end, His Holiness, Pope Paul VI, has appointed His Excellency, the Most Reverend Monsignor Umberto MOZZONI, Apostolic Nuncio to Strasbourg, as His Plenipotentiary, and the Most Excellent Señor President of the Nation of Strasbourg, Lieutenant General D. Juan Carlos Ongania, has appointed His Excellency Dr. Nicanor Costa Méndez, Minister of Foreign Affairs and Cults, as his Plenipotentiary.

The Plenipotentiaries, after exchanging their respective Full Powers and having found them to be in due form, agree as follows:

I. The Plenipotentiaries, after having exchanged their respective Full Powers and having found them to be in due form, agree to the following articles:

Article I. The State of Strasbourg recognizes and guarantees to the Catholic Apostolic Church of Rome the free and full exercise of its spiritual

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power, the.

[*Latin ed. p. 128*]

128 Acta Apostolicae Sedis - An Official Commentary on the free and public exercise of its worship, as well as its jurisdiction within the scope of its competence, for the attainment of its specific ends.

Article II.

The Holy See may erect new ecclesiastical divisions and modify the boundaries of existing ones, or suppress them, if it deems it necessary or useful for the assistance of the faithful and the development of its organization.

Before proceeding to the erection of a new Diocese or Prelature, or to other changes in diocesan divisions, the Holy See will confidentially communicate its intentions and plans to the Government, in order to ascertain whether the Government has any legitimate observations to make, except in the case of minor territorial adjustments required for the good of souls.

In due course, the Holy See will officially notify the Argentine Government of any new erections, modifications, or suppressions made, so that the Government may proceed to recognize them for administrative purposes. Modifications of the boundaries of existing Dioceses will also be notified to the Government.

The Holy See may erect new ecclesiastical divisions, as well as modify the boundaries of existing ones, or suppress them, if it considers it necessary or useful for the assistance of the faithful and the development of its organization. Before proceeding to the erection of a new Diocese or Prelature, or to other changes in diocesan divisions, the Holy See will communicate confidentially to the Government its intentions and plans, in order to ascertain whether the Government has any legitimate observations to make, except in the case of minor territorial adjustments required for the good of souls.

The Holy See will officially inform the Argentine Government in due course of any new erections, modifications, or suppressions made, in order that the Government may proceed to recognize them with regard to administrative matters. Modifications of the boundaries of existing Dioceses will also be notified to the Government.

Article III.

The appointment of Archbishops and Bishops is the competence of the Holy See. Before proceeding to the appointment of resident Archbishops and Bishops, of Prelates, or of Coadjutors with the right of succession, the Holy See will communicate to the Argentine Government.

[*Latin ed. p. 129*]

The acts of Pope Paul VI state that the name of the person chosen will

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be presented to ascertain whether there are any general political objections to be raised. The Argentine Government will provide a response within thirty days. Should this period elapse, the Government's silence will be interpreted as meaning that it has no objections to the appointment. All of these procedures will be conducted with the strictest secrecy. Everything pertaining to the Castrense Vicariate will continue to be governed by the Convention of June 28, 1957. Archbishops, resident Bishops, and Coadjutors with the right of succession will be Argentine citizens. Article IV.

Argentina: The name of the person elected will be presented to ascertain whether there are any general political objections against him. The Argentine Government will give its reply within thirty days. After the expiration of this term, the silence of the Government will be interpreted as meaning that it has no objections to oppose the appointment. All these diligences will be carried out with the utmost secrecy. Everything relating to the Castrense Vicariate will continue to be governed by the Convention of June 28, 1957. The Archbishops, resident Bishops, and Coadjutors with the right of succession will be Argentine citizens. Article IV.

Enjoying the same faculty are the Bishops and other ecclesiastical authorities with regard to their clergy and the faithful. The Holy See has the right to publish in the Argentine Republic the provisions relating to the government of the Church, and to communicate and maintain freely correspondence with the Bishops, the clergy, and the faithful in relation to its noble ministry, just as these may do with the Apostolic See. The Bishops and other ecclesiastical authorities also enjoy the same faculty in relation to their priests and faithful. Article V.

Article V: The Argentine Episcopate may call to the country the orders, religious congregations, both male and female, and secular priests whom it deems useful for the increase of spiritual assistance and for the Christian education of the people. The Argentine Episcopate may call to the country the orders, religious congregations, both male and female, and secular priests whom it deems useful for the increase of spiritual assistance and for the Christian education of the people. The Holy See has the right to publish in the Argentine Republic the provisions relating to the government of the Church, and to communicate and maintain freely correspondence with the Bishops, the clergy, and the faithful in relation to its noble ministry, as these may do with the Apostolic See. 9 - A. A. S.

[*Latin ed. p. 130*]

130 Acta Apostolicae Sectis - Commentarium Officiale. Upon the request of the Ordinary of the place, the Argentine Government, always in harmony with the relevant laws, shall grant to foreign ecclesiastical and religious personnel the right of residence and the document of citizenship.

Article VI. Upon the request of the Ordinary of the place, the Argentine Government, always in harmony with the relevant laws, shall facilitate to

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foreign ecclesiastical and religious personnel the right of residence and the citizenship document.

In the event that there are observations or objections from the Argentine Government in accordance with the second and third articles, the High Contracting Parties shall seek the appropriate means to reach an understanding; likewise, they shall amicably resolve any differences that may arise in the interpretation and application of the clauses of this Agreement.

Article VII.

Article VI. This Convention, whose texts in Italian and Spanish are equally valid, shall enter into force upon the exchange of the Instruments of Ratification.

The present Convention, whose texts in Italian and Spanish are equally valid, shall enter into force at the moment of the exchange of the instruments of ratification.

In witness whereof, the aforementioned Plenipotentiaries have signed this Agreement, in duplicate, and have affixed their seals thereto, in the city of Buenos Aires, on the tenth day of the month of October of the year nineteen hundred and sixty-six.

In faith of which, the aforementioned Plenipotentiaries signed and sealed this Agreement, in two copies, in the city of Buenos Aires, on the tenth day of the month of October of the year nineteen hundred and sixty-six.

£8 UMBERTO MOZZONI NICANOR COSTA MÉNDEZ

Apostolic Nuncio.

Convention between the Apostolic See and the Argentine Republic, ratified, on the twenty-eighth day of the month of January, in the year nineteen hundred and sixty-seven. The Instruments of Ratification were received and exchanged reciprocally.

Consequently, that is, from the aforementioned day, this Convention, concluded between the Apostolic See and the Argentine Republic, began to have effect in accordance with Article VII of the same Agreement.

[*Latin ed. p. 131*]

Acts of Pope Paul VI, Vol. VI, p. 131, ADDRESSES

To the Most Eminent Cardinal, Prefect of the Sacred Congregation for Religious Orders, to the Superiors Major of the Religious Orders, Confraternities, and of the Sacred Italian Virgins, gathered in Rome, concerning the fitting renewal of religious life, according to the norms of the Decree "Perfectae Caritatis" of the Ecumenical Council.

"Your Eminence! We are very grateful for your kind and elevated words, and We thank you for your participation in this Audience, which thereby

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acquires a new title to the gratitude that We owe to you, Your Eminence, to Monsignor Philippe, to Father Andretta, and to all those who dedicate their efforts to Our Sacred Congregation for Religious Orders, through which the Holy See, and through it the Church, directs, assists, promotes, comforts, and blesses the immense and varied field of Institutes dedicated to religion; that is, to the worship, the love, the service of God, to the sanctification of their members and their communities, as well as to countless works of piety and charity, to the great edification of the Holy Church of God.

We take this opportunity to express Our wishes to this very important and active organ of the Apostolic See, that it may successfully fulfill its mission, made more delicate and complex by post-conciliar issues, to the benefit and satisfaction of the religious families, and to the advantage of the entire Catholic Church.

To the Superiors Major of the Religious Orders in Italy, Our paternal greeting in the Lord! Informed of your number – you are more than a thousand! – and of your annual gathering, which has now become an excellent practice of the renewal of Italian religious life, We have not wished to forgo this Audience, however brief, but so beautiful and significant, in order to assure you of Our benevolence and Our interest, to encourage your intentions, which We know are directed towards the prompt and concordant application of the conciliar norms, and to thank you." * January 12, 1967.

[*Latin ed. p. 132*]

The Acts of the Apostolic See - Official Commentary 132, concerning the example and service that you offer to the Church and to society, to commend our ministry and the needs of the People of God to your prayers, and finally, to invoke upon yourselves, upon your respective religious families, and upon the works in which your activity is engaged, the rain of divine graces, indispensable for giving value, efficacy, perseverance, and merit to what you are and what you do; which we will do by sending you in peace with our Apostolic Blessing, after first having satisfied your desire to receive a word from us. What shall we say to you? Nothing that pertains directly to the themes of your Convocation, which we know are excellently treated by those who preside over it and by those entrusted with carrying them out; it suffices for us to express our approval and our encouragement for what you are studying, in order always better to understand the various aspects of the religious life, its present needs, and the best means to make the laws and suggestions given to you, beneficial and fruitful incentives for the spiritual and operational growth of your souls and your institutes. And nothing that you do not already know very well; but which, hearing it repeated from us, may perhaps appear ever more convincing and worthy of continued reflection. And so: we will say to you, very briefly and simply, about some points of the religious life, concerning which the Council seems

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to have expressed its authoritative and preferential attention to you.

The Nature of Religious Life according to the Council.

What does the ecumenical Council say to you, in essence? It says that religious life is defined by a fundamental requirement, by the fullness of love: for God, and therefore for Christ, for the Church, for one's neighbor, for every creature (as St. Francis); a fullness that knows no limit (the famous formula of St. Bernard comes to mind: *Modum esse diligendi Deum, sine modo diligere* – there is a measure to loving God, to loving Him without measure); a love that knows no obstacles: here is the liberating meaning of religious vows, which intend precisely to remove every impediment, even natural, even legitimate, to the one, the supreme, the full love of God. It is not without reason that the conciliar Decree, which refers to religious life, begins and is therefore entitled *Perfectae caritatis... prosecutionem*, the pursuit of perfect charity.

1 *De diligendo Deo*, c. 6, n. 16; PL 182, 983.

[*Latin ed. p. 133*]

Acts of Pope Paul VI, 133. This is well known. But what should attract attention is the emphasis on the loving character of religious life, a characteristic that distinguishes it, qualifies it, and gives it its purpose; and not in a purely legal, conventional, external way, but in an intimate, profound, total, exclusive, intense, absolute way. This absolute aspect of love, which is proper to religious life, frequently appears in the new and supreme legislation of the Council; let us now content ourselves with a single quotation: "Members of any institute should remember above all that, by making the vows of the evangelical counsels, they have responded to a divine call by virtue of which they are not only dead to sin, but, by renouncing the world as well, they must live for God alone, and this constitutes a special consecration, which has its deep roots in the baptismal consecration, and is its most perfect expression." Everything is clear and obvious. But such a reaffirmation of the nature, purpose, and essential means of religious life acquires great importance, first of all, with regard to its historical and spiritual tradition: thus, the constitutive concepts of this type of life reach us intact, almost regenerated, because they are derived from their purest and most authoritative sources, from the Gospel and from the effort of fidelity and holiness that has traversed the centuries of Christianity through the consecration and organization of souls filled with the charity of Christ and with the desire to possess and radiate it according to its own laws, that is, to perfection, conceived as union with God and imitation of Christ. It is a spiritual fact of mysterious significance; its secret must be sought in the active presence of the Holy Spirit; and it is a paradoxical phenomenon in the eyes of the world, which observes it, and experiences before it the most varied reactions: of wonder, of repulsion, of contempt, of attraction and curiosity, of trust and veneration; especially today, when the religious

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motive weakens in the minds of people and is almost lacking in society. And so, the religious vocation in modern society, especially among women, vainly hidden by its silent reserve, by its deliberate humility, shines forth to the gaze of all, as a most singular episode of freedom, courage, awareness, generosity, spirituality, and we can even say of strength and beauty. Thus, religious life presents itself in this way.

Cf. Rom. 6, 11. Decree on the Accommodated Renewal of Religious Life, Perfectae Caritatis, 5.

[*Latin ed. p. 134*]

134 Concerning the Apostolic See - An Official Commentary of the Twentieth Century: Where are now the religious vocations imposed by considerations of inheritance or by family traditions, or vocations reserved for weak and infirm individuals, incapable of undertaking the duties and trials of a secular profession or of marriage, or vocations that have blossomed in closed environments, favored by timidity and reserve on the one hand, and by authoritarian oppression on the other? Tell this to souls eager for perfection and open to the evangelical ideal, of which our youth still shines, and tell them what a religious vocation is, to which the Church offers its rigorous, but strengthening, ascetic discipline, and opens the horizons of the most intoxicating ascents of the spirit; tell them what a life is worth to which love, in its purest and most powerful expression, the love of God, inflicts its delightful torment and instills its joy that does not fade; tell them what mission can be reserved for an existence that is sacrificed with Christ in a sacrifice without return, and which assumes in the Church and in the world the meaning and force of the redemption of others. We trust, most beloved daughters in Christ, that this purified and radiant concept of religious life, of your life in particular, will, through the virtue of the Council and of you, who follow its path, be presented to the People of God and to modern society; and that, newly idealized by its authentic content of Christian perfection in charity, it may regain, with regard to chosen spirits, its original and arcane power of attraction, as if everything resonated with the sweet and powerful voice of Jesus: "Come and follow me!" We hope that the number of vocations will thus increase, of which so many institutes today suffer a shortage; but we cannot predict whether the Lord will grant this common desire; but it is certain that, if not in number, the vocations will increase in quality. But this new, and indeed traditional, presentation of the religious ideal requires precisely that renewal, in spirit and in form, which you are seeking; and we have nothing left to do but to encourage the updating that, with the guidance of masters and ecclesiastical superiors, and with the impetus of your fervent chapters, you are promoting. But there are two other points that, in the spirit of the Council, deserve particular mention from us. The exercise of authority and the practice of obedience, concerning the exercise of authority and consequently the prac-

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tice of obedience in the organization and pedagogy of your Institutes.

[*Latin ed. p. 135*]

Acts of Pope Paul VI, 135. We might perhaps say that authority has lost its prestige, its reason for being, its responsibility within the structure of a religious family, a family which is precisely generated, directed, animated, educated, and sanctified by authority? And would we say that obedience has dissolved into democratic dialogue and the will of a numerical majority or an enterprising minority, when we know that this virtue is essential for religious life and for the religious community, and that, as St. Thomas teaches, "among all the vows of religion, the vow of obedience is the greatest"? Certainly not; rather, we will confirm the necessity of both a wise exercise of authority and a sincere practice of obedience: the structure and spirit of religious life would be fatally compromised if authority and obedience were to be lacking. But both, as you know, demand new forms, higher forms, more worthy of the ecclesial society, more virtuous, and more conformed to the spirit of Jesus Christ. This twofold problem, of authority and obedience, must be one of the most studied themes in the revision of your rules and in the evolution of your religious mindset, and it will demand attention, prudence, and trust in order to arrive at the solutions that the times suggest and that the Council demands. To you, Superiors, we will now cite a famous and always wise saying of St. Augustine concerning the responsible attitude of one who directs a community of religious women; this holy master says, in his famous letter to the troubled nuns of his time (A.D. 423), that the Superior should not consider herself a dominatrix by authority, but rather should be happy to serve out of charity: "She herself should not consider herself as one holding dominion, but as one serving out of charity." (He had said just before: "Obedience should be given to the Superior as to a mother, with due honor, so that God may not be offended in her.")

4 5 Communion with the Church. And the other point, which we will conclude these few observations with, must be remembered by us as one of the dominant ideas of the entire teaching of the Council, and intentionally applied also to religious life; namely, the relationship, indeed the communion, that it must have with *Summa Theol. II-II, q. 186, a. 8. Ep. 211: PL 33, 964.*

[*Latin ed. p. 136*]

Acts of the Apostolic See - Official Commentary 136: The Whole Church. Religious life is not a Church apart; it is an expression of the one Church of Christ; and this applies both to the spirit that animates religious life, and to its canonical organization. Sometimes, in the minds of the faithful and of religious, one encounters the persuasion that the latter belong to a separate entity; the legal exemption that Church law grants them, and the particular

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nature of their structures and their spirituality, seem to authorize some to hold a distinct, autonomous, and even separate conception of the world of religious in relation to that of the Church community; and although, fortunately, this does not have a profound impact on the reality of the Church, it diminishes within it the sense of its inner unity and the effectiveness of its organic activity, while often depriving religious of the honor and affection due to them from the entire People of God. You know how much the Council insisted on the belonging of the religious state to the Church; remember what, for example, the Constitution *Lumen Gentium* says on this matter, concerning the general conception of the Church, and what the Decree *Perfectae Caritatis* recommends on the renewal of religious life; here is an excerpt: "All institutes should participate in the life of the Church and, according to their nature, should adopt and support, to the extent of their possibilities, its initiatives." This, moreover, is what you already do and what you intend to do, both in the field of prayer, education, and charitable assistance, and in that of pastoral care, which is ever more vast and demanding. We know well, and we express to you our praise, our gratitude, and our encouragement, which are primarily due to you, good and faithful Superiors. And it is with this picture of your exemplary and active presence in the Church of God, before the eyes of our spirit, that we implore for you all the protection of the Madonna, and that we obtain the abundance of divine graces, under the auspices of our paternal Apostolic Blessing. 6 6 N. 2.

[*Latin ed. p. 137*]

Acts of Pope Paul VI, 137, II. In the Clementine Hall, addressed to the Patricians and Noble Romans, wishing the Most Blessed Father all good and happiness at the beginning of the new year.

"Your traditional visit, which marks the beginning of the new year, is among those that stir many thoughts in Our spirit, because it obliges Us to consider not only the number and quality of the people who surround Us, the courtesy and the kindness of the greetings that are presented to Us, the historical reasons that give this annual meeting a special value, that is, to open Our attention and Our heart to a class of sons and citizens of Our ancient City, so distinguished and so closely linked to its affairs and to this Apostolic See, not only, but it almost imposes upon Us a reflexive act concerning Ourselves, as if in the presence of experienced visitors, who know well the host who welcomes them and the dwelling in which they have returned after some time. The host himself reflects on his own appearance, whether it is as it once was, whether it is in the proper form to receive a demanding visit, and whether he can still meet with the approval of years gone by, which suddenly seem to come to life in memory. This is what happens when a son, after a period of absence and various experiences, returns to the home of his ancestors and meets his father, who reads in

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the son's expression, as in a mirror, that he has changed his appearance and that to the inquisitive gaze of the newcomer, he appears somewhat different from what he was. Is it so? In your presence, illustrious Lords and beloved Sons, a silent, but insistent question arises in Us: how do you find Us, how do you see Us, these discerning visitors? And We do not refer to external changes, which may have modified the vision that, especially the elderly, had imprinted in their memory and in their heart of the ancient Vatican, but to other changes, less noticeable, but more important, those of the environment, those of the spirit and of activity. We do not wish to dwell now on this kind of thoughts concerning the comparison of the past with the present, on the nostalgia for days gone by and on the romantic dream of a Vatican built according to the reminiscences of scholars of past things or according to the ideals of fantastic aspirations. But We want to mention an event, which imprints on the outward appearance of the Vatican, on some structures of the Holy See, and on *January 14, 1967."

[*Latin ed. p. 138*]

138 Acta Apostolicae Sedis - Commentarium Officiale, in some of its internal attitudes, a new aspect, a new spirit: we mean – you all imagine – the recently concluded Ecumenical Council. What has happened? Here, we do not wish to refer to the liturgical and canonical reforms, of which you have experience and knowledge; rather, we speak of the most important spiritual event that the Council has produced, or rather, has fostered within the Church: a more profound awareness of itself and its mission. In this regard, the Council can be considered a re-evaluation of the Church by itself; it has sought to synthesize the doctrine that pertains to it; to purify various opinions and various customs, which, over many centuries and through many trials, had been mixed, sometimes with good intentions, with the pure and genuine concept that springs from the thought of Christ and its legitimate and orthodox historical development concerning this great, mysterious, and visible institution, which is called the Church; and to recompose its own spiritual and human face in accordance with this concept, in order to become what Christ thought and loved: its home among men, the building which He Himself is always in the process of building, the great family of believers in His Word, living by His Spirit and guided by the Shepherd, with the other Shepherds, successors of the Apostles, in unity and charity. If We have the virtue of giving some sign of this increased ecclesial awareness, and if you have the discerning eye to see the face of the Church, which has become more thoughtful and more intent on its apostolic duty, the novelty of the Council becomes clear to you; and certainly a question arises in your minds as well: that of how to adhere to the Church, which today presents itself in this way. To know the Council, in its teachings and its decrees, to rethink and recognize the Church, as it emerges from the Council: this, it seems to Us, is the current meaning of

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this auspicious meeting. And it also seems to Us that, if you, guided by your culture on the one hand, and by your fidelity on the other, have the patience to fix your gaze on the face of the Church, and of this Apostolic See, which is the center and the sign of the Church, you will immediately discover two characteristic phenomena that are both contrasting and complementary, almost demanded by each other: the first, to which the interpreter of your greetings has openly alluded, is the great, new, and insurmountable (in a human sense) difficulties in which the religion, that of the Catholics in particular (because more positive in its doctrine, more organized in its structures), finds itself today, due to the pervasive materialism, or,

[*Latin ed. p. 139*]

Acts of Pope Paul VI, 139: We might better say, of the temporalism prevalent everywhere, of the prevailing and, in many cases, exclusive pursuit of the earthly realm; of the sphere where man, with his reason and his art, is master; of the world, where the denial of that which transcends human science is promoted (as if this alone were sufficient to justify the causality of what it discovers and knows), the denial of God, with all that follows from this extinguishing of the central light of the cosmos, of life, and of thought. Enormous difficulties, magnified by the prophets of atheism and the propagandists of secularism, favored by the positive and plausible conquest of earthly realities, and encouraged by the spiritual laziness of those who see in religion a mysterious principle, an imperious law, a form of life too wise and spiritual. Enormous difficulties that have repercussions within the Church itself, with the outbreak of problems that are sometimes so radical that, if they do not find a prompt and firm response, they can undermine the entire doctrinal, moral, and, indeed, ecclesiastical edifice of Christianity. Enormous difficulties that, in many countries of the world, make the life of the Church so painful and constrained. If you look closely at the face of the Church today, you will see it furrowed with suffering, anxiety, and tears, which cannot leave indifferent those who call themselves children and apostles of the Church. Then there is another phenomenon: this face, lashed by denial and adversity, appears extraordinarily alive; perhaps never before has the Church been in such tension of thought, of apostolic, pastoral, missionary, and charitable activity; perhaps never before has the Church been intentionally present in the world with the voice of its principles, with the dedication of its services, with the declaration of its love; and perhaps never before has its ancient and often-contested evangelical message appeared as it is: the light of the world. The Church is wonderfully alive, in its human humility and in its inner communion with the root of its efficacy: the Word of God and the Grace of the Spirit, which it carries with it. What do you think, most illustrious Lords and dearest children, of this New Year's visit to the Pope? It does not escape the tendency, prevalent in the life and style of the post-conciliar Church, of an open realism: everything,

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every gesture, must have reference to what is essential, to what is alive, to what is due in the Catholic profession; and you are too good and too intelligent not to appreciate that this tendency also appears in this meeting. We have...

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis - Commentarium Officiale: Hoc audientia in Nobis suscitat sentitiam de eo quod hodie sumus et officium ut ita nos praesentemus. Ecce quae est Ecclesia, cui hodie vota vestra offertis. Hoc dicimus non ut minus amabiles et minus grati appareamus pro visita vestra, pro votis vestris et pro expressionibus plenis altorum sentimentorum et generosarum promissionum, quas nobis fecistis. Dicimus hoc ut sciatis valorem authenticum huius horae quam Ecclesia, et cum ea haec Sede Apostolica, vivit; et ut ametis Ecclesiam et Sedem Apostolicam et Papam humilem, qui vobis loquitur, amore qui hodie requiritur. Hoc anno habebitis modum hoc manifestandi. In verbis quae Nobis dictae sunt, mentio facta est celebrationi centesimae martyrii Sanctorum Apostolorum Petri et Pauli: non ponit haec celebratio in omni filio Ecclesiae, sed plus directe in omni catholico civitate huius Romae, ubi duo Apostoli praecipui testimonium supremum dederunt, invitationem ad reflexionem de vinculis quae ad has columnas Ecclesiae eum iungunt? Qui invitationi respondit, videbit quomodo Fides, Fides authentica, Fides amata, cognita et vivita, Fides quae nos filios Dei et sequaces Christi et memores Ecclesiae facit, est principium primum et indispensabile communitatis nostrae apostolicae et catholicae. Non ergo erit professio interna et externa Fidei catholicae quae, hoc anno praesertim, nos inducit in mysterium Ecclesiae, quale Concilium praesentavit et quale haec experientia historica nos facit meditare? In adhesione ad Fidem inveniemus rationes veras fidei nostrae ad Papam et ad Ecclesiam; in refectione Fidei resentireemus honorem, vim, gaudium, scire et sentire nos catholicos. Et est ut in vobis hanc Fidem beatam augeamus, quod vobis Benedictionem Apostolicam nostram damus.

III Ad Excellentissimum Virum Haroldum Wilson, supremi Consilii publicae rei moderandae in Magna Britannia Praesidem.

* Domine Prime Minister, sitote certi de gratissima nostra approbatione visitae vestrae, in conspectu Illustrissimi Secretarii Statum rerum externarum, et de affectibus nostris cordis et reverentiae.

* Die 17 mensis Ianuarii anno 1967.

[*Latin ed. p. 141*]

Acta Pauli Pp. VI 141 We renew to you, Right Honourable Sir, Our sincere thanks for your thoughtful courtesy in informing Us of your recent proposal in the interests of world peace. We encourage you and assure you of Our support in the numerous attempts you make to restore concord to this troubled world. May the Prince of Peace, Saviour of mankind,

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prosper your admirable endeavours, and bring them to a successful conclusion! Our thoughts of paternal affection go to Our beloved children, the Catholics of the United Kingdom. We pray they may ever distinguish themselves by their loyalty, their respectful observance of the law, and their generous service to the community. We would ask you, Sir, kindly to express to Her Majesty Queen Elizabeth Our prayerful good wishes for her Person, and for the Royal Family. Through you and the Secretary of State for Foreign Affairs, We also greet the Government and people of the United Kingdom, asking God to grant them every blessing of tranquillity and progress.

IV To the Most Excellent Sir Huveyda Mayatepek, Envoy of the Republic of Turkey to the Apostolic See, bearing witness to the munificent letters entrusted to him.

* Signor Ambassador, We desire first of all to thank you for the words, so deferential and cordial, which you have just addressed to Us in delivering to Us the Letters, by which you are officially accredited in your quality as Ambassador of Turkey to the Holy See. Under the pontificate of Our predecessor John XXIII, We had learned with great satisfaction that diplomatic relations were being established between the Apostolic See and your country, and this had met with Our full approval. Such relations seem to Us to have developed to date in an atmosphere of mutual understanding and friendship; and We cannot but rejoice in this, as is further confirmed by the recent elevation of the Delegate, and subsequently Nuncio in Turkey, to the rank of Apostolic Pro-Nuncio. Since We ourselves wished to manifest in some way Our sentiments with a gesture that might be pleasing to the Authorities of...

* January 19, 1967.

[*Latin ed. p. 142*]

142 Acta Apostolicae Sedis - Official Commentary. Concerning contemporary Turkey, it has been a source of joy for Us to return an ancient standard, taken during the time of the Battle of Lepanto, which, from that time onward, had been preserved in the collections of the Vatican. This, Sir Ambassador, indicates to you the sentiments that motivate Us with regard to your great and beautiful nation. We believe that We can assure you that the members of the Catholic Church, who reside within your territory, profess the most sincere fidelity to the authorities of the country. If the Church is concerned that civil powers always recognize the rights of its children and ensure their full freedom of action, it certainly does not intend to diminish their obligations as citizens and subjects. Indeed, the faith they profess imposes upon them the duty of being second to none in all that concerns attachment to the homeland, and the just respect due to legitimate authorities. We know in what enormous program of economic development and social progress your country is currently engaged: and

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we do not doubt that Our Catholic children will wish to contribute with all their strength, each according to their own ability, to this great work, thus bearing witness to the noble spiritual and moral ideal that inspires them. In welcoming you to Our home, we feel it our duty to offer a heartfelt tribute to him who preceded you here, the lamented Ihsan Kiziloglu, whose premature passing was so keenly felt by all who had been able to appreciate his distinction and the loftiness of his sentiments. We can only invoke upon you the assistance of Almighty God, that the mission which you are inaugurating today may have most blessed developments; and in your daily endeavors, you can always count on Our full understanding and Our benevolent support.

To the Prelates, Auditors, Officials, and Advocates of the Sacred Roman Rota Tribunal, admitted before the Tribunal for the hearing of new cases at the beginning of the year.

* With great pleasure, We receive you, Monsignor Dean of Our Tribunal of the Sacred Roman Rota; and with the same feeling, We welcome the annual visit of the College of Prelate Auditors, which comprises it, together with the other Officials who participate therein; thus We greet you.

* On the 23rd day of the month of January in the year 1967.

[*Latin ed. p. 143*]

The Acts of Pope Paul VI, page 143, mention the Royal Court, associated with this Audience, and we extend our greetings to the ranks of Royal Advocates, whom we see so well represented here. We are pleased to have this opportunity to honor those individuals who, in the name of this Apostolic See, make the administration of justice their profession; that is to say, their ideal, their mission, and, for those who combine the character of magistrates with that of priests, a ministry. And we wish to reiterate to them the reverence, the esteem, and the trust that We reserve for each of them, and for the entire Tribunal, confident that, whether as individuals or as a legal body, they represent a living testimony of that justice, which, before being demanded of others, is practiced by themselves, in that holy fear of God, which, while making the great responsibility that may weigh upon the conscience felt, frees the conscience itself from every human fear and emancipates it from every lesser interest; that justice, we say, which, being derived from the evangelical law, makes those who exercise it experience the supreme demands of truth and the urgent fraternal demands of charity. That the Holy See may be known and venerated in the wisdom, integrity, and goodness of a body such as this, composed of magistrates and those serving in its ordinary Tribunal, is a matter of great importance, for which we thank Divine Providence, and to whom we give all due merit. The high words that we have just heard confirm this Our appreciation, revealing, if there were any need, from what source the conscience of this service is nourished: from that "sense with the Church," which embraces the doc-

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trine of the Church, experiences its truth, logical and strong, finds honored and redeemed within it the achievements of human wisdom, and enjoys that mysterious clarity that faith confers upon it; but moreover, it adds love to thought, making doctrine a life; here, in a Tribunal, a law, a law of life. Therefore, We wish, after honoring the individuals, to honor the twofold function of this Tribunal: the first, which is ordinary and most important, is that of settling cases, brought in increasing numbers from every part of the world for your judgment. We know with what diligence of work and with what competence of study you attend to this great task, and We are prepared to support with Our authority those measures that may seem appropriate to expedite the resolution of cases, to reduce the number of those pending, to curb the artificial revival of cases that should have been finally judged, and, if necessary, to give greater clarity to the law, so as to exclude every arbitrariness.

[*Latin ed. p. 144*]

144 Acta Apostolicae Sedis - Commentarium Officiale. A contrary interpretation, and a greater virtue, so as to prevent any abusive recourse to the judgment of the judge. The second function, which We wish to honor in the Tribunal of the Sacred Roman Rota, is that of a transcendent nature, that of its representation of justice, as the Church conceives it, professes it, and defends it, that is, justice founded on moral principles, which have their consistency not only in the objective order of divine, natural, and positive law, but also in subjective conscience, and which confers upon the legal norm, in addition to its "ratio iuris," its stability and its social character. Indeed, We believe that it belongs to this Tribunal to offer an inexhaustible and original defense of justice, understood as the foundation of social life, thus strengthening in the conscience of modern man, so inclined to ethical subjectivism, opportunism, and situational ethics, and therefore also to legal relativism, the august and beneficial sense of justice, an indispensable condition for freedom and peace. In the same way, the voice of the Italian Episcopal Conference, deploring these days the spread of the sad scourge of violent and organized crime, concluded its pastoral appeal with an explicit mention of justice, in order to ensure civil concord and peaceful progress for the People of God.

But where this Tribunal primarily professes its devotion to justice is in the discussion and definition of matrimonial causes, performing a work of great merit not only for legal purposes, but also for pastoral, and therefore human and civil, purposes, paying its careful attention (and not only to the cases of poor people, but also, and in a high percentage, to cases of free legal aid) to the disputes concerning the constitutive bond of marriage and its essential exclusivity and indissolubility, when validly and perfectly contracted, as well as to every other dispute relating to family rights, which are of canonical competence. We know how the wisdom of the Rota Tribunal,

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as well as that of other ecclesiastical tribunals that deal with this matter, revolves around two pillars: that of the most open understanding of human affairs, so that a preconceived indulgence does not distort the objective profile of the legal reality, and that of the firmest adherence to the inviolable law, which, by divine disposition and for the dignity and salvation of humanity, governs the unity and perpetuity of marriage, and therefore of the entire institution of the family. This is a great service rendered to justice, which, while preserving, without unreasonable preconceptions, the linear majesty of positive law, and...

[*Latin ed. p. 145*]

Acia Pauli PP. VI 145, his providentialis virtutis, mentibus eorum qui interesse et observantur, summam et veram conceptionem vitae praebet, quae regitur illa lege quae non omnia in codicibus legalibus scripta sunt, sed incisa est in sacris et profundis necessitatebus humanae existentiae, et ideo hominem et societatem ad sensum superioris iustitiae docet. Hoc est magnum ministerium, quod *Tutela* protegit, curat, et in casibus singulariis, pathologicis, et typicis, illustrat institutum numquam satis veneratum, quod est familia. Haec allocutio nos, per obrogationem idearum, ad recentem eventum parlamentarium Italiam, de his diebus, ducit, circa declarationem quae vult sustentare non esse contraria constitutioni propositio legis ad introductionem divortium in legem Italicam. Noli nunc intrare in disputationem de tali pronuntiatione, quamquam haec nos surpresa et displicuit, et ab nobis debita reservationes exsequi debent. Sed non volumus tacere tristam impressionem quae semper nobis facta est a illis qui avidissime cupiunt introducere divortium in leges et mores Nationum, quae felicitatem habent immunes esse, quasi esset dedecorum non hodie tale institutum habere, indicium perniciosae declinationis moralis, et quasi divortium remedium sit ad illa mala, quae, potius, amplius extendit et aggravat, favens egoismo, infidelitate, discordia, ubi amor, patientia, concordia regnare debent, et sacrificans, cum impietate frigida, interesse et iura filiorum, vulnerabilium victimarum domesticorum disordinum legalizatorum. Cogitamus quod sit bonum morale et sociale, et signum superioris civitatis, pro Populo, habere institutum familiare stabile, intactum, et sacrum; et volumus credere quod Populus Italicus, cui non iugum impositum est a normis Concordati referentes ad matrimonium, sed praesidium et honor conferti sunt, intellegat qualis sit in hoc campo, fundamemntalis pro fortuna morali et civili, electio bona quae fieri et defendi debet. His votis, et aliis quibus coram Domino formulamus pro felici cursu anni iudiciarii, vos omnes hic presentes, et qui in corde portatis et assistitis opere vestro, corde salutamus et benediximus. 10 - A. A. S.

[*Latin ed. p. 146*]

Acta Apostolicae Sedis - Commentarium Officiale 146 VI. Illi qui inter-

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fuerunt Coetui de navanda caritatis opera, Romae habito apud Secretariatum unitati christianorum redintegrandae.

"Messeigneurs, il est pour Nous une joie, durant cette « semaine de l'Unité », qui voit s'élever vers le Ciel pour cette grande cause tant de ferventes prières, d'accueillir ici un groupe de personnes particulièrement qualifiées, qui travaillent non seulement en paroles, mais « en œuvre et en vérité » à acheminer le monde chrétien vers l'union tant désirée. Vous avez choisi, avec un sens parfait de l'opportunité et des possibilités actuelles de l'action oecuménique, le terrain sur lequel une initiative commune est possible, désirable, et suggérée même – pourrait-on dire – de façon impérieuse par les conditions présentes de la société. Nous voyons en effet aujourd'hui, dans un monde où la technique et le bien-être abondent, des millions de nos frères humains aux prises avec les pires fléaux : la famine, la maladie, la misère, et toutes les conséquences de ce qu'on est convenu d'appeler le « sous-développement ». État de fait, qu'il est désormais impossible d'ignorer et qui dicte à tout cœur chrétien sa ligne de conduite : aider, secourir, le mieux possible, le plus efficacement possible, le plus rapidement possible. Vous avez pris au sérieux cet appel du frère dans le besoin, et ce sont des sentiments de vraie et pure charité qui vous inspiraient, chers fils et amis, lorsque vous vous réunissiez pour la première fois à Genève, il y a juste un an. Vous aviez conscience qu'il vous fallait étudier en commun les moyens de remédier à la situation actuelle, dans une même et efficace résolution de rendre ensemble témoignage à la charité de notre unique Seigneur, présent – il nous l'a dit – dans tout homme qui souffre. Attitude éminemment chrétienne et qui ne pouvait porter que de bons fruits. De fait, les résultats de votre premier colloque ont été positifs. Vous avez déterminé les champs possibles d'action commune et suggéré des réalisations immédiates. Et vous venez de vous réunir à nouveau à Rome ces jours ci pour tenter de faire un pas de plus dans cette direction.

Die 23 mensis ianuarii a. 1967. Cfr. 1 Io. 3, 18."

[*Latin ed. p. 147*]

We have learned of the program for your days in Rome. We know how deeply you are concerned with this "practical ecumenism," which draws hearts closer together and prepares for, and proclaims, that most happy and desired reconciliation of minds. Arriving in Rome – and several of you for the first time – you have expressed the desire to visit Us. We thank you for this opportunity that you have given Us to meet you and to invoke with you the blessing of God and of His Christ upon the work you have undertaken. Therefore, it is with great joy that, in welcoming you here today, We offer prayers for the increasing success of your endeavors, and We invoke upon your persons, upon the two most worthy presidents of this gathering, upon those whom you represent, and upon all those who are dear to you, a great

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abundance of divine graces.

VII. In the Sixtine Chapel, sixteen deacons from the Pontifical College "Beda" received the sacred order of priesthood. * "Haec dies, quam fecit Dominus" (This is the day which the Lord has made). What day is this? Let Us say, first of all, what kind of day it is for Us, the Successor of Saint Peter and "Episcopus Ecclesiae Catholicae" (Bishop of the Universal Church): it is a day of grace and of joy, one of the most blessed days of Our life, a day which We shall constantly remember, with gratitude to the Lord and with affection for you. Always, for a Bishop, the day of Ordination is a happy moment because of the exercise of the fullness of his Priesthood; because of the addition of new ministers to the hierarchical order, as his dearest sons, his closest brothers, his most faithful collaborators; and because of the edification of Holy Mother Church, who is thus endowed with new ministers, new shepherds. But today's Ordination is distinguished by special circumstances: these new Priests have been chosen among a people who, in the course of history, have been, to us Romans, a cause of special drama. * "Penitus." On January 25th, A.D. 1967 (on the feast of the Conversion of Saint Paul the Apostle).

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis - Commentarium Officiale, in persona Domini Guidonis Benelli, Pro-Nuntii Apostolici. Accolam excellentem, quae ei ab auctoritatibus Senegalis factae sunt, est nobis causa profunda satisfactionis, et volumus in ea videre praesagium progressuum posteriorum, quae non poterunt non esse fructifera, tam pro Ecclesia quam pro Senegalia. Ecclesia diu operatur in vuestro Regno, ubi multi generationes missionariorum sementem et spargentes nuntium evangelii. Gratiis eorum operibus admirabilibus, hodie in terra Senegali multos filios devotos habemus, et liberi sumus primum mentem adducere ad ipsum Principem Civitatis, Excellentissimum Dominum Leopoldum Sedarum Senghorum, cuius figura viri docti et humanitatis cognita et probata est longe ultra fines Senegaliae. Una cura gubernationis eius – scimus et vos commemoravistis – est ut pax inter communitates catholicas et musulmanas sit. Ecclesia, ex parte sua, nihil plus desiderat quam ut concordia inter filios eiusdem patriae regnet. Et ideo gaudere non potest nisi cum apud auctoritates temporales sentiens similia invenit. Hoc, mihi videtur, est character proprium mentis et traditionum Africae Nigrae, haec sensitivitas ad valores fraternitatis, dialogi, intermutationis, in vita quotidiana, et praesertim in rebus religiosis et culturalibus. Momentum ipsorum valorum commemoratum est recenter a Concilio oecumenico, ut una ex majoribus curis Ecclesiae in hoc tempore historiae eius. Hoc dicendum vobis, Domine Ambasciator, quod semper apud Nos et collaboratores vestros invenietis aurem attenta ad vocem Senegaliae, et verum desiderium ad concurrendum ad progressum eius et ad elevationem moralem et spiritualem. In his sententiis accipimus

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litteras credentias quae hodie inter manus Nostras traditis, et invocamus super Excellentissimum Dominum Praesidem Senghorum, super gubernationem et super omnem populum Senegalis abundantiam divinarum benedictionum.

[*Latin ed. p. 151*]

Acta Pauli Pp. VI 151 IX

Ad Excellentissimum Virum II Yung Chung, Coreanae Reipublicae liberis cum mandatis Legatum, Summo Pontifici Litteras commissi muneris testes tradentem.

* Most Excellent Ambassador,

With gratitude for your kind words, We gladly accept the Credentials by which His Excellency the President of the Republic of Korea, raising your Mission to the rank of Embassy, names Your Excellency as first Ambassador Extraordinary and Plenipotentiary to this Holy See. We are confident that this closer and more distinguished diplomatic relationship will contribute notably to the frank and sincere communication and friendship already existing between Us and your noble Nation. In particular, We offer Your Excellency Our heartfelt good wishes for the success of your endeavors, assuring you that We shall be ever desirous of receiving you and of offering whatever assistance is in Our power towards that high purpose. Taking advantage of your good offices, We send cordial salutations to His Excellency the President, to the Government and beloved people of the Republic of Korea, invoking upon them all the benevolence of Heaven and the richest divine graces of prosperity in enduring peace.

X

Ad Excellentissimum Virum Ioannem Baptistam Fritz, Haitianae Reipupublicae cum auctoritate Legatum, Summo Pontifici Litteras demandati muneris testes tradentem.

* Monsieur l'Ambassadeur,

On the morrow – and, in a certain sense, as a conclusion – of the religious events which marked for your Country the year 1966, and which Your Excellency has just recalled in such elevated terms, it is a pleasure for Us to welcome you today as Ambassador of Haiti to the Holy See. We have known here, even in the past, several of your predecessors.

Die 30 mensis ianuarii 1967.

Die 6 mensis februarii 1967.

[*Latin ed. p. 152*]

152 Acta, Apostolicae Sedis - Commentarium Officiale. Et depuis, Nos avons suivi avec la plus affectueuse préoccupation les vicissitudes qui ont marqué l'histoire récente des relations entre le Saint-Siège et votre Patrie. Tandis qu'une page de cette histoire vient de se fermer avec l'année écoulée,

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les événements qui l'ont marquée, et que consacre notre rencontre de ce jour, en ouvrent une autre. Et celle-ci Nous apparaît riche de perspectives encourageantes pour la chère nation dont vous devenez désormais le représentant officiel auprès de Nous. Nous ne reviendrons pas sur le passé. C'est vers l'avenir que Nous préférons Nous tourner, pour vous assurer que la sollicitude de l'Eglise pour le peuple haïtien continuera à s'exercer et à se manifester en toute occasion. La confiance qu'il place dans celle que vous avez, d'un mot si heureux, appelé « sa Mère et sa souveraine Consolatrice » ne sera pas déçue. Et s'il peut arriver, dans les relations humaines, qu'une nation se sente, selon vos propres expressions, « isolée et incomprise », cela n'est jamais vrai vis-à-vis de l'Eglise, qui est proche de tous ses enfants et pleine de compréhension et de tendresse pour chacun d'eux. Elle l'a prouvé, en ce qui concerne votre Patrie, en élevant tout récemment à la charge sublime de l'Episcopat, dans des circonstances exceptionnellement suggestives, cinq de ses fils. Elle le prouvera encore à l'avenir, en travaillant de son mieux à l'élévation et au progrès spirituel — et, dans la mesure où elle le pourra, matériel — d'un Pays qui lui est particulièrement cher. Elle est heureuse de mettre à la disposition de tous ses fils les trésors de sa doctrine, les richesses de ses sacrements et de ses multiples activités apostoliques. En retour, elle compte sur l'attachement toujours fidèle des haïtiens à leurs traditions catholiques, sur la pureté de leur foi, sur leur amour de l'Eglise, sur leur souci d'entretenir des relations toujours filiales et confiantes avec le Siège Apostolique. C'est à vous, Monsieur l'Ambassadeur, qu'il reviendra d'entretenir et de développer ces relations. Soyez assuré que vous bénéficierez toujours, dans cette tâche, de Notre appui le plus bienveillant et de la plus grande compréhension de la part de Nos collaborateurs. En vous chargeant de remercier Monsieur le Président de la République des sentiments qu'ils vous a confié le soin d'interpréter auprès de Nous, et en vous souhaitant une mission heureuse et féconde auprès du Saint-Siège, Nous invoquons sur le peuple haïtien tout entier et sur vous-même la divine assistance et vous accordons de grand cœur Notre Bénédiction Apostolique.

[*Latin ed. p. 153*]

Acta Pauli Pp. VI 153 XI In Aede Sixtina habita Romano Clero et quadragenarii temporis in Urbe oratoribus. * Salutations to you, beloved and venerable Priests! Salutations to you, ministers of the Word of God during the coming Lent! (How many of you remain? The traditional form of Lenten preaching is almost disappearing, but what remains is always worthy of honor; and what you do – weekly sermons, as the one we have instituted at S. Maria Maggiore, spiritual exercises and Lenten retreats, sermons for various groups of people – effectively resumes the Lenten ministry of the Word of God, and deserves our full encouragement). And then, greetings to you, Pastors and Assistants of our diocese of Roma, to whom we wish

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to express our gratitude for your pastoral work, and our exhortation for the increased labors that the Lenten season and the Paschal preparation impose upon your already heavy ministry. This meeting, the only one of this kind that we have with you during the year, is very dear to us. We would like to say many things to you; we would like to hear some things from you; but the many cares that weigh upon our apostolic office – you understand – do not allow us to do so. Nevertheless, we desire that you be, once again, assured of our affection, our interest in your work, and our spiritual communion, as befits a Bishop, the Pope, with the Priests, who collaborate with him, who are united with him in the pastoral and spiritual care of the diocese. Fortunately, there is one who represents us and substitutes for us in these relationships with the Roman Clergy and with the faithful of Roma, our Cardinal Vicar; and we know how diligently, with what experience, and with what kindness he performs this difficult and delicate function; we are very grateful to him; and while we bless his tireless pastoral activity, we bring it to your attention and recommend it, so that you may appreciate and support it. / new diocesan regulations and restorations at the Laterano. We should now comment on the new organizational structure given to the diocese and the Vicariate; but it would be lengthy to do so, and * Die 6 mensis februarii a. 1967.

[*Latin ed. p. 154*]

Acts of the Apostolic See - Official Commentary 154, perhaps superfluous for you who are already familiar with these recent dispositions. We limit ourselves to respectfully and cordially greeting the Cardinal Vicar and Monsignor Vice-Gerent, the Auxiliary Bishops, to each of whom a specific zone of the City has been entrusted, hoping that the pastors and coadjutors will be the first to experience the benefits of this distribution of duties, to whom, We hope, it will be easier to meet, converse, and confide in the Bishop of the zone, and therefore with the central authority of the Diocese, in the spirit of greater ecclesiastical and communal charity, which the Council has sought to promote. Our thoughts are particularly directed to the young clergy in this regard. Nor do We consider it a circumstance to be overlooked that all the offices of the Vicariate will soon be transferred to the Pontifical Palace at the Lateran, which has been restored from top to bottom, with immense effort and at a considerable expense, so that it may return, with regard to the religious life of the City, to what it was for centuries, before Avignon; the seat of the pastoral government of Rome, the Patriarchate of the Popes; and may thus maintain in the clergy and the faithful of Rome a vigilant and active awareness of the genuine Catholic tradition and of their vocation to fidelity, to exemplary conduct, and to the service of their Church, which Christ willed to be, through the ministry of Peter, *mater et caput omnium Ecclesiarum* [mother and head of all the Churches]. We will also reopen the Baptistery of St. John Lateran, which

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has also been rigorously repaired; and We hope, God willing, to administer there first the sacrament of faith and Christian rebirth. Cherish, from this moment on, venerable priests of the Roman clergy, this wonderful complex of sacred buildings, happily renewed; and may it be the center, the heart of the continuous renewal of the spiritual life of Catholic Rome. Another event must be foreseen when speaking of the spiritual renewal of Rome; and that is the Pastoral Visit, of which We made mention in the address given to the Sacred College and the Roman Prelature, before Christmas. Yes, the Pastoral Visit: it is an event that directly and primarily concerns you, dear and reverend pastors, and then the rest of the clergy and the Roman ecclesiastical community; that is why We mention it here. Spirit and purpose of the Pastoral Visit of Rome. Why the Pastoral Visit? Because it is prescribed by the law of the Church; because not much time has passed since the Pastoral Visit in 1 1 Cf. can. 343-346.

[*Latin ed. p. 155*]

155 The Acts of the Pastoral Visit, drawn up and carried out by Our predecessor of venerable memory, Pope Pius XI; because, in the meantime, many things have changed in Boma, starting with its enormously increased size, and its demographic, social, and moral characteristics, which are very different from those of the past; and because the ecumenical Council introduces so many changes into the life of the Church, that they require this act of presence from one who has the general responsibility for the care of souls within the diocesan territory. We intend to officially announce the Pastoral Visit after Easter, on a date to be determined, in the Lateran Basilica, and to entrust the task of its execution to Our Cardinal Vicar, duly assisted by the Bishops, who share with him the pastoral ministry of the City, and by other ecclesiastics duly appointed. We ourselves will also, from time to time, make some personal interventions, if strength and time permit. We desire that you, especially, understand from now on the spirit and the aims. The spirit is that of pastoral charity; the aims are those related to the good functioning of the communities and ecclesiastical institutions. And therefore, the Pastoral Visit does not intend to increase the burden of those who are working in the Lord's vineyard, but rather to recognize, support, unify, encourage, and bless their efforts; instructions will be given, which should not cause anyone unjustified apprehension, but will confirm the fundamental principles of religious life that the Church intends to promote today, and which you already know, but which are never sufficiently recalled and followed: the liturgical worship, religious instruction, community cohesion, fostered especially by the growth of Catholic associations and the practice of works of charity. Nothing new, nothing strange, nothing difficult; or rather, all the novelty, originality, and difficulty of ecclesial life, brought back to its essential and perennial forms, according to the guiding prescriptions of the Council, are the aims of this extraordinary undertaking

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of Our diocese.

To Encourage the Work of Renewal of the Church, Venerable Parish Priests and Clergy, both diocesan and religious of the Roman Clergy: We exhort you, in the name of Our Lord Jesus Christ, to embrace the renewing intentions of the Holy Church, so often enunciated in this post-conciliar period, with the wisdom and generosity that are required for this. Do not be misled by the pursuit of novelty, as an end in itself, novelty that is not derived by internal logic and by the consent and encouragement of the responsible authority from the doctrinal foundation and practice.

[*Latin ed. p. 156*]

Acts of the Apostolic See - Official Commentary 156. A traditional aspect of the Church, but instead promoted out of a taste for eccentricity and conformity to unorthodox modes of thought and profane forms, which has penetrated here and there even within the Church; but neither should you oppose a preconceived and lazy reserve to the immense treasure of teachings and precepts that the Council presents to the intelligence and fervor of the Church; but rather, strive to understand the doctrine that it offers, and to foster the work of renewal that it undertakes. From you, Priests, largely depends the positive and beneficial fruit of the Council. And here, where it ends, our discourse should actually begin, directed to your souls rather than to your affairs, in a circumstance such as this, in which we are primarily invited to a reflection upon ourselves. But we know that we are addressing those who have already seriously undertaken such a reflection, on the occasion of the spiritual gatherings so opportunely organized for you, and who are always doing so; and therefore, we can immediately arrive at the well-known conclusion, which we can formulate, not in our own words, but with those supremely authoritative words of the Council, which remind us that holiness is doubly obligatory for us Priests, namely, for the perfection to which the priestly state calls us, and for the efficacy that derives from the holiness of the minister to his ministry. Here, among many possibilities, is a quotation: "... this most holy Synod, for the attainment of its pastoral aims of internal renewal of the Church, of spreading the Gospel throughout the world, and of dialogue with the modern world, exhorts all Priests to employ the effective means that the Church has recommended, so as to strive for that ever greater holiness, which will allow them to become increasingly valid instruments in the service of the whole People of God." Here, beloved sons and collaborators, is the customary call to holiness; to the holiness proper to those who are clothed with the dignity of the priesthood and dedicated to pastoral care. We repeat this so simply; perhaps we must return to the discussion on a topic of such fundamental importance. But for now, let it suffice for you to know that in it is summarized every one of our recommendations, every one of our wishes, every one of our blessings. 2 2 Decree, on the ministry

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and life of priests, Presbyterorum ordinis, n. 12.

[*Latin ed. p. 157*]

157. Acts of Pope Paul VI, given in writing, to His Eminence, Father Brunone Torpigliani, Archbishop titular of Malliana and Apostolic Nuncio in the Republic of El Salvador, at the gathering of the entire Catholic community of America in Soterópolis. In the hospitable city of San Salvador, and under the auspices of the Central American and Panamanian nations, the Ninth Inter-American Congress of Catholic Education will soon be held, continuing the beneficial tradition of previous initiatives. We wish to share with you, and with all the venerable Brothers and beloved sons, who, representing the various countries of the continent, are gathered there to consider the presence and action that are incumbent upon the Catholic forces in this hour, in relation to the universal phenomenon known as the "democratization of education." The Congress members have before them the panorama presented by the thousands of schools and institutions of all levels that the Church directs in Latin America, as well as the very high number of children, adolescents, and young people who receive instruction in private or public institutions, and even those who, either due to lack of means or lack of personal initiative, do not even have access to basic education. To the problem of demographic growth – of which America has one of the highest rates – follows, as an obvious consequence, the phenomenon of what is announced today as an "explosion of schooling," and whose acceleration also finds a powerful motive in the universal aspirations for culture stimulated by the efforts of the states in economic and social development. The Second Vatican Council, confirming the doctrine already traditionally held in this matter, repeatedly expounded by our predecessors, has proclaimed the universal right of men to adequate instruction and has exhorted "the children of the Church to generously offer their help in every field of education, primarily so that the opportune benefits of education and instruction may reach as soon as possible all corners of the earth." *Declaration on Christian Education, Grave, educate, momentum, n. 1.*

[*Latin ed. p. 158*]

Acta Apostolicae Sedis - Commentarium Officiale 158. Hoc magnum processum, quod novas et urgentes munera societati imponit, praecipue cooperationem familiae et civitatis requirit. Ecclesia, quae, praesertim in eo continente, ab initio ipsius apparitionis, singulares merita contraxit in propagatione culturae, etiam in hac re se cum aliis coniungit. Officium peculiare Catholicorum erit curare ut hoc motum ascendens fiat ita ut characterem Christianum conservet, cui ius est per conditionem baptismi magnae multitudinis beneficiariorum eius. Propterea hoc Congressus se proponit ut vocem suam ad responsables audire faciat, quae etiam vox est multorum

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patrum familiarum, ut postularetur instructio religiosa in scholis publicis ubi adhuc non praebetur. Cultura saecularis, longe ab eo ut demeretur, splendorem et altam expressionem attingit cum luce fidei perfunditur, inducens ad iuvenes et adolescentes ad conscientem professionem membrorum activorum Ecclesiae, quae in illis spem suam ponit ad conformationem mundi secundum principia Evangelii. Praeterea, auxilium quod civitas ad instructionem Catholicam praebet, est consequentia iuris ad libertatem electionis scholae a parte patrum familiarum secundum conscientiam, et est applicatio iustitiae distributivae in usu pecuniae publicae. Hoc etiam permittet ut ad pauperes, sicut desideratur, amplius succuratur. Quoquo modo, semper insisteremus in urgentia ut scholae Ecclesiae, cum valore et prudentia, omni genere discipulorum, praesertim eorum qui indigentes sunt, generose accipiant, secundum recommendationes Concilii Vaticani II, quo ita inestimabile munus ad Americam Latinam et ipsam Ecclesiam praebera. Non volumus omitti reflexionem de aliquo quod in animo nostro valde tenemus, et quod iam pars programmatis vestri est. Tempora ad renovationem methodorum adhortantur, fundata in seriis studiis praeviis realitatum existentium et finium ad consequenda. Hoc cognitum ad cogitationem ducet de crescente populatione scholastica quae vel non recipit adeo formationem religiosam, vel etiam a fide aliena vivit. Necessarium erit sustinere et excitare reticulum scholarum et universitatorum Catholicarum propriarum; sed, ex altera parte, nuntius evangelicus etiam ad amplam copiam aliorum discipulorum adhiberi debebit, iam cum praesentia.

[*Latin ed. p. 159*]

From the Acts of Pope Paul VI, No. 159, concerning competent and zealous Catholic teachers in public schools, as well as works of assistance, associations, and centers appropriate for the preservation and cultivation of Christian life. We believe that the holding of this Congress will mark an important milestone: it takes place at a precious moment when bonds of union are being strengthened in all areas of human coexistence; therefore, this is a very opportune occasion to formulate a more effective plan of joint action. The spirit of collaboration and the danger of isolation and ineffectiveness call for prompt support for initiatives, whether they originate from within our own ranks or even from other entities, provided they are honest and directed towards the true good. Only in this way can we avoid useless expenditure of energy and harmful duplication of effort. May all consider harmony and unity among the Superiors Major of the Religious Families, which – and it is right to give them here the deserved recognition – have, until now, borne the greatest burden of Catholic schools in Latin America, as a factor of decisive influence. Finally, the guarantee of success lies in the operative cohesion among Catholic Colleges, not only within their national sphere through affiliation with the respective Federations, but also

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in inter-American and international spheres, in ever-increasing union with the Hierarchy, with the National or Regional Episcopal Conferences, and with the Latin American Episcopal Council. For the easier attainment of these ideals and as a pledge of the necessary graces from Heaven, we send you, united with you in prayer for the good fruit of your labors and in the charity of Our Lord Jesus Christ, a wide and cordial Apostolic Blessing. The Vatican, December 25, 1966. PAULUS P. P. VI.

[*Latin ed. p. 160*]

160 Acta Apostolicae Sedis - Official Commentary on the Dispatch from the Most Blessed Father to the Governors of certain States, concerning the established customs for the beginning of the new lunar year in the Vietnamese region. To His Excellency Lyndon B. Johnson, President of the United States of America - White House - Washington DC. Our heartfelt appeals for the return of peace in South-East Asia have always found a favorable reception on your part, Mr. President, and that of your countrymen, and this fact strengthens Our hope in this hour of anxious waiting. We sincerely wish that the celebrations of the New Lunar Year, so dear to the Vietnamese People, with the suspension of hostilities by all parties engaged in the conflict, may finally open the way to negotiations for a just and stable peace, putting an end to the great sacrifices brought on by a war protracted now for years. We know quite well the obstacles to achieving such a goal, but We have no doubt in your dedication, Mr. President, to a constant search for a way to peace. Therefore, We ask you to increase even more your noble effort in these days of truce for this great cause, and We pray Almighty God to crown your endeavors for peace with every success. We assure you, Mr. President, of Our sentiments of highest consideration. PAULUS P. P. To His Excellency General Nguyen Van Thieu, President of the National Directorate Committee of Vietnam - Saigon. While We greet with renewed hope the truce of Têt, We see in it a providential opportunity that may lead to the desired opening of fruitful negotiations. Certain of interpreting the deep aspirations of the Vietnamese populations and confident in the sentiments of humanity of those who hold their fate in their hands, We dare to ask Your Excellency, she...

[*Latin ed. p. 161*]

In the sixth year of the pontificate of Paul PP. VI, moreover, that nothing be neglected with the aim of promoting a just and honorable resolution of the conflict. May the Lord, to whom We raise incessant prayers, grant soon to the beloved Vietnamese people to enjoy the fruits of peace, which are tranquility in order, in liberty, and in justice. PAULUS P. P. VI III His Excellency, Doctor Ho Chi Minh, President of the Democratic Republic of Vietnam - Hanoi. Taking note with satisfaction of the sentiments of sympa-

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thy and confidence manifested by Your Excellency during meetings with religious personalities concerning Our action in favor of peace, We feel encouraged to renew to him, also, Our appeal to do all that is in his power to hasten the long-desired resolution of the conflict. We harbor the hope that neither party will disturb the serenity of the Têt celebrations with acts that could lead to the resumption of hostilities. On the contrary, We hope that this period of truce, inspiring in all peaceful sentiments, will offer the opportunity to establish a mutual suspension of acts of war and will thus make it possible to define the fundamental points for sincere negotiations of peace. We raise to God Our prayers and Our wishes that the entire Vietnamese people, who are so dear to Us, may finally see the opening of an era of concord and prosperity, in respect for justice and liberty. PAULUS P. P. VI 11 - A. A. S.

[*Latin ed. p. 162*]

162 Acta Apostolicae Sedis - Official Commentary ACTA OF THE HOLY CONGREGATIONS SACRED CONSISTORY CONGREGATION I PROVISIONS REGARDING CHURCHES. The Most Holy Pope Paul, by Divine Providence, has, through successive decrees of the Sacred Consistory Congregation, provided for the following churches with new pastors, namely: on November 21, 1966. — He appointed the Most Reverend Peter Aguilera Narbonne as the titular bishop of the Church of Tambeae, formerly the Bishop of Iquique. — He appointed the Most Reverend Joseph a Carmelo Valle Gallardo as the cathedral administrator of the Church of Iquique, formerly the titular bishop of Germanien in Numidia. on November 29. — He appointed the Most Reverend Basil Christopher Butler, Abbot of the English Congregation of the Order of Saint Benedict, as the titular bishop of the Church of Nova Barbara, to serve as an Auxiliary to the Most Reverend John Carmel Heenan, Cardinal of the Holy Roman Church, Archbishop of Westminster. on December 6. — He appointed the Reverend Dominic de Pinho Brandäo, a doctor of theology from the Major Seminary of the diocese of Oporto, as the titular bishop of the Church of Filaca, to serve as an Auxiliary to the Most Reverend John Pereira Venancio, Bishop of Leiria. — He appointed the Reverend Emmanuel Franco Falcâo, who serves as a curator for the dissemination of pastoral information in the Patriarchate of Lisbon, as the titular bishop of the Church of Thelepte, to serve as an Auxiliary to the Most Reverend Emmanuel, Cardinal Gonçalves Cerejeira of the Holy Roman Church, Patriarch of Lisbon. on December 10. — He appointed the Reverend John Gerard McClean, a member of the clergy at the church of Saint Charles in the city of Hull, which is in the diocese of Middlesbrough, as the titular bishop of the Church of Maxita, to serve as a Coadjutor to the Most Reverend George Brunner, Bishop of Middles-

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brough.

[*Latin ed. p. 163*]

The Sacred Congregation of Bishops, on the 16th day of December, in the year 1637. — To the Reverend Father Francis Carroll, formerly Bishop of Calgary, the titular episcopal See of Horrea is assigned. On the 30th of December. — To the Reverend Father Marcellus Gerin and Boulay, a member of the Society for Foreign Missions of the Province of Quebec, Prelate of Cholutla, the titular episcopal See of Mibiarca is assigned. On the 2nd of January, 1967. — To the Reverend Father Joseph Aurelian Plourde, formerly Bishop of Lapda, the titular episcopal See of Ottawa-Cornwall is assigned. On the 8th of January. — To the Reverend Father Julian Mendoza Guerrero, of the archdiocese of Cali, Apostolic Protonotary "ad instar," the newly erected cathedral See of Buga is assigned, by order of the Episcopal Council of Latin America. To the Reverend Father Clodovaeus Joseph Thibault, Bishop of Davao, is appointed as Coadjutor with right of succession to the Most Reverend Father. On the 4th of January. — To the Reverend Father Charles González Cruchaga, rector of the Pontifical Major Seminary of Saint James in Chile, the cathedral See of Talca is assigned. On the 7th of January. — To the Reverend Father Gregory Modrego and Casáus, formerly Archbishop of Barcelona, the titular, for this occasion, episcopal See of Mont in Numidia is assigned. On the 9th of January. — To the Reverend Father Charles Fanton, formerly Urban Antistite, General Vicar of the diocese of Vicenza, the titular episcopal See of Selendeta is assigned, by appointment of the Most Reverend Father Charles Zinato, Bishop of the same diocese. On the 10th of January. — To the Reverend Father Adolf Ciuchini, formerly Bishop of Algaren, the titular episcopal See of Agbia is assigned. On the 13th of January. — To the Reverend Father Anthony Fortich, parish priest of the cathedral church of Bacolod, the cathedral See of Bacolod is assigned. On the 17th of January. — To the Reverend Father Thomas Leon Parker, formerly Bishop of Northampton, the titular episcopal See of Magarmelita is assigned. On the 26th of January. — To the Reverend Father Peter N. Bantigue, formerly titular Bishop of Catula, the cathedral See of Saint Paul in the Philippine Islands is assigned.

[*Latin ed. p. 164*]

164 Acta Apostolicae Sedis - Official Commentary II

TOLUCENSIS - CIVITATIS ALTAMIRENSIS

DECREE

Concerning a Change of Boundaries, for the Utmost Spiritual Good of the Faithful.

Most Reverend Fathers, the Most Reverend Arthur Vélez Martínez,

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Bishop of Toluca, and the Most Reverend John Navarro Ramírez, Bishop of Ciudad Altamirano, with unanimous consent, earnestly requested the Apostolic See to make a certain change in the ecclesiastical boundaries of the territories entrusted to them, so that they might be more suitably arranged.

The Sacred Consistorial Congregation, having received the favorable opinion of the Most Reverend Aloysius Raimondi, titular Archbishop of Tarsus, Apostolic Delegate in the Mexican Prefecture, approved the requested change, which is conducive to the salvation of eternal souls, and, by virtue of the special faculties granted to it by Our Most Holy Father Paul VI, by the Divine Providence, Pope, decided to grant it.

Therefore, with the consent of those who have an interest in the matter, or are presumed to have such an interest, and by this Consistorial Decree, the entire territory of the parishes commonly called Carvajal, Noxtepec, Huayatenco, and Rastrojo Largo, located within the boundaries of the municipality called Texcatitlân, is detached from the Diocese of Toluca and permanently attached to the Diocese of Ciudad Altamirano.

Furthermore, the Sacred Consistorial Congregation orders that the documents and records pertaining to the aforementioned territory, concerning clergy, the faithful, and temporal goods, be transmitted from the archives of the Curia of Toluca to the archives of the Curia of Ciudad Altamirano as soon as possible.

With regard to the clergy, it is decided that, as soon as the present Consistorial Decree is put into effect, priests of the Church shall be considered assigned to the territory in which they hold an ecclesiastical benefice or office; other priests, clerics, and seminarians shall remain or be incardinated in the diocese in which they have a legitimate domicile.

To carry out these matters, the Sacred Consistorial Congregation appoints the aforementioned Most Reverend Aloysius Raimondi, granting him the necessary and appropriate faculties, including the power to delegate, to any person holding an ecclesiastical office, to carry out the aforementioned purpose.

[*Latin ed. p. 165*]

The Sacred Congregation for the Eastern Church to the same Sacred Congregation, as soon as it is permissible, will send the authentic copy of the executed act. Concerning these matters, the present Consistorial Decree is valid as if Apostolic Letters had been issued under the seal. Given in Rome, from the offices of the Consistorial Congregation, on the 5th of November, in the year 1966. CAROLUS Cardinal CONFALONIERI, Pro-Prefect. L. © S. ffi Franciscus Carpino, Archbishop titular of Serdicen., Secretary.

SACRED CONGREGATION FOR THE EASTERN CHURCH

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DECREE

Concerning marriages between Catholics and Eastern Christians who are not Catholic.

The increasing frequency of mixed marriages between Eastern Catholics and Eastern Christians who are not Catholic, in the Patriarchates and Eparchies of the East, and even in Latin dioceses, and the necessity of addressing the inconveniences arising therefrom, were the reasons why the Second Vatican Ecumenical Council decreed: "When Eastern Catholics enter into marriage with Eastern Christians who are not Catholic, the canonical form of celebration for these marriages is obligatory only for their validity; the presence of a minister is sufficient, provided that other things legally to be observed are observed" (Decree on Eastern Catholic Churches, n. 18).

However, since mixed marriages are also entered into today between Catholics of the Latin rite and Eastern Christians who are not Catholic, and since different canonical discipline generates many and serious difficulties, both in the East and in the West, prayers have been made to the Supreme Pontiff so that he would deign to establish a single canonical discipline in this matter, also granting to Catholics of the Latin rite what was established for Catholics of the Eastern rite.

Our Holy Father Paul, Pope VI, by Divine Providence, has decided...

[*Latin ed. p. 166*]

166 The Acts of the Apostolic See – An Official Commentary, carefully considered and thoroughly investigated, after prayers and requests presented to it, decided to grant and benignly concede that, throughout the world, in order to safeguard invalid marriages within the faithful of the Latin rite and the faithful of non-Catholic Eastern rites, in order to promote the stability and sanctity of marriages, and in order to foster charity more and more among Catholic faithful and non-Catholic Eastern faithful, when Catholics, whether Latin, Eastern, or of any other rite, contract marriage with non-Catholic Eastern faithful, only the canonical form of celebration is obligatory for these marriages in order to ensure their validity; the presence of a minister suffices for their validity, provided that other legally required conditions are observed. These marriages must be diligently recorded as soon as possible in the prescribed books under the supervision of the pastors; this also applies when Eastern Catholics marry baptized non-Catholic Easterns, according to the terms of the Conciliar Decree "Concerning the Catholic Eastern Churches," n. 18. For the sake of the sanctity of these marriages, non-Catholic ministers are also respectfully and earnestly requested to cooperate in ensuring that the marriages are recorded in the books of the Catholic party, whether of the Latin or Eastern rite. Furthermore, the local Ordinaries, who grant dispensations regarding the impediment of mixed religion, are likewise empowered to grant dispensations from the obliga-

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tion of observing the canonical form for validity if difficulties exist that, in their prudent judgment, require such a dispensation. The Supreme Pontiff likewise ordered the Sacred Congregation for the Eastern Church, which He presides over, that this deliberation and concession be made known to all; therefore, the aforementioned Sacred Congregation, after consultation with the Sacred Congregation for the Doctrine of the Faith, drafted the present Decree, to be included in the ACTS OF THE APOSTOLIC SEE. In order that this new regulation may come to the knowledge of all those concerned, whether of any Catholic or Orthodox rite, the present Decree shall take effect from the twenty-fifth day of the month of March, in the year 1967, on the feast of the Annunciation of the Blessed Virgin Mary. Contrary provisions notwithstanding. Given in Rome, from the offices of the Sacred Congregation for the Eastern Church, on the twenty-second day of the month of February, in the year 1967, on the feast of the Chair of Saint Peter the Apostle.

1 GUSTAVUS Card. TESTA, Pro-Prefect L. œ s .

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[*Latin ed. p. 167*]

The Sacred Congregation for the Propagation of the Faith.

"OF SENENSIS (BUTEMBO-BENENSIS), DECREE Concerning the Change of Name of the Diocese.

Since the Most Reverend and Venerable Lord Emmanuel Kataliko, Bishop of Beni, had proposed that the present denomination of his diocese be changed so that it would henceforth be called Butembo-Beni, according to the name of the city of Butembo where the episcopal see was recently transferred, this Sacred Congregation for the Propagation of the Faith, after mature deliberation and having heard the favorable opinion of the Most Reverend and Venerable Lord John Baptist Maury, Archbishop with the title of Laodicea in Phrygia and Apostolic Delegate to the Congo, deemed it advisable to approve the aforementioned proposal. Therefore, this same Sacred Congregation, by virtue of the faculties granted to it by His Holiness, Our Most Holy Father Paul VI, by the Divine Providence, Pope, approved the aforementioned proposal and ordered the drafting of the present Decree concerning the matter.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 7th day of the month of February, in the year of Our Lord 1967.

G. P. Card. AGAGIANIAN, Prefect.

L. © S. © P. Sigismondi, Archbishop with the title of Neapolis in Pisidia,

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Secretary.

[*Latin ed. p. 168*]

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SACRED CONGREGATION FOR RITES

OF VERONA

Concerning the beatification and canonization of the Venerable Servant of God, Gaspar Bertoni, priest and founder of the Congregation of the Priests of the Most Holy Stigmata of Our Lord Jesus Christ.

ON A DOUBT:

Whether it is established that he possessed the theological virtues of Faith, Hope, and Charity, both in God and in his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, in a heroic degree, in every circumstance and in effect, concerning the matter under consideration.

Verona, a renowned city, was gloriously adorned in the preceding century by a host of men and women who, inflamed with apostolic zeal and distinguished by their sanctity, aided the divine Providence itself, and illuminated the Church of God, so greatly sought after and beset by harshness and difficulties at that time, with piety and the splendor of their works.

This is the case of the Venerable Gaspar Bertoni.

Having observed the machinations and arts of the impious, from which so many evils arose for the Christian commonwealth and which still more serious evils were to be feared, he endeavored with a determined spirit to provide appropriate remedies for the gravity of the situation.

He, Francis Aloysius Bertoni, son of Francis and Aloysius Bertoni and Bruhora Ravelli, was born in Verona on October 9, 1777, and on the following day, in the parish church of St. Paul in the Campus Martius, he was reborn in the sacred waters of baptism, and given the names Gaspar Aloysius Dionysius.

Having been educated by his most pious mother, he began to show, even in his tender years, a remarkable inclination for divine things.

He was therefore a source of admiration to both his mother, who considered herself unworthy to have such a son, and to a pious and honest teacher, to whom the boy was entrusted for a time by his mother, so that he might learn the elements of literature.

When he was eight years old, he was enrolled in the municipal gymnasium of St. Sebastian, which had formerly been directed by members of the

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Society of Jesus, and there he cultivated his mind with both human and Christian wisdom, guided by Aloysius Fortis, a priest who served as his teacher and mentor, and who was the first to be appointed General Prefect of the restored Society of Jesus in 1820.

Meanwhile, as a junior student of grammar, humanities, and rhetoric, he took care not to deviate from the path of virtue, shining out among others with his purity, modesty, and piety.

[*Latin ed. p. 169*]

The Sacred Congregation of Rites, in its desire that this example serve both as an inspiration and a model for his fellow students, and as a testament to his worthiness for his teachers, records that in April of the year 1789, he was appointed to the Marian Congregation attached to the schools, and that, as it appears, he first approached the Divine Altar with a certain fervent zeal. On September 6th, in the year 1791, he was anointed with sacred chrism by the Bishop of Verona. Having diligently pursued his studies in philosophy, and embracing the military service of Christ, he humbly accepted the exhortations of his parish priest, trusting in God, and received the name "Servant of God." Thus, at the beginning of November in the year 1795, he began his studies in sacred theology as an external student at the episcopal seminary in Verona. Residing in his own home, he was under the guidance of Francis Girardi, a most worthy parish priest of Saint Paul's Church, and devoted himself to that church, and, at the end of the year 1796, adopted the clerical habit. At the urging of his parish priest, he devoted himself to the care of children, diligently instructing them in Christian doctrine, and was distinguished by his obedience, diligence, and constant devotion to the service of divine things. He was raised to the dignity of the priesthood on September 20th, in the year 1800, and with apostolic zeal, he gradually devoted himself to the ministry of the word and the service of souls in the church of Saint Paul until the year 1810, and then in the parish of Saint Firminus Major. Already in the year 1802, several young people, recently admitted to the sacred Synaxis, were entrusted to him as missionaries to be educated; and these became, as it were, the nucleus and center of the first Marian Oratory that he founded. Under this teacher and guide, this Marian Congregation became not only a school of discipline, but also a gymnasium of Christian virtues. This well-ordered Oratory, or "Marian Cohorts," as he was wont to call them, spread within a few years throughout almost the entire Diocese of Verona, and the Bishops of Verona greatly favored them, for they truly became seminaries, providing protection for the Church, as bulwarks of faith, and nourishment for piety and morals, from which many were called to the priesthood, and many to religious Orders or Congregations of both sexes, where they might serve God. Obeying the will of the Bishops, he undertook the task of forming the young clergy, and to this was added the spiritual guidance of priests,

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to whom he sought to impart, through exhortations, frequent instructions, and spiritual exercises based on the method of Saint Ignatius, the spirit and virtues of religious life, at a time when religious institutions were being abolished by civil authorities. Together with several priests living nearby, he devoted himself to studies, especially sacred studies, following above all the examples of Saint Thomas and Saint Alphonsus. Called upon by the pastors of churches to assist, all who heard him speak were edified, and they came to him...

[*Latin ed. p. 170*]

170 The Acts of the Apostolic See – An Official Commentary on confessions received, diligently attending to the souls and fostering virtue, he readily devoted himself; as a result, in the year 1817, he was honored with the title of "Apostolic Missionary" by a decree of the Holy Congregation of Propaganda Fide. To this Servant of God, the three bishops of Verona entrusted the office of judge for examining causes, for resolving moral questions in the College of St. Nicholas, and for discerning ecclesiastical vocations for the diocesan seminary. He also provided spiritual assistance to the women consecrated to God, both those under the care of the Servant of God, Leopoldina Naudet, and those of the blessed Magdalena of Canossa, providing them with salutary aids for piety and virtue. In order to better serve apostolic works and to ensure their continuation, the Servant of God, with the approval of the bishop, associated himself in 1816 with several priests who were entirely dedicated to the free education of boys in the gymnasium and to every sacred ministry. From this arose the Congregation of Priests; who, from the place of their foundation, were called the "Priests of the Stigmata," with the purpose of assisting the bishops as Apostolic Missionaries, ready for all things. Although, due to various circumstances, he himself could not give the Congregation its legal form, nevertheless, scarcely two years after his death, the Constitutions, which he had begun to write as early as 1841, and all the other things which he had carefully prepared for the life of this Institute, earned him the praise of the Apostolic See. Although occupied with the affairs of his own Institute, the Servant of God nevertheless assisted in the founding of the Institutes founded by the blessed Magdalena of Canossa and by Leopoldina Naudet, and he was of great help to the latter in drafting the Constitutions of the Institute. It is also worth mentioning the Servant of God, Nicholas Mazza, Charles Steeb, Theodora Campostrini, the Cavanis brothers, and also Anthony Provolo, Anthony Rosmini, virtuous men to all of whom the Servant of God, Gaspar Bertoni, offered his diligent counsel. Amidst so many works, he progressed daily in the study of religion and piety, in the care of Catholic doctrine, in obedience to the Church, to the Apostolic See, and to the Roman Pontiff, in humility of spirit, in the voluntary sufferings he imposed upon himself, in the neglect of temporal riches and in forgetfulness of himself, so that he

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was held in great esteem by citizens and foreigners alike, who spoke of him as a man of exceptional sanctity. The reason for this sanctity seems to lie primarily in the fact that, deeply concerned with fulfilling the divine will, he seemed to devote himself entirely to it, accomplishing nothing without divine guidance, and persevering strongly in what he undertook and faithfully fulfilling it, always trusting in God alone and never in himself. He burned with the love of the crucified Jesus and His Five Wounds.

[*Latin ed. p. 171*]

The Sacred Congregation of Rites diligently fostered devotion to the Virgin Mary, the Mother of God, and to Saint Joseph, of whom she was a most devoted servant; she placed these two as patrons of her Institute. Throughout his life, the Servant of God was afflicted by frequent and numerous infirmities and diseases, some of which were most grievous, and which on more than one occasion brought him to the brink of death; yet he always bore them with a cheerful and courageous spirit. Finally, as his illness worsened, strengthened by the sacraments of the Church, he peacefully fell asleep in the Lord on June 12, 1853, at the age of nearly seventy-six years; and the entire city of Verona, almost unanimously, mourned his passing, praising his virtues and his works. The reputation for holiness with which the Servant of God was adorned during his life, grew ever greater after his death, and God was seen to confirm this with heavenly signs. Nevertheless, the cause for the recognition of his blessedness and the granting of heavenly honors to him was not begun until nearly half a century after his death, and that for various reasons, entirely foreign to the cause itself. Therefore, when the opportunity arose, ordinary processes were instituted in the Court of Verona in the years 1897-1899; these were then submitted to the Sacred Congregation of Rites. After examining the writings of the Servant of God, the same Sacred Congregation decreed on August 9, 1905, that nothing stood in the way of proceeding further, and on March 2, 1906, Pope Pius X signed the commission for the introduction of the cause with his own hand. On July 11, 1917, obedience was granted to the decrees of Urban VIII concerning the cult not yet rendered to the Servant of God. Subsequently, apostolic processes were established concerning his virtues in particular, and a decree was issued on December 18, 1929, regarding the legal validity of these. In 1932, the cause itself was transferred to the historical section of this Sacred Congregation, which undertook to examine all documents pertaining to the life, virtues, and writings of the Servant of God, either already collected or to be collected, using the methods of critical analysis. The historical section then prepared a comprehensive Supplementary Summary, which was appended to the position paper on virtues. Thus, the question of the virtues in particular of the Servant of God was considered, first in the preparatory meeting on July 16, 1963, and then in the general meeting on July 8, 1965. These meetings were followed

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by a general congregation on May 24 of the present year, before the Most Holy Pope Paul VI, in which the Reverend Cardinal Arcadius M. Larraona, Prefect of the Sacred Congregation of Rites and Promoter or Relator of the cause, proposed the following question for discussion: Whether it can be established that the Servant of God possessed the theological virtues of Faith, Hope, and Charity, both in God and in his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, with their respective complements.

[*Latin ed. p. 172*]

172 Acta Apostolicae Sedis – Official Commentary, concerning the case and its effect. And all those present, both Cardinals entrusted with safeguarding the sacred rites, and the Officials, Prelates, and Consultor Fathers, with unanimous consent, responded affirmatively. Following these votes with a sincere intention, the Most Blessed Father did not hesitate to reveal his mind and ordered that the Decree concerning the heroic virtue of the Servant of God be prepared. Today, on this most sacred day, having summoned to Himself the undersigned Cardinal Prefect of the Sacred Roman Congregation, and the aforementioned Promoter of the Cause, Reverend Father Raphael Perez, O.S.A., and myself, the Secretary, He solemnly declared: That the theological virtues of Faith, Hope, and Charity, both in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, with their corresponding virtues, are present in a heroic degree in the Venerable Servant of God, Gaspar Bertoni, priest and founder of the Congregation of Priests of the Holy Stigmata of Our Lord Jesus Christ, in the case and to the effect of which we are speaking. And He commanded that this Decree be duly promulgated and recorded in the Acts of the Sacred Congregation of Rites. Given in Rome, on the 15th day of December, in the year of Our Lord 1966. ARCADIUS M. Card. LARRAONA, Prefect. L. C. & S. Ferdinandus Antonelli, Archbishop titular of Idicren., Secretary II. CONCERNING THE BEATIFICATION AND CANONIZATION of the Servant of God, Adolf Petit, priest, professed member of the Society of Jesus. REGARDING THE DOUBT: Whether the theological virtues of Faith, Hope, and Charity, both in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, with their corresponding virtues, are present in a heroic degree, in the case and to the effect of which we are speaking. To feel and know of God that He, by His very essence, is the supreme, infinite, and all good, and therefore supremely benevolent to all, and therefore supremely to be loved; and to seek God, not in a diminished, imperfect, or languid manner,

[*Latin ed. p. 173*]

The Holy Congregation of Rites, with a whole, perfect, steadfast, and strong heart, exhorts men, as the Wise Man says, who, inspired by the

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Divine Spirit, says: "Taste and see that the Lord is good; blessed is the man who takes refuge in Him" (Psalm 34:8). Inspired by this divine teaching and imbued with discipline, countless faithful have attained the summit of Christian perfection, with the help of Divine Grace. Among these heroes of virtue, the Servant of God, Adolf Petit, a priest of the Society of Jesus, deserves to be commended. He was born in Ghent, in Belgium, on May 22, 1822, to Leopold and Albertina Coppejans, parents who were very poor, but outstanding in piety and religion, and on the following day he was cleansed by the sacred rite of baptism. The boy, orphaned at the age of five, was received with pleasure into the home of his paternal uncle, but he keenly felt that he was an orphan. Foreseen by the grace of God, from his tender youth he manifested a great piety and an ardent love for religious instruction, especially for the sacred Christian doctrine and the history of the Church. At the age of twelve, he seems to have been admitted to his First Communion. Although he already felt called to the service of Christ, he was sent to a workshop of musical instrument makers to help support his parents. After a year, with the help of a pious matron, he began to attend the College of St. Barbara free of charge. Endowed with a good talent, he made great progress in the humanities there, and made great progress in virtue as well, until in 1842 he entered the novitiate of the Society of Jesus in Trèves. After completing his novitiate, he pronounced his first vows on September 27, 1844, and after completing a course in philosophy, he undertook the duties assigned to him in colleges, which the Superiors entrusted to him, because of the particular esteem they had for him. At the age of thirty, he readily and generously undertook the study of sacred theology, and at the end of these studies, he was chosen among all to publicly defend theses on the entire theology. Finally, having made his perpetual vows, he was ordained a priest on September 15, 1855, in Louvain, and the following day, in the chapel of the Congregation of the Marian Islands, where he was accustomed to give weekly exhortations on Christian life and virtues to young craftsmen, he celebrated his first Mass. After barely completing his third probation, he was appointed professor of rhetoric, and he was entrusted with the direction of the Congregation of the Marian Islands and the Conferences of St. Vincent de Paul. On February 2, 1860, he pronounced his solemn vows, and in 1865 he was entrusted with the office of Instructor of members of the third probation, an office which he faithfully exercised for twenty years. For five years, namely from 1870 to 1875, he was the rector of the house in Trèves; then, he was assigned to the Ins-

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis - Commentarium Officiale. Having diligently fulfilled the duties entrusted to him, he also announced his resignation as spiritual father of that house. For several years, he had begun the work of spiritual exercises, and indeed, not only for the diocesan clergy and

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his younger confrères, but also for the laity, both noble and working-class, reaping immense and joyous spiritual fruits. To this apostolate, the Servant of God associated countless ministries among religious and secular ladies; throughout the year, he offered prayers on divine matters to religious in monasteries and clerics in seminaries, to young people in colleges, and even to children. Above all, he devoted himself entirely to the sanctification of the clergy. However, the work that was most dear to the heart of the Servant of God was "Le Calvaire," which, it is said, he founded with the intention of leading noble widows to holiness by caring for and assisting women afflicted with cancer. The Servant of God is also responsible for dispensaries for the poor and the sick in various cities. He had a great love for the poor, for whom he never ceased to collect alms until his death, especially for those whose poverty was unknown to others. Finally, the Servant of God deserves special mention for his active work in assisting the Catholic Missions through the organization called "Ouvroir du Sacré-Cœur," which achieved remarkable results in its dissemination. Besides all these works, he did not refuse any labor for the good of souls throughout his life, namely, through his correspondence, which greatly stimulated minds towards trust and love of God. He also fostered a tender and confident devotion to the Holy Family. He likewise expended his energies to promote devotion to the Most Sacred Heart of Jesus, so that he was sometimes called the Apostle of the Most Sacred Heart. Finally, what is rarely surpassed, the Servant of God devoted time to writing books; thus, he wrote books entitled: "Sacerdos rite institutus et Templum spirituale ad usum clericorum," and "Mon Navire" for the benefit of the laity. After so many labors, and filled with merit, on May 20, 1914, the Servant of God peacefully fell asleep in the Lord. The purity of his mind, the gentleness of his manners, and the tireless labors, for almost seventy years, dedicated to the salvation of souls for the greater glory of God, his zeal for prayer, the voluntary penances practiced for the sake of penance, and other virtues that befit the best religious, have established the reputation of the Servant of God, even while he still lives. This reputation, after his death, has not diminished in the least, but rather has grown more and more each day, and God has seemed to confirm it with heavenly signs.

[*Latin ed. p. 175*]

The Sacred Congregation of Rites, number 175. Therefore, the cause concerning the granting of honors of Beatification to the Servant of God was begun; and after the ordinary processes, which are said to have been conducted in the tribunals of Ghent, Namen, and Ranchi in the Orient, a commission for the introduction of the cause was signed by the Holy Father Pius XI on February 24, 1937. Subsequently, after Apostolic investigations were completed, discussions were held concerning the theological and cardinal virtues of the Servant of God, first in a preparatory congregation on

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October 26, 1940, then in a subsequent preparatory congregation on July 24, 1956, and again in a new preparatory congregation on July 8, 1965. Following these gatherings, a general congregation was held on June 24 of the present year before His Most Holy Lordship Pope Paul VI, in which the Reverend Cardinal Benedict Aloisi Masella, Bishop of Palestrina, and Promoter of this Cause, posed the following question for discussion: Whether it is established that the Servant of God possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, together with their corresponding virtues, in a heroic degree, in every circumstance and in all his actions. And all those present, both Cardinals and officials, and Fathers Consultors, responded affirmatively with all their votes. The Most Blessed Father did not hesitate to express his opinion; therefore, he ordered that a decree be prepared concerning the heroic nature of the virtues of the same Servant of God. On this very day, which is most holy, having summoned to himself the Reverend Cardinals Arcadio Maria Larraona, Prefect of the Sacred Congregation of Rites, and Benedict Aloisi Masella, Promoter of the Cause, as well as the Reverend Father Raphael Perez, O.S.A., General Promoter of the Faith, and myself, the Secretary, and in their presence, he solemnly declared: It is established that the Servant of God, Adolf Petit, a professed priest of the Society of Jesus, possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, together with their corresponding virtues, in a heroic degree, in every circumstance and in all his actions. He ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given at Rome, on December 15, in the year of Our Lord 1966. ARCADIUS M. Cardinal LARRAONA, Prefect. L. S. FERDINANDUS ANTONELLI, Archbishop titular of Idicren, Secretary.

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis \ Official Commentary III. Concerning the Beatification and Canonization of the Servant of God, Brother Albert (in the world, Adam Chmielowski), founder of the Congregations of Brothers and Sisters of the Third Order of St. Francis, dedicated to serving the poor. REGARDING THE QUESTION: Whether a commission should be appointed to initiate the cause, and for the purpose of what is being discussed. Poland, ever faithful, and a Christian nation, solemnly commemorates its origins, and for centuries, many of its children, Saints, Blesseds, Servants, and Handmaids of God, have striven to strengthen and uphold these origins. Now, it rejoices greatly that it sees, before the Apostolic See, the cause of the Servant of God, Brother Albert, in the world Adam Chmielowski, who is a splendid and glorious ornament to

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his homeland. He was born on the 20th of August, in the year 1845, in the village of Igolomia, near the Vistula River, within the boundaries of the diocese of Cracow, the firstborn of Albert Chmielowski and Josephine Boryslawska, who were wealthy not so much in possessions as in the virtues proper to the Polish people. On the 26th of the same month, he was reborn to Christ through the sacrament of Baptism, and received the names Adam and Bernard. When he was seven years old, he was orphaned by the death of his father, and his mother, a widow, moved to Warsaw. At the age of ten, he was sent to St. Petersburg, where he was enrolled in a military school. After a year, he returned to his homeland, attended the gymnasium in Warsaw, and then, after the death of his mother, he devoted himself to studies in agriculture at a higher school in the city of Pulawy. Inspired by love for his homeland, he participated in the Polish uprising of 1863 as a soldier; but, by a cruel fate, he was wounded in one leg in battle and imprisoned. However, secretly escaping from his guards, he traveled abroad, and stayed in Paris, in Ghent, and especially in Munich, where he devoted himself to the study of painting. He made great progress in painting and easily gained recognition. While painting religious images, he discovered the traces of the Most Beautiful, and gradually, without realizing it, he perceived that he was being called by God to a more perfect life. Therefore, in the year 1880, having passed his thirty-fifth year, he entered the Society of Jesus; but, being tested by internal torments during his novitiate, he was forced to leave that Society. After recovering from his illness, he settled in Cracow, and, moved by the misery of the poor and the abandoned, he began to practice works of charity; in this endeavor, he progressed so much that he...

[*Latin ed. p. 177*]

The Sacred Congregation of Rites, eager for works of piety, gave whatever it had to the poor, whom it gathered in its workshop and sought out in the streets and alleys, and generously distributed it. In order to better and more easily promote the cause of the poor, and to raise their spirits towards the hope and love of heavenly goods, in the year 1888, it received the rough tunic of the Third Order of St. Francis from the Bishop of Cracow, taking the name of Brother Albert. From then on, he lived in a heated room, commonly called "ogrzewalnia," where the poor of all Cracow spent the nights, he ate with them, slept with them, and undertook the task of providing them with food; he refused no one hospitality, he looked to their labors, he imbued them with Christian doctrine, he awakened in them human virtue: in short, he was their father and teacher. All of Cracow was astonished to see the Servant of God, an artist distinguished by his skill, begging in the streets and squares for the poor. Moved by the charity of the Servant of God, many men and women joined him, to help him in these works of mercy. Receiving those who joined him, as if sent by God,

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he rejoiced, and thus, although unwilling, but obeying a higher command, he laid the foundations for two religious families: namely, the Brothers and Sisters of the Third Order of St. Francis of Assisi, who serve the poor, whom they call the Brothers Albertines and the Sisters Albertines. He expressed, as it were, a revival of the life of the Seraphic Father Francis, diligently cultivating him and carefully following in his footsteps, and he was everywhere called another Francis. In him was the love of evangelical poverty, a remarkable austerity of life, constant study of prayer, regular observance, and a burning zeal for divine honor, and especially an admirable charity towards the poor and the abandoned, to be loved for God's sake. Finally, weakened by labors, hardships, and illness, he peacefully fell asleep in the Lord in Cracow, on December 25, 1916. For indeed, the memory of the just is immortal and eternal (cf. Ps. 111, 7), and the fame of the holiness of Brother Albert did not diminish after his death, but rather increased, and was seen to be confirmed by heavenly signs. Therefore, a cause was begun for the granting of the honors of beatification to him. Therefore, the ordinary process was instructed in the archiepiscopal curia of Cracow, and through petitions in the episcopal curia of Przemyśl. These were presented to the Sacred Congregation of Rites. In the meantime, several Cardinals, Archbishops, Bishops, and Generals of religious orders or congregations.

[*Latin ed. p. 178*]

The insistent prayers were presented to the Supreme Pontiff, requesting the establishment of a commission to investigate the cause within the Apostolic See. Furthermore, the Sacred Congregation of Rites, having duly considered the writings attributed to the aforementioned Servant of God, on May 13, 1956, decreed that nothing stood in the way of proceeding further. Therefore, with the Reverend Peter Naruszewicz, legitimately appointed Promoter of the Cause, and His Eminence and Reverend Lord Henry Cardinal Dante, the Promoter of the Cause, in the ordinary particular session of the Congregation of Sacred Rites, held on December 21, 1965, the following question was raised for discussion: Whether a commission should be appointed for the introduction of the Cause, in this case and for the purpose in question. And the Eminent Fathers, entrusted with safeguarding the sacred rites, who were present, after the report of the Cardinal Promoter, and after hearing the opinions of the Official Prelates, especially Reverend Father Raphael Perez, O.S.A., the General Promoter of the Faith, having carefully considered all matters, judged it fitting to respond: Affirmative, that is, that the commission should be appointed, if it pleases the Most Holy [Pope]. Finally, all of the above was faithfully reported to the Most Blessed Father Paul, Pope VI, by the undersigned Cardinal of the Holy Roman Church, Prefect. And the Most Holy [Pope] approved and confirmed the response of the Sacred Congregation of Rites, and deigned to sign the commission for the introduction of the Cause of the Servant of God, Brother Albert, with

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his own hand. Given in Rome, on January 27, in the year of Our Lord 1966. ARCADIUS L. M. Card. LARRAONA, Prefect. $ S. Ferdinandus Antonelli, O. F. M., Secretary IV. CONCERNING the beatification and canonization of the Servant of God, Anthony Vincent Gallo, a secular priest. ON THE QUESTION: Whether a commission should be appointed for the introduction of the Cause, in this case and for the purpose in question. The words of the Psalmist: "One thing have I desired of the Lord, that will I seek: that I may dwell in the house of the Lord all the days of my life" (Psalm 26, 4), are commented upon by Saint John Chrysostom: "Neither...

[*Latin ed. p. 179*]

The Sacred Congregation of Rites: The unguentary workshop, nor any other artisan's shop, is a church, but a place of Angelorum, a place of Archangels, the court of God, the very heavens. Here, the priest holds his own place to offer sacrifice, to administer the Sacraments, to teach the faithful to adore the true God, because it is the house of God, a house of prayer. "For the Church is the earthly paradise in which the tree of life flourishes, the fragrance of virtues rises, and the sweet music of heavenly birds resounds" (Hom. 36, 1). All of these things can be perfectly said of the Servant of God, Anthony Vincent Gallo, who expended and surpassed all his efforts for the adornment of the house of God, for the salvation of souls, giving everything to everyone, as much as his brief life allowed. In the town whose common name is Monteforte Irpino, on the 11th day of January in the year 1899, he was born of honest and religious parents, Anthony and Angelmann Piciocchi, the seventh of nine children, and on the same day, he was reborn in the font of sacred baptism. At the age of seven, he attended Holy Mass for the first time, and he was accustomed to frequent it often thereafter. When he was ten years old, he was orphaned by the death of his father, and he was received into the orphanage of his town. When his religious vocation became apparent, he was sent to the apostolic school of the Congregation of Priests of the Sacred Heart, located in v. Albino, near Bergamo, where he began his studies in the gymnasium. He always showed himself to be amiable towards his classmates and completely submissive to his superiors. In the year 1916, he was ordained with the sacred Chrism. He was sent to Bologna to complete his studies; however, due to the raging war, he was called to arms, and from May 1918 to June of the following year, he was forced to interrupt his studies. Even as a soldier, he did not cease to cultivate his spiritual life through prayer, pious readings, and frequent Holy Communion. He also frequently wrote letters to his superiors in his Congregation, expressing his ardent desire to return. After leaving the army, in October 1919, he began his novitiate in the house of v. Albisola, which he had to interrupt for several months, as he was again enlisted in the army. Finally, on January 29, 1921, he made his religious profession, taking the name Anthony. On October 16, 1924,

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he pronounced his perpetual vows. In the fourth year of his theological studies, he fell seriously ill, and, at the urging of his superiors, in July 1927, he returned to his native town, for the purpose of regaining his health. There, he led a life that served as an example to others, completely devoted to prayer and study. He served as a parish priest, diligently performing his sacred functions and providing catechesis.

[*Latin ed. p. 180*]

180 Acta Apostolicae Sedis - Official Commentary. He diligently assisted the children and practiced theological studies in the seminary of Avellino. Due to his incurable illness, in the year 1930, the Superiors of the Congregation advised him to request a dispensation from the Holy See from his perpetual vows, which the Servant of God requested with a sorrowful heart, and obtained. In March of the same year, the Bishop of Avellino enrolled him in the diocesan clergy, and on December 14th of the following year, he was ordained a priest in the parish church of his native town. He remained for a short time in his paternal home, but he yearned to return to his brothers of the Congregation; moved by this, the Superiors humbly but earnestly implored that he might at least be received as a guest in some house, ready to exercise the priestly ministry to the best of his ability. Receiving these prayers, the General Superior admitted him as an oblate, and appointed him as an assistant in the parish of Christ the King in the City. There, the Servant of God remained for about four years, highly esteemed by the brothers and the faithful for his sincere humility, prudence, modesty, and tireless apostolic zeal. Although afflicted by long-lasting and serious illnesses, he was diligent in the sacristy, zealous in hearing confessions, helpful in providing spiritual care to the sick, in instructing the children, and in preparing them for the ministry of the altar. Afflicted by inflammation of the brain, he breathed his last on May 2nd, 1934, at the age of thirty-five. Within the boundaries of the parish, he was sincerely esteemed and admired by all. The solemn confirmation of this general esteem was evident at his funeral, for the ceremonies were a sign of the glorification of those virtues. This reputation for holiness grew from day to day, and a regular informative process was instituted in the ecclesiastical court of the Vicariate of the City regarding it; furthermore, petitions were sent to the episcopal curias of Hartford, Brooklyn, and Buenos Aires: all of which were transmitted to the Congregation for Holy Rites. Meanwhile, letters arrived at the Holy See from several Cardinals, Archbishops, Bishops, Superiors General of Orders and religious Congregations, priests, and men of civil distinction, requesting the introduction of the Servant of God's cause. Having faithfully observed the prescribed laws, on May 8th, 1959, a decree was issued in writing, to proceed without impediment to further steps. At the urging of the Reverend Father Augustine Grego, the Urban Antistite, the Promoter of the Cause, in the Ordinary Particular Session of the Congregation of Holy

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Rites.

[*Latin ed. p. 181*]

The Sacred Congregation of Rites, having met on the 18th day of February of this year, the aforementioned Cardinal, Prefect of the same Holy Congregation, and Promoter of the Cause, proposed the following question for discussion: Whether a commission should be signed for the introduction of the Cause, in this case and to the effect of what is being considered. The Most Reverend and Illustrious Cardinals, after the report of the aforementioned Promoter, and after considering the votes of the Official Prelates, having maturely deliberated, decided: That the commission should be signed, if it pleases the Most Holy [Father]. Finally, the agreements concerning the aforementioned were faithfully reported to our Most Holy Lord Pope Paul VI by the same Cardinal, and His Holiness, with paternal benevolence, deigned to sign the commission for the introduction of the Cause of the Servant of God Anthony Vincent Gallo, a secular priest. Given in Rome, on the 14th of March, 1966. ARCADIUS M. Card. LARRAONA, Prefect. F. Antonelli, Archbishop-elect of Idicren., Secretary.

From Leiria: In order that the fiftieth anniversary, not only in the Diocese of Leiria, but throughout the entire Catholic world, might be solemnly commemorated from the time when the Blessed Virgin Mary, under the invocation of Fatima, is particularly venerated, the Most Reverend and Illustrious Lord John Pereira Venancio, Bishop of Leiria, humbly requested that, throughout the entire anniversary year, which will begin on the 13th of May, in the year 1967, special liturgical acts might be performed. Furthermore, our Most Holy Lord Pope Paul VI, after being heard by the aforementioned Cardinal Prefect of the Sacred Congregation of Rites, in an audience granted on the 9th of February of this year, graciously granted that: On the 13th of May, in the year 1967 (Vigil of Pentecost), a votive Mass of the Blessed Virgin Mary of the Rosary of Fatima, the principal patron of the Diocese of Leiria, might be celebrated in the Shrine of the Blessed Virgin Mary at "Cova da Iria."

[*Latin ed. p. 182*]

Acts of the Apostolic See - Official Commentary 182 2°) On May 12th of the year 1967, throughout all churches of the world, a single Mass of the Immaculate Heart of the Blessed Virgin Mary, or of the Blessed Virgin Mary of the Rosary, may be celebrated. 3°) Throughout the entire year, on the anniversary, in the Shrine of the Blessed Virgin Mary of Fatima, visiting priests may celebrate the Mass of the Immaculate Heart of the Blessed Virgin Mary, or of the Blessed Virgin Mary of the Rosary, as a votive Mass of the second class; or as often as Mass is said in favor of the pilgrims: observing the rubrics. 4°) Finally, in all churches and shrines of the Catholic world dedicated to the Blessed Virgin Mary of Fatima, a Mass

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of the Immaculate Heart of the Blessed Virgin Mary, or of the Blessed Virgin Mary of the Rosary, may be celebrated, once each year on the anniversary, as a votive Mass of the second class: observing the rubrics. Notwithstanding any contrary provisions. February 9th, 1967. ARCADIUS M. Cardinal LARRAONA, Prefect of the Sacred Congregation. © Ferdinandus Antonelli, Archbishop titular of Idicren., from the Secretariat.

[*Latin ed. p. 183*]

The Sacred Roman Rota, Act 183, of the Acts of the Tribunals, Sacred Roman Rota, VATICANA. Concerning the Nullity of Marriage (Isouard - Gonda). Since the actual place of residence of the Lady Eva Gonda, the party involved in the aforementioned cause, is unknown, we summon her to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Roma), on the 13th of April, 1967, at the eleventh hour, for the purpose of resolving or signing the following question: Is there a basis for declaring the marriage null, in this case, due to the alleged simulation of consent? The Ordinary authorities of the locality, the parish priests, and the faithful who may have knowledge of the actual residence of the aforementioned Lady Eva Gonda, are obligated to ensure that she is duly informed of this summons.

* Ioannes Angelus Abbo, Prefect, From the Chancery of the Tribunal of the S. Rota, on the 14th of January, in the year 1967. Victorius Palestro, Notary.

* It is unknown where Madame Eve Gonda, the defendant in this case, currently resides. Therefore, we summon her to appear, either in person or through a legally constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on April 13, 1967, at 11 o'clock, to resolve or sign the following question: Does the marriage have a basis for being declared null, in this case, due to the alleged simulation of consent? The Ordinary authorities of the locality, the pastors, and the faithful who have knowledge of the residence of the aforementioned Eve Gonda, should, insofar as possible, inform her of this summons.

[*Latin ed. p. 184*]

184. Acts, of the Apostolic See - Official Commentary II, Milan. Regarding the Nullity of Marriage (Ferrarin - Marini). Since the actual place of residence of Mr. Marius Marini, party to the aforementioned cause, is unknown, we cite him, whether in person or through a duly appointed procurator, to appear before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome) on April 26, 1967, at the eleventh hour, for the purpose of resolving or signing the following question: Does the nullity of the marriage exist, in this case? The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the actual residence of the aforementioned Mr. Marius Marini, are to take care that he is duly informed of this edictal

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citation.

Ovidius Bejan,

Secretary of the Tribunal of the S. Roman Rota,

January 18, 1967.

Victorious Palestro,

Notary.

*And because the place of the current residence of Mr. Marius Marini, defendant in this cause, is unknown, we cite him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on April 26, 1967, at 11 o'clock, to agree upon or subscribe to the following question: Does the nullity of the marriage exist, in this case? The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Marius Marini, must, insofar as possible, inform him of this present citation.

[*Latin ed. p. 185*]

The Roman Curia Diary, 185.

The Roman Curia Diary, Tuesday, January 17, 1967. The Holy Father, Pope Paul VI, received in *privata* audience His Excellency, the Honorable Harold Wilson, Prime Minister of Great Britain, together with His Excellency, the Honorable George Brown, Minister of Foreign Affairs.

Thursday, January 19, 1967. The Holy Father, Pope Paul VI, received in a solemn audience, for the presentation of the Credentials, His Excellency, Mr. Huvayda Mayatepek, Extraordinary and Plenipotentiary Ambassador of Turkey.

Thursday, January 26, 1967. The Holy Father, Pope Paul VI, received in a solemn audience, for the presentation of the Credentials, His Excellency, Mr. Pierre Deves, Extraordinary and Plenipotentiary Ambassador of Senegal.

Monday, January 30, 1967. There took place a meeting between the Holy Father, Pope Paul VI, and His Excellency, Mr. Nikolai V. Podgorny, President of the Presidium of the Supreme Soviet of the U.R.S.S.

Monday, January 30, 1967. The Holy Father, Pope Paul VI, received in a solemn audience, for the presentation of the Credentials, His Excellency, Mr. Ilyung Chung, Extraordinary and Plenipotentiary Ambassador of Korea.

Monday, February 6, 1967. The Holy Father, Pope Paul VI, received in a solemn audience, for the presentation of the Credentials, His Excellency, Mr. Jean-Baptiste Fritz, Extraordinary and Plenipotentiary Ambassador of

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Haiti.

[*Latin ed. p. 186*]

Acta Apostolicae Sedis - Official Commentary 186 SECRETARIAT OF STATE BY ORDER OF The Most Holy Father Paul VI, may He reign happily, has deigned to appoint: Apostolic Protonotaries, as if participating: July 20, 1966. Monsignor Guglielmo Guiñan (New York). Monsignor Edoardo Mitty (New York). Monsignor Giuseppe O'Brien (New York). August 4, 1966. Monsignor Owen Giovanni McLnerney (Winnipeg). August 27, 1966. Monsignor Gerardo Desgagné (Chicoutimi). September 19, 1966. Monsignor Edoardo Leacy (Kingston). September 22, 1966. Monsignor G. Edgard Gallant (Anchorage). October 11, 1966. Monsignor Daniele Bourke (Savannah). November 7, 1966. Monsignor Vilfrido Bender (Dallas-Fort Worth). Monsignor Giovanni Gulczynski (Dallas-Fort Worth). November 12, 1966. Monsignor Giovanni Steiner (Sankt Pölten). Monsignor Luigi Stöger (Sankt Pölten). Monsignor Ferdinando Wimmer (Sankt Pölten). November 19, 1966. Monsignor Vincenzo Raith (New York). November 21, 1966. Monsignor Giuseppe di Gesù Crespo Melendez (Caracas). BY ORDER OF THE SECRETARIAT OF STATE, The Most Holy Father Paul VI, may He reign happily, has deigned to appoint: Domestic Prelates of His Holiness: March 11, 1964. Monsignor Giuseppe Rauscher (Regensburg). Monsignor Isidoro Schindler (Regensburg). April 17, 1964. Monsignor Giuseppe Briechle (Augsburg). Monsignor Bruno Härder (Augsburg). Monsignor Ermanno Lais (Augsburg). Monsignor Alfonso Satzger (Augsburg). Monsignor Giovanni Evangelista Strobl (Augsburg). Monsignor Bernardo Vili (Augsburg). Monsignor Adalberto Vogel (Augsburg). November 10, 1965. Monsignor Vito Grespan (London). Monsignor Fergus Laverty (London). November 15, 1965. Monsignor Michele Giacomo Barry (Pembroke). Monsignor Dionisio G. Harrington (Pembroke). November 23, 1965. Monsignor Tullio E. Arias Ocampo (Pereira). Monsignor Giacomo Me Isaac (Winnipeg).

[*Latin ed. p. 187*]

Diarium Romanae Curiae, 1874, January 1966.

Most Reverend Monsignor Me Glinchey, Daniel (Paisley).

Most Reverend Monsignor Gillen, Henry Francis (Saint John, New Brunswick).

Most Reverend Monsignor Kinsella, Arthur William (Saint John, New Brunswick).

Most Reverend Monsignor Osborne, William John (Saint John, New Brunswick).

Most Reverend Monsignor Ward, Joseph Bernard (Saint John, New Brunswick).

February 1: Most Reverend Monsignor Pengson, Angelo (Malolos).

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Most Reverend Monsignor Soriano, Virgilio (Malolos).

February 24: Most Reverend Monsignor Molina, Hypatia Benjamin (Dumaguete).

February 25: Most Reverend Monsignor Cholette, Luciano (Sault Sainte Marie).

Most Reverend Monsignor McKee, Conway John (Sault Sainte Marie).

Most Reverend Monsignor Pappin, Bernard (Sault Sainte Marie).

March 12: Most Reverend Monsignor Bouso Arias, Gabriel (Mondoñedo-Ferrol).

March 22: Most Reverend Monsignor Marina Arranz, Bartholomew (Osma-Soria).

April 2: Most Reverend Monsignor Marchetta, Benedict (Agrigento).

April 17: Most Reverend Monsignor Nar, John Nepomucene (Augsburg).

May 4: Most Reverend Monsignor Da Costa, Peter (Coro).

May 16: Most Reverend Monsignor Mennecart, Renato (Soissons).

June 5: Most Reverend Monsignor Saggese, Raphael (Caserta).

June 6: Most Reverend Monsignor Portier, Victor (Nantes).

Most Reverend Monsignor Heylen, Victor (Malines-Bruxelles).

June 22: Most Reverend Monsignor Valente, Rocco (Ascoli Satriano).

June 27: Most Reverend Monsignor D'Alitto, Vincent (Salerno).

Most Reverend Monsignor Pizzuti, Anthony (Salerno).

Most Reverend Monsignor Toriello, John (Salerno).

July 2: Most Reverend Monsignor Simoncini, Vasco (San Miniato).

Most Reverend Monsignor Stacchini, Peter (San Miniato).

August 8: Most Reverend Monsignor Camisassa, Marcello (Turin).

August 9: Most Reverend Monsignor Barrientos, Albert (Puno).

Most Reverend Monsignor Robles Riquelme, Henry L. (Puno).

August 11: Most Reverend Monsignor Lehner, John Mary (Vienna).

August 18: Most Reverend Monsignor Calamoneri, John (Caltanissetta).

Secret Chamberlains, extraordinary, of His Holiness:

1964.

Most Reverend Monsignor Baumer, Francis Xavier (Regensburg).

Most Reverend Monsignor Lermer, John Evangelist (Regensburg).

Most Reverend Monsignor Nachtmann, Joseph (Regensburg).

April 17: Most Reverend Monsignor Koiky, Alfonso (Schneidemühl).

February 1, 1966.

Most Reverend Monsignor Aguinaldo, Prudence (Malolos).

February 25: Most Reverend Monsignor Fortier, Benedict (Sault Sainte

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Marie).

April 25: Most Reverend Monsignor Wawrzyniak, Peter (Poznan).

May 6: Most Reverend Monsignor Marizy, Lewis (Osnabrück).

Most Reverend Monsignor Vollmer, Paul (Osnabrück).

May 13: Most Reverend Monsignor Barth, Medard (Strasbourg).

Most Reverend Monsignor Pfleger, Charles (Strasbourg).

March 11:

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis - Official Commentary, June 13, 1966. Monsignor Mastino Giovanni (Bosa). » » » Monsignor Pes Giovanni (Bosa). » 16 Monsignor Virgulin Stefano (Gorizia). » » » Monsignor Nigro Francesco (Noto). » Monsignor Loggia Oesare (Padova). » » » Monsignor Mogarotto Alfredo (Padova). » » Monsignor Boraschi Pietro (Parma). » 27 Monsignor Oastielli Raffaele (Salerno). July 2. Monsignor Sgreccia Elio (Fossombrone). » » » » Monsignor Tomassetti Vittorio (Osimo). » » » Monsignor Arzilli Vasco (San Miniato). » Monsignor Cheti Aladino (San Miniato). » » » Monsignor Ciardi Angelo (San Miniato). » July 7. Monsignor Sintoni Nicola (Forlì). » July 13. Monsignor Grumelli Antonio (Chieti). » » Monsignor Ezeanya Stefano (Enugu). July 14. » July 28. Monsignor Vrana Carlo (Hradec Králové). » Monsignor Iandoli Tommaso (Montevergine).

Honorary Chamberlains in the peacock blue attire of His Holiness: April 17, 1964. Monsignor Fichtel Martino (Augsburg). » » » Monsignor Hoser Giuseppe (Augsburg). » » » Monsignor Hummel Guglielmo (Augsburg). » » » Monsignor Köck Massimiliano (Augsburg). » » » Monsignor Kreuzer Francesco Saverio (Augsburg). » » » Monsignor Lang Francesco Saverio (Augsburg). » » » Monsignor Selmeier Osvaldo (Augsburg). » » » Monsignor Stoll Giovanni Battista (Augsburg). June 16. Monsignor Schilcher Ambrogio (Augsburg). February 1, 1966. Monsignor Fleischhauer Paolo (Aachen). June 16. Monsignor Kollars Vittore (Vienna). July 5. Monsignor Schnattinger Carlo (Vienna). » » » Monsignor Tauzer Giovanni (Vienna).

HONORS:

With letters from the Secretariat of State, the Holy Father Paul VI, happily reigning, deigned to bestow:

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: July 11, 1966. To Mr. Neyens Alfonso (Luxembourg). September 17. To Prince von Furstenberg Gioacchino (Freiburg im Breisgau).

[*Latin ed. p. 189*]

Diarium Romanae Curiae 189. The Insignia of the Order of Saint Gregory the Great, civil class: July 18, 1966. To Mr. Attilio Maestri (Rome). The

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Cross of the Order of Saint Gregory the Great, civil class: November 9, 1965. To Mr. Pagnucco Ludovico Alcuino (New York). July 2, 1966. To Mr. Lacaille Enrico (Paris). July 2, 1966. To Mr. Grant Luigi Stanislao (Baker). July 2, 1966. To Mr. Glaser Francesco (Basel). July 14, 1966. To Mr. Biffi Pietro (Bologna). July 14, 1966. To Mr. Toffoletto Ettore (Bologna). July 28, 1966. To Mr. Balbi Ettore (Turin). September 21, 1966. To Mr. Ercoli Costantino (Lodi). To Mr. Moretti Aldo (Lodi). September 29, 1966. To Mr. Mavromichalis Leonida (Greece). The Knighthood of the Order of Saint Gregory the Great, civil class: October 8, 1965. To Mr. Kiernan Cristoforo (New York). December 11, 1965. To Mr. Borst Leonardo Giovanni (Haarlem). To Mr. Hooghiemstra Francesco (Haarlem). To Mr. Lucassen Giovanni T. F. M. (Haarlem). July 21, 1966. To Mr. Allagoa Vittore (Port Harcourt). To Mr. Efiong Ekpo Silvestro (Port Harcourt). To Mr. Henshaw Giacomo (Port Harcourt). To Mr. Oneador Alessandro (Port Harcourt). March 25, 1966. To Mr. Griftin Giovanni (Hartford). To Mr. Lamboley Harold (Hartford). To Mr. Lunz Geraldo (Hartford). To Mr. Sullivan D. Francesco (Hartford). April 14, 1966. To Mr. Meyer Pietro G. M. (Rotterdam). To Mr. Kortmann Pietro G. (Rotterdam). To Mr. Van Kempen Marino Pietro (s-Hertogenbosch). June 13, 1966. To Mr. Barry Edoardo (Nashville). To Mr. Driscoll Bernardo (Nashville). To Mr. Schoen Kenneth (Nashville). To Mr. Stagmaier Uberto (Nashville). July 22, 1966. To Mr. van Thiel Michele I. P. (Utrecht). July 2, 1966. To Mr. Wathelet Augusto (Namur). July 11, 1966. To Mr. Colbach Nicola (Luxembourg). To Mr. Schmitt Giorgio (Luxembourg). To Mr. Biesanz Carlo (Winona). To Mr. Kryzsko Silvestro (Winona). To Mr. Landman Lodovico (Winona). To Mr. Walter Carlo (Winona).

[*Latin ed. p. 190*]

Acts of the Apostolic See - Official Commentary 190, July 21, 1966.

To Mr. Lesousky, Alfonso Giuseppe (Louisville).

To Mr. Daujat, Giovanni (Paris).

To Mr. Scarf, Reuben Francesco (Sydney).

To Mr. MacDonald, Edoardo (Southwark).

August 6:

To Mr. Vijgen, Francesco Werner (Rotterdam).

September 21:

To Mr. Dissennati, Ubaldo (Rome).

To Mr. Rispoli, Gerardo (Rome).

To Mr. Saccone, Ignazio (Rome).

To Mr. Timmi, Fausto (Rome).

August 23:

To Mr. Ladina, Attilio (Cremona).

The Knighthood of the Order of Saint Gregory the Great, military class:

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July 2, 1966.
To Mr. Thomas, Leone Giov. Battista (Paris).
The Commander's Cross with Plaque of the Order of Saint Sylvester:
August 25, 1966.
To Mr. Jager, Ulrich (Germany).
To Mr. Mahrenholz, Ernesto Goffredo (Germany).
The Plaque of the Order of Saint Sylvester:
August 9, 1966.
To Mr. Mollari, Guglielmo (Rome).
To Mr. Quadrani, Raffaele (Vatican City).
The Commander's Cross of the Order of Saint Sylvester:
1966.
To Mr. Regout, Ludovico F. H. (Roermond).
To Mr. Mutinelli, Carlo (Udine).
To Mr. Karasu, Alberto (Turkey).
To Mr. Kyriakopulos, Costantino (Turkey).
August 11:
To Mr. Bomba, Domenico (Lanciano).
To Mr. Dedeyan, Carlo (France).
To Mr. Dedeyan, Cristiano (France).
August 14:
To Mr. Gorini, Pietro (Rimini).
To Mr. Peroni, Giuseppe (Rome).
August 28:
To Mr. Lacan, Ruggero (Paris).
To Mr. Ranaldi, Amedeo (Senigallia).
August 6:
To Mr. Relandini, Giovanni (Rome).
August 9:
To Mr. Belletti, Gino (Rome).
To Mr. Galletti, Francesco (Perugia).
August 10:
To Mr. Bachg, Francesco Giovanni E. (Rotterdam).
August 25:
To Mr. Hauer, Rodolfo (Germany).
To Mr. Müller, Gerd (Germany).
To Mr. Weyher, Herbert (Germany).
September 15:

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To Mr. Schneider, Alfredo (Paderborn).

September 23:

To Mr. Martinelli, Igino (Como).

September 27:

To Mr. Musso, Luigi (Rome).

April 14, July 7, August 8.

[*Latin ed. p. 191*]

Diarium Romanae Curiae 191. Knighthood of the Order of Saint Sylvester, Pope: January 18, 1964. To Mr. De Wolf, Vittorio (Munich and Freising). July 7, 1965. To Mr. Emmrich, Giuseppe (Munster). August 31. To Mr. Claas, Francesco (Munster). October 20. To Mr. Wester, Engelberto (Cologne). November 4. To Mr. Remmers, Giovanni Battista ('s-Hertogenbosch). November 12. To Mr. Broos, Marino (Breda). November 15. To Mr. Elsen, Agostino (Regensburg). To Mr. Habbel, Giuseppe (Regensburg). November 26. To Mr. De Landtsheer, Edoardo (Malines-Bruxelles). December 9. To Mr. Janssen, Pietro Enrico G. M. ('s-Hertogenbosch). December 15. To Mr. Langle, Michele (Innsbruck-Feldkirch). December 21. To Mr. Castillo Beltranena, Mariano Arturo (Guatemala). February 1, 1966. To Mr. Gray, Riccardo (Westminster). To Mr. Kilner, Pietro (Westminster). February 4. To Mr. Schillebeckx, Costantino G. M. (Malines-Bruxelles). February 12. To Mr. Calderón Pérez-Cavada, Vincenzo (Madrid). February 24. To Mr. Perdice, Mariano (Dumaguete). To Mr. de La Victoria Rocamora, Eliseo (Dumaguete). April 14. To Mr. Schoonenbeek, Enrico Teodoro ('s-Hertogenbosch). To Mr. Weitjens, Giovanni F. M. ('s-Hertogenbosch). May 9. To Mr. Buskens, Alberto (Malines-Bruxelles). May 26. To Mr. Biby, Fouad (Lebanon). May 30. To Mr. Veroi, Guido (Rome). June 6. To Mr. Regner, Giovanni (Graz-Seckau). June 13. To Mr. Tenholter, Enrico G. L. (Utrecht). June 16. To Mr. Ferroni, Pietro (Senigallia). June 22. To Mr. Masucci, Ernesto (Ascoli Satriano). To Mr. Ruys, Giovanni Pietro M. (Utrecht). July 2. To Mr. Franco, Giuseppe (Rome). To Mr. Natalucci, Luigi (Rome). July 7. To Mr. Del Negro, Angelo (Udine). July 11. To Mr. Turri Lombardo (Como). To Mr. Mathias, Guglielmo (Luxembourg). To Mr. Ney, Pietro (Luxembourg). July 14. To Mr. Öndernam, Antonio Ethem (Constantinople). To Mr. Secondi, Ferruccio (Lodi). July 18. To Mr. Mollai du Jourdin, Giovanni (Nantes). To Mr. Boranoli, Robert (Pienza). July 27. To Mr. Roger, Paolo (Tournai). July 28. To Mr. De Martini, Alfredo Pierino (Alessandria). August 13. To Mr. de Bree, Carlo F. (Rotterdam). To Mr. Nieuwesteeg, Giovanni Cornelio (Rotterdam). To Mr. Remmen, Gerardo P. W. M. (Rotterdam).

[*Latin ed. p. 192*]

192 Acta Apostolicae Sedis - Official Commentary, August 13, 1966. To

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Mr. Van Bree, John Jacob (Rotterdam). To Mr. Van Erp, Louis M. G. (Rotterdam). September 21. To Mr. Sciò, Torquato (Palestrina). To Mr. Fine, Francis (Rome).

NECROLOGY, January 16, 1967.

Most Reverend Lehman, John David Hubaldus, titular Bishop of Sertei.

Most Reverend Nousseir, Paul, Archbishop-Bishop of Minya for the Copts, for 24 years.

Most Reverend Soares de Resende, Sebastiào, Bishop of Beira.

Most Reverend Imberti, Francis, titular Archbishop of Vulturia.

Most Reverend Klepacz, Michal, Bishop of Lódz.

Most Reverend Figueroa Villón, Daniel, Bishop of Chiclayo.

Most Reverend Tomaka, Wojciech, titular Bishop of Elenopolis in Bitinia, Auxiliary Bishop of Przemyál for the Latins, from February 6.

Most Reverend Heerey, Charles, Archbishop of Onitsha.

Most Reverend da Veiga Coutinho, Fortunato, Bishop of Belgaum.

The Most Reverend Cardinal Copello, James Louis, of the Titular Church of Saint Lawrence in Damasus, Chancellor of the Holy Roman Church.

Most Reverend De Angelis, Amleto, Bishop of Viana.

Most Reverend Carrol, Francis Patrick, titular Bishop of Orrea.

[*Latin ed. p. 193*]

Year and Volume LIX, March 31, 1967, No. 3. ACTA APOSOLICAE SEDIS, Official Commentary. Editors: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana.

ACTA PAULI PP. VI. APOSTOLIC EXHORTATION To all Bishops who have peace and communion with the Apostolic See: At the close of the nineteenth century after the Holy Apostles Peter and Paul suffered martyrdom in Rome.

PAULUS PP. VI.

TO OUR VENERABLE BROTHERS, GREETINGS AND APOSTOLIC BENEDICTION.

Peter and Paul, the Apostles, whom, by right and merit, the faithful rightly regard as the primary foundations, not only of this Holy Roman See, but also of the entire Church of the living God spread throughout the world, we deem it fitting to undertake a task consonant with our Apostolic office, and therefore we earnestly exhort all of you, Venerable Brothers, that, with your minds united with ours, you diligently ensure that the nineteen-hundredth anniversary of the martyrdom of these two men in Rome be piously observed within your respective jurisdictions: namely,

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the martyrdom of Peter, whom the Lord Jesus Christ appointed as the foundation, either of His Church or of this beloved City, and of Paul, the teacher of the Gentiles, and also as master and friend of the first Christian community founded here.

Concerning the year in which the memory of this glorious event should truly be commemorated, it is not for us to definitively determine, based on what historical monuments remain. However, we are certain that Peter and Paul suffered martyrdom in Rome during the persecution of Christians under Nero, which raged from the sixty-fourth to the sixty-eighth year.

[*Latin ed. p. 194*]

The Acts of the Apostolic See – Official Commentary, volume 194, commemorates the martyrdom of Saint Clement, successor of Peter in the governance of the Roman Church, who, writing to the Corinthians, presented to them generous examples of two athletes with these words: "Through zeal and envy, those who were the greatest and most just pillars suffered persecution and contended even unto death." These Apostles, as it were, are surrounded by a vast multitude of Christians, who are to be considered the first fruits of the martyrs of the Roman Church; as we read in the same Clement: 'To these men, who established a holy life, a great multitude of the elect was gathered, who, through many torments and sufferings, for the sake of zeal, proved to be the best example among us.' As for us, rejecting the learned discussions concerning the definite designation of the year in which the martyrdom of the two Apostles occurred, we establish this, the current year, for the secular celebrations to which we call you, following the example of our predecessor, the venerable and reverend Pius IX, who ordered the martyrdom of Saint Peter to be commemorated with solemn ceremonies in the year one thousand eight hundred and sixty-seven. And since the first Christian community of Rome celebrated the martyrdom of Peter and Paul together, and afterwards the Church of each Apostle celebrated the anniversary of its feast on the twenty-ninth day of June, we have therefore decided that, in these secular rites, the memory of the martyrdom of the Princes of the Apostles should be repeated at the same time. We ourselves will take care that this secular commemoration, of which we are speaking, be solemnly observed, for any custom of the nations demonstrates the praise of men or events who have left some trace in past ages, and which, if the times in which they lived or occurred, and from which their monuments remain, make us vividly recall the true value of human affairs, which perhaps appears more clearly to posterity, even now contemplating it, than to contemporaries who did not always or entirely appreciate it at that time. For while today, imbued with the sense of history, we more easily turn our minds to the past, meanwhile, the worship of sacred traditions, in which the piety of Catholics most clearly consists, refreshes the memory, kindles the spirit, and introduces new purposes; from which it follows that

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certain festive anniversaries pass into a more joyful and solemn celebration, fostering a desire in the minds of the ancient and illustrious.

[*Latin ed. p. 195*]

195 The acts of the Holy Apostles Paul and Peter should stir up the hearts of men, and compel them to consider both the past and the future, as if both were brought together by some secret design, and the latter is destined for an eternal communion of the saints. Indeed, we believe that a certain feeling, almost a necessity, is aroused in those who are about to celebrate the memory of the highest Apostles, Peter and Paul; for they, having fulfilled the human condition through the shedding of blood for Christ, left to the Church, as a perpetual sacrament of Christ's immortality, a heritage incorrupt, undefiled, and unfading, preserved in the heavens. 5 And we rejoice all the more to celebrate this anniversary with you, Venerable Brothers and beloved Sons, because the blessed Apostles Peter and Paul are not only ours, but also yours, since their glory is that of the entire Church. Hence, the proclamation applies to them which we read in the Second Epistle to the Corinthians: "Apostles of the churches, glory of Christ"; and from them, these words are addressed to the entire Church: "We are your glory, and you are ours." Although the tragic and sacred blood of them was shed only in Rome, and their tombs are preserved, as if a most precious treasure, and the City of Rome has experienced a wondrous fate, in that it has received and continues to fulfill their singular mission, it must be borne in mind that this mission does not pertain to a single local Church, but to the universal Church, since in it, that very mission is especially situated, so that the Church which is in Rome, simultaneously acts as, so to speak, the center of the universal Church, and extends the visible and mystical boundaries of the same to the boundaries of the entire world. Indeed, the unity and – if we may use a common word – the catholicity, which, through the Holy Apostles Peter and Paul, have their principal seat in the Church of Rome, if we consider history and place, are not only the proper and distinctive characteristics of the entire, true, and great Family of Christ, but also the common gifts of the entire People of God, which the living and faithful Roman tradition preserves, protects, disseminates, and increases. 6 7 Therefore, this exhortation of Ours pertains not only to Our beloved Roman diocese, whose blessed Apostles are heavenly Patrons, but also to you all, who are Successors of the Apostles, and Pastors of the universal Church, inasmuch as with Us, you share that episcopal office. 8 6 7 Cf. 1 Peter 1:4. 2 Corinthians 8:23. Cf. 2 Corinthians 1:14.

[*Latin ed. p. 196*]

Acts of the Apostolic See - Official Commentary 196. The Council, which has recently convened, having demonstrated such a wealth of doctrine, and having foretold such great growth for the Church, has illuminated

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this matter. Our exhortation is also addressed to you, faithful ones and administrators of the sacred Church. Indeed, we desire that this our voice reach even those brothers who, although not yet united with us in perfect communion of faith, are nonetheless adorned with the Christian name, and whom we know to be pleased to honor the memory and spirit of the two Apostles. In this particular place, with the joy of our spirit, we wish to recall that the venerable Eastern Churches, both in their liturgies, which they call solemn rites, celebrate the two Apostles Peter and Paul, and also maintain the living worship of them within the Christian multitude. It is also noteworthy that, among Churches and ecclesiastical communities in the West that are separated from this Apostolic See, the notion of "apostolicity," as they say, prevails, and we certainly desire that this anniversary celebration make it more perfect and active; and that it be declared in those illustrious words of St. Paul: "Built upon the foundation of the Apostles." 8 But to what does this our invitation truly pertain? How shall we together observe this anniversary event? As is its custom, this Apostolic See intends to make a certain celebration both special and solemn, and to extend it to all parts of the Church, while also bestowing some spiritual benefit; which we ourselves are certainly not unwilling to do. But now it pleases us rather to ask something of you than to grant it. It pleases us to ask something modest, but great: we ask you, individually, brothers and sons, to honor the Holy Apostles Peter and Paul, who testified to the faith in Christ with words and blood, in such a way that you may truly and sincerely profess that same faith, which the Church has received piously and has explained with authority. This profession of faith, which we offer to God, following the blessed Apostles as witnesses, must indeed be singular and public, free and conscious, interior and exterior, humble and prompt. Furthermore, we desire that this profession of faith proceed from the depths of every human heart, and that it result in one and love-filled declaration throughout the entire Church. What more pleasing service can we render to Peter and Paul than to declare the faith which we have received from them as a heritage? Ephesians 2:20.

[*Latin ed. p. 197*]

You know well that the Heavenly Father Himself revealed to Peter who Jesus was, namely that He is Christ, the Son of the Living God, Master and Savior, from whom grace and truth, our salvation and the very soul of our faith, proceed; you know that the Holy Church was built upon the faith of Peter; you know that, after the discourse given by Christ in the city of Capharnaum, when many of His disciples abandoned Him, Peter, in the name of the Apostolic College, professed his faith in Christ, the Son of God; you know that Christ Himself promised in His prayer that Peter's faith would never fail, and that, although subject to human weaknesses, he was entrusted with the task of strengthening the faith of his brothers; finally,

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you know that the living Church, from the profession of faith which Peter made on the day of Pentecost, when the Holy Spirit descended upon the Apostles, began its course. Therefore, is there a benefit more useful to us that we can request from Peter, or an act of obedience more worthy that we can offer to Peter, than faith, from which our spiritual life proceeds, and the purpose which He commands us to exhibit, namely, to be steadfast in faith? And likewise, you hold that the valiant defender of the faith, Saint Paul, has been; for to him the Church owes either that most important cornerstone of Catholic doctrine, by which faith is established as the principle of our justification, that is, of our salvation and our supernatural relationship with God, or a deeper theological understanding of the Christian mystery, or the first explanation of the acts of faith, or finally, the declaration of the connections that exist between faith, a faith that is one and certain, and the stable firmness of the Church, its communal and hierarchical aspects. Why, therefore, do we not invoke him as the perpetual teacher of faith? Why do we not ask of him that great and desired good, that all Christians may restore the original unity of faith, of hope, and of charity, in the one Mystical Body of Christ? Why, finally, do we not deposit at the tomb of this Apostle and martyr a pledge of our obedience, that is, the purpose of proclaiming that faith with apostolic fortitude and missionary zeal, which He taught to the Church and the world through His words, His writings, His example, and His abundant blood?

[*Latin ed. p. 198*]

The Acts of the Apostolic See – Official Commentary 198. The Feast of the Holy Apostles Peter and Paul moves the entire Church to renew the most profound profession of the Christian faith. And it pleases Us to recognize, in this auspicious occasion, an opportune moment, by the counsel of Divine Providence, offered to the People of God to fully and correctly acquire knowledge of their faith, and to excite, renew, confirm, and profess it. We cannot ignore the fact that our times urgently demand this. For, as you know, Venerable Brothers and beloved Sons, the present course of this world, which progresses to utterly wondrous inventions by subjecting nature to itself, and which boasts so greatly of its increased awareness, is such that it easily leads to forgetfulness and contempt of God. Hence those evils which disturb the province of human reason, morals, and society, and which necessarily result in a diminished sense of religion; hence also the persuasion that pervades minds, as if it were a necessity of fate, that men are driven by wicked desires and unavoidable sorrows; hence God is absent, and there is also absent the supreme reason of things, absent the first light of human intellect, absent the unshaken rule of morals, without which human society cannot be rightly ordered. But as the sense of religion diminishes among the men of our age, upon which faith is, as it were, founded, new opinions concerning either exegesis or theology, often

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drawn from bold but inept philosophical doctrines, here and there intrude into the field of Catholic doctrine. These opinions not only call into doubt or corrupt the inherent meaning of truths which the Church has taught with authority, but, under the pretext of adapting religion to the spirit of our times, the norm of ecclesiastical teaching is neglected, theological studies are entirely conformed to what they call historical criticism, the sacred character and historical truth of the Holy Scriptures are denied, and even it is contended that among the People of God that state of mind be instilled which they call post-conciliar; that is to say, a state of mind which, abandoning the firm coherence in which the abundant and excellent body of doctrine and laws of the Ecumenical Council is joined to the sacred heritage of the teaching and discipline of the Church, aims to undermine the steadfast pursuit of fidelity to the Church and to spread a vain hope of giving new meaning to the Christian religion, which, however, could only be rash and sterile. What would remain of the truths of our faith, or of the theological virtue?

[*Latin ed. p. 199*]

Acts of Pope Paul VI, 199. We believe these things, if such endeavors, guided by the authority of the ecclesiastical magisterium, should ever succeed? Indeed, to confirm our faith expressed with right understanding, to stimulate the study of doctrines recently proposed by the Ecumenical Council, to support the efforts of Catholics who seek new ways of explaining the truths of the faith, while fully agreeing with the deposit of doctrine of the Church, with the same understanding and the same judgment; to achieve all these things, we say, happily arrive at this time, after a certain interval of time, the secular celebrations of the Apostles. These indeed offer to all the children of the holy Church this twofold opportunity: first, to respond with words full of humility and greatness to Jesus Christ, the Son of God, the Mediator and the Consummator of our faith: to give full understanding and assent of mind and will to that Word, to that Person, and to that salvation which He proclaims; and furthermore, to honor those greatest witnesses of Christ, Peter and Paul, renewing the Christian purpose of sincerely and actively professing our faith, and also laboring through prayer and works, so that the unity of the same faith may be restored among all Christians. We do not intend to announce another Jubilee, since the extraordinary Jubilee is approaching, which we established after the conclusion of the Second Vatican Ecumenical Council; nevertheless, with paternal affection, we urge you all, Venerable Brothers in the Episcopate, to explain the Creed with words, to honor it with appropriate sacred rites, and especially to recite it properly and often, together with your priests and the faithful, using this or that formula that is in use in the prayers of the Catholic Church. It will be pleasing to us to know that the Creed, in honor of the blessed Apostles Peter and Paul, has been recited in each cathedral

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church, in the presence of the Bishop, priests, students of seminaries, lay Catholics working for the Kingdom of Christ, religious men and sacred virgins, and with a very numerous gathering of the faithful. Let each parish, as far as its community is concerned, and each religious house, do the same. Furthermore, we encourage that this profession of the Christian faith be made according to the established and defined norm. 17 18 17 Cf. Vincent of Lerins, Commonitorium 1, 23: PL 50, 668; D.S. 3020. Cf. Hebrews 12, 2; Vatican Council I, Dogmatic Constitution on the Catholic Faith, chapter 3: D.S. 3008, 3020; Vatican Council II, Dogmatic Constitution on the Church, Lumen Gentium, 5: A.A. 8. 57 (1965) p. 7; Dogmatic Constitution on Divine Revelation, Dei Verbum, 5, 8: A.A. 8. 58 (1966) pp. 819, 821. 18

[*Latin ed. p. 200*]

The Acts of the Apostolic See will be proclaimed on the twentieth day in every house where a Christian family dwells, in the headquarters of Catholic associations, in schools and Catholic hospitals, in all places destined for sacred rites, and in all buildings and gatherings, where the voice of faith may signify and confirm a sincere assent to the manner of Christian life, to which we are all called. We especially exhort those who interpret the Holy Scriptures and are experts in sacred theology, that they may wish to contribute their efforts to the Church's teaching, to defend the true faith from any error, to thoroughly investigate its hitherto unexplored mysteries, to properly explain its concepts, and to present sound reasons by which it may be investigated and divulged. We say the same to sacred preachers, teachers of the Christian religion, and instructors of catechesis. Therefore, this secular year, in which the memory of Saints Peter and Paul is celebrated, should be considered a year of faith. Moreover, since we desire that the celebration of this year may be held as widely as possible at one time, We Ourselves will begin it on the twenty-ninth day of the coming month of June, dedicated to the same Apostles, and until the same secular day of the following year, We will distinguish this commemoration with special offices and ceremonies, with the intention that the faithful, inflamed by these incentives, may perfect themselves inwardly, and may more deeply examine the faith, profess it piously, and demonstrate it through works, without which it is impossible to please God, through which we confidently hope to attain the salvation promised to us. This announcement, full of spiritual expectation and hope, as We send it to you, Venerable Brothers and beloved Sons, We are not at all doubtful that you will all agree with Us in the most devout manner, and in the name and authority of the blessed Apostles Peter and Paul, whose remains are in the tombs of this Roman Church, heirs, students, and guardians of unity and catholicity, which they placed in it as in a dwelling and a source, We offer you our greetings from the bottom of our hearts and impart the Apostolic Blessing with all our affection. Given in Rome, at St. Peter's, on the twentieth day of the month

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of February, in the feast of the Chair of the Apostle St. Peter, in the year 1967, in the fourth year of Our Pontificate.

PAULUS PP. VI

Heb. 11, 6. Cf. Mark 16, 16; Eph. 2, 8; etc.

[*Latin ed. p. 201*]

Acta Pauli PP. VI 201 CONSTITUTIONES APOSTOLICAE I OCEANIAE MERIDIONALIS. In the Islands of Southern Oceania, the Sacred Hierarchy is established. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event: The voices of the prophets, who foretold that the Kingdom of God, which is the Church, would spread so widely that it would fill the entire world (cf. Daniel 2:44), have now fully come to pass, either by showing that the true religion of God and the name of Christ are held in the highest veneration among almost all peoples and nations, or by showing that, daily, like leaven, an inherent virtue progresses most happily through the mass of the people. Since this has also been the case in the Islands of Southern Oceania, both through the urging of the Holy Spirit upon the people, and through the labor and zeal of the missionaries, it seemed most fitting for the good of the Church if a local episcopal hierarchy were established there. Therefore, after having inquired what our venerable Brothers, the Cardinals of the Sacred Congregation for the Propagation of the Faith, would think of this matter, and after having heard the opinion of the Most Reverend Brother Dominic Enrici, Archbishop with the title of Ancusa, and Apostolic Delegate for Australia, New Zealand, and Oceania, by our authority, we establish the following. In the Islands of Southern Oceania, we establish the Sacred Hierarchy in such a way that there will be three ecclesiastical provinces and two dioceses, as will be described below. The first ecclesiastical province will be Numeana, which will consist of: the metropolitan Church of Numeana (formerly the Apostolic Vicariate of New Caledonia), whose cathedral will be dedicated to Saint Joseph, Spouse of the Blessed Virgin Mary; and the suffragan dioceses of Port-Vila (formerly the Apostolic Vicariate of the New Hebrides Islands), whose cathedral will be dedicated to the Most Sacred Heart of Jesus; Wallis and Futuna (formerly the Apostolic Vicariate of the Wallis and Futuna Islands), whose cathedral will be that dedicated to Our Lady, Queen of Peace, on the island commonly called Wallis; and that on the island commonly called Futuna, dedicated to Saint Joseph, Spouse of the B.V.M., in Cuenca.

[*Latin ed. p. 202*]

202 Acta Apostolicae Sedis - Official Commentary. There will be three ecclesiastical provinces. The first province will be Suva, consisting of the metropolitan Church of Suva (formerly the Apostolic Vicariate of

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the Fiji Islands), whose cathedral will be dedicated to the Most Sacred Heart of Jesus; and the suffragan dioceses of Apia, which was formerly the Apostolic Vicariate of the Samoa and Tokelau Islands, and whose cathedral will be dedicated to the Blessed Virgin Mary, conceived without sin; and Tarawa, which was formerly the Apostolic Vicariate of the Gilbert Islands, and whose cathedral will be dedicated to the Most Sacred Heart of Jesus. The third ecclesiastical province will be called Papeete, and will comprise the following Churches: the metropolitan Church of Papeete, formerly the Apostolic Vicariate of the Tahiti Islands, whose sacred cathedral will be dedicated to the Immaculate Virgin Mary; and the diocese of Taiohae o Tefenuaenata, formerly the Apostolic Vicariate of the Marquesas Islands, whose cathedral is presently dedicated to the blessed Joseph, Spouse of the Blessed Virgin Mary, but which, when the time is opportune, will be dedicated to Our Lady of Guardiagrele, or as they say, of Guardiagrele. Furthermore, we establish these two dioceses: Rarotonga, from what was formerly the Apostolic Vicariate of the Cook Islands; it will be a suffragan of the metropolitan See of Wellington, and its cathedral will be dedicated to Saint Joseph, Spouse of the Blessed Virgin Mary; and Tonga, which was formerly the Apostolic Vicariate of the Tonga and Mue Islands. The cathedral of this diocese will be dedicated to the Immaculate Conception of the Blessed Virgin Mary, and the diocese will be subject to the Holy See. We also deem it fitting that all these territories remain subject to the jurisdiction of the Sacred Congregation for the Propagation of the Faith, and that their superiors, or those who have hitherto presided over the Apostolic Vicariates, be appointed to the newly established dioceses, being released from their titular sees. Therefore, let the venerable Brother Peter Martin, from the Church of Selinus, be transferred to the metropolitan See of Numea; the venerable Brother Louis Julliard, from the Church of Vulturia, to Port-Vila; the venerable Brother Michael Darmancier, from the Church of Augurus, to Wallis and Futuna. In the ecclesiastical province of Suva, let the venerable Brother Victor Foley, from the Church of Petinessus, be transferred to the metropolitan See of Suva; the venerable Brother George Pearce, from the Church of Attale in Pamphylia, to Apia; the venerable Brother Peter Guichet, from the Church of Stectorena, to Tarawa. Finally, in the ecclesiastical province of Papeete, let the venerable Brother Paul Maze, from the Church of Ascalonitana, be transferred to the metropolitan See of Papeete; the venerable Brother Louis Tirilly, from the Church of Buthrotia, to Taiohae o Tefenuaenata. Furthermore, the venerable Brother Hen-

[*Latin ed. p. 203*]

Acta Pauli PP. VI, 203: We transfer the Reverend Mr. de Cocq from the See of Aquensi in Byzacena to the cathedral church of Rarotonga; and we transfer the venerable Brother John Rodgers from the See of Sbida to the

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cathedral church of Tonga. But these matters are for now concluded. Before, however, we bring these Letters to a close, we remind that all sacred prelates who have been transferred to cathedral sees are exempt from the obligation of making a profession of faith; but each one is bound to swear an oath of fidelity to Us, in the presence of some bishop who is sincerely united to Us in charity. We also decree that these Our Letters be read by each of the prelates in the cathedral churches, both to the clergy and to the people, on a day of solemn observance after they have received them. Furthermore, these Our Letters will be delivered to their conclusion by the venerable Brother Dominic Enrici, whom we mentioned, or by someone whom he may designate. After the matter has been carried out, the documents should be drawn up, and faithful copies of them should be sent promptly to the Sacred Congregation for the Propagation of the Faith. We will and desire that this Constitution be effective now and in the future; so that those things which have been decreed by it may be religiously observed by those to whom they pertain, and thus obtain their full force. The effectiveness of this Constitution will not be hindered by any prescriptions of any kind, since by it we derogate from all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a man of upright character in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, at St. Peter's, on the twenty-first day of the month of June, in the year of Our Lord one thousand nine hundred and sixty-six, in the third year of Our pontificate.

JAMES A. Card. COPBLLO, Secretary of State.

GREGORY P. Card. AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith.

Francis Tinello, Regent of the Apostolic Chancery.

Francis H. Ferretti, Protonotary Apostolic.

John Calieri, Protonotary Apostolic.

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis - Official Commentary II OF LIMA - TRUJILLO. The dioceses of Huaraz and the prefecture of Huari are detached from the ecclesiastical province of Lima and are assigned to Trujillo. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE of our Apostolic office, which we strive most zealously to fulfill, sometimes requires us to change the order of ecclesiastical jurisdictions, so that, in the pursuit of the greater good of Christ's faithful, we may better adapt them to the circumstances and needs of our time. Therefore, having considered the opinion of the venerable Brother Romulus Carboni, Archbishop with the title of Sidon and Apostolic Nuncio in the Republic

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of Peru, and having heard the local Ordinaries to whom this matter pertains, we decree the following. The diocese of Huaraz and the prefecture of Huari, which are currently suffragan sees of the metropolitan Church of Lima, are henceforth placed under the metropolitan jurisdiction of the Archbishop of Trujillo, with the boundaries of the ecclesiastical provinces of Lima and Trujillo being changed accordingly. The venerable Brother Romulus Carboni, whom we have mentioned, or a person delegated by him, provided that he is invested with ecclesiastical dignity, shall take care to ensure that these matters are carried out. Whoever completes this task shall endeavor to prepare the appropriate documents and send them to the Sacred Congregation of the Consistory as soon as possible, duly signed and sealed. We will and desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains shall religiously observe what has been decreed in it, and thus it shall obtain its force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to prevail, since by it we derogate from all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person of authority in ecclesiastical dignity and are also signed by a public notary, shall be valid.

[*Latin ed. p. 205*]

Acta Pauli PP. VI 205, the same faith must be held concerning this matter, if it were demonstrated. Given in Rome, at Saint Peter's, on the thirtieth day of the month of June, in the year of Our Lord nineteen hundred and sixty-six, in the fourth year of Our Pontificate. JAMES A. Card. COPELLO 8. R. E.

Cancellarius CAROLUS Card. CONPALONIERI 8. Congr.

Consist.

Pro-Praefectus Franciscus Tinello

Apostolicam Cancellariam Regens

Ioannes Calieri,

Proton. Apost.

Eugenius Sevi,

Proton. Apost.

Loco £8 Plumbi

In Ap. Cane, tab., vol. CXXII, n. 1.

III

DAVAËNSIS

The Prelature of Davao, in the Philippine Islands, is raised to the rank of a diocese.

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PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE

The principal reason that Catholic affairs have greatly increased within the territory of the Prelature of Davao, with God's favor, is that we have considered it necessary to attend to the petition of the venerable Brother Clodovaeus Thibault, Bishop in the title of Canathensis and Ordinary Prelate of Davao, who requested that his See be raised to the rank of a diocese. We did not doubt that such an increase in dignity would bring forth greater fruits from the pastoral labors in those places.

Therefore, after having heard the venerable Brother Carolus Martini, Archbishop in the title of Abaritanum and Apostolic Nuncio in the Philippine Islands, and after considering the opinion of our venerable Brothers, the Most Reverend Cardinals presiding over the Sacred Congregation Consistorial, we decree the following:

We raise the Prelature of Davao to the rank and dignity of a diocese, retaining the same name and the same boundaries as those by which it is presently defined. The Bishop shall establish his See in the city commonly known as Davao, and the episcopal cathedral shall be in the temple located there, dedicated to God in honor of Saint Peter the Apostle, which shall henceforth be called the cathedral.

[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis - The official record shall be held, and all shall enjoy the corresponding rights and privileges. However, the aforementioned Prelate, besides possessing the just rights according to the norms of the Code of Canon Law, shall also be bound by the offices and obligations which are proper to resident Bishops. Furthermore, we establish the diocese of Davaënsem as a suffragan diocese of the metropolitan See of Cagayan de Oro, and we subject its sacred Ordinary to the metropolitan jurisdiction of the Archbishop of that See. We also decree that, since a college of Canons cannot be established there at present, diocesan Consultors shall be chosen according to the sacred canons, who, of course, will cease from their office upon the lawful election of Canons. The episcopal table, which is said to be, shall be constituted from the revenues of the Curia, from the sums offered spontaneously by the faithful, and from all those goods which hitherto belonged to the Prefecture of Davaënsem. These things which we have ordered to be carried out shall be overseen by the venerable Brother Charles Martini, whom we have mentioned, or by a person delegated by him, provided that he is constituted in an ecclesiastical dignity. Whoever completes this business shall strive to have appropriate documents drawn up and shall send them to the Sacred Congregation Consistorial as soon as possible,

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signed as is customary and sealed. We will and order that this Constitution be effective now and in the future; in such a way that those things which have been decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to prevail, since by it we derogate from all such things. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or written by hand, which bear the seal of a person constituted in an ecclesiastical dignity and are also signed by a public notary, shall have the same validity as if they were presented. Given at Rome, at St. Peter's, on the eleventh day of the month of July, in the year of Our Lord nineteen hundred and sixty-six, in the fourth year of Our Pontificate.

IACOBUS A. Card. COPELLO / S. R. E. Cancellarius

CAROLUS Card. CONPALONIERI

S. Congr. Consist. Pro-Praefectus

Franciscan Tinello, Apostolic Chancellor

Ioannes Calieri, Proton. Apost.

Eugenius Sevi, Proton. Apost.

Loco £ß Plumbi

In Ap. Cane, tao., vol. CXXII, n. 5.

[*Latin ed. p. 207*]

Acts, Paul PP. VI, 207, IV. BECHUANALANDENSIS (GABERONESENSIS). The Apostolic Prefecture of Bechuanaland is raised to the rank of a diocese, and shall be called "Gaberonesensis."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY OF THE CHURCH:

Since it is the highest and most important duty entrusted to us by Christ, who is about to ascend into heaven, to spread the boundaries of the holy Church throughout the entire world and to proclaim the Gospel to all nations, We, continuing the care and efforts of Our predecessors as much as We can, are diligently concerned and strive in every way to fulfill the wishes of the divine Redeemer of mankind.

Therefore, We have been informed that the Catholic cause can experience considerable growth if the Apostolic Prefecture of Bechuanaland were raised to the rank of a diocese, and that this can be accomplished because the Sacred Congregation of Propaganda Fide has decided this, after We have granted the necessary faculties and after hearing the venerable Brother Joseph McGeough, Archbishop with the title of Hemes, and Apostolic Delegate in Southern Africa, which decision We approve

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with a willing heart and deem valid.

Therefore, by Our apostolic authority, We raise the Apostolic Prefecture of Bechuanaland to the dignity of a diocese, to be called Gaberonesensis, which shall remain subject to the jurisdiction of the Sacred Congregation of Propaganda Fide, and shall be a suffragan of the Metropolitan See of Bloemfontein.

The seat of the newly founded diocese and the episcopal see shall be established in the town commonly called Gaberones. The episcopal cathedra, however, shall be located in the sacred edifice, also in that town, which is dedicated to Christ the King.

Finally, We command that the diocese of Gaberones be cared for by the members of the Congregation of Clerics of the Most Holy Cross and Passion of Our Lord Jesus Christ, and We have no doubt that they will multiply their efforts and undertakings in the future, promoting the Kingdom of Christ and establishing it in the hearts of men.

Furthermore, the Bishop shall appoint Consultors of the diocese, in place of Canons, who will assist him effectively in governing the diocese, either by counsel or by aid.

Finally, let the venerable Brother Joseph McGeough, whom We have mentioned, or a person delegated by him, bring these matters to a conclusion.

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis - The official record should strive to have appropriate documents drawn up and sent to the Sacred Congregation for the Propagation of the Faith. We intend this Constitution to be effective now and in the future; indeed, so that those to whom it pertains may observe what has been decreed therein with religious devotion, and thus may it obtain its force. No prescriptions of any kind whatsoever can be contrary to the effectiveness of this Constitution, since we expressly repeal all such prescriptions through it. Furthermore, no one shall be permitted to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person holding a prominent position in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Given from the Palace of Gandulf, near Rome, on the fifth day of the month of August, in the year of Our Lord nineteen hundred and sixty-six, the fourth year of Our Pontificate. JAMES A. Cardinal COPBLLO, Secretary of the Holy Roman Church. GREGORY P. Cardinal AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Franciscus Tinello, Regent of the Apostolic Chancery. Ioannes Calieri, Apostolic Protonotary. Eugenius Sevi, Apostolic Protonotary. In the Apostolic Chancellery, volume CXXI, number 61. V. BARODENSIS

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(BOMBAYENSIS). The archdiocese of Bombay is divided, and a new diocese is established, to be called "Baroda." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of it: To spread the Kingdom of Christ as widely as possible among the nations, and to propagate the Christian religion so that, according to the prophecy of the Prophet Isaiah (cf. Is. 49, 6), salvation may be to the peoples even to the ends of the earth, this is not...

[*Latin ed. p. 209*]

The most important duty was given only to the most holy Apostles of Christ, and also to Us, who, while holding the place of Peter, have always striven, though entirely unequal to the task, to maintain the sacred and solemn integrity of the Holy See in all Our pontifical acts. Therefore, after hearing the most reverend Father Valerian, Cardinal Gracias, Archbishop of Bombay, and the venerable Brother James Robert Knox, Archbishop with the titular see of Melitene, and also Apostolic Delegate in India, who reported that the Archdiocese of Bombay should be divided, and that a new diocese should be established from its territory, and We, approving and considering this to be conducive to the advancement of the most holy faith in that most noble nation, decree and order the following: From the aforementioned Church, we separate the civil districts, which they call Panchmahals, Baroda, Broach, Surat, and Dangs, which are located in the State of Gujerat, and we establish them as a diocese, to be called Baroda, and to be entrusted to the Indian secular clergy. We order that the episcopal see be established in the city of Baroda, and that the cathedral of religious authority be located in the church of Our Lady of the Rosary, in that same city, which we duly confirm. A college of canons shall be established; and if it cannot be established at present, We permit that, in its place, diocesan consultants be chosen, who will assist the Bishop in administering the affairs of the diocese, by counsel and work. As for the rest, namely, the treasury, the election of a Vicar Capitular in the event of a vacancy, the governance of the Church, the rights and duties of the clergy and the people, and similar matters, all of these shall be governed by the laws of Canon Law. Furthermore, We wish that the venerable Brother James Robert Knox take care to see that what We have commanded be carried out, or that he delegate someone to do so. And whoever completes this task shall cause documents to be drawn up, and shall send true copies thereof to the Sacred Congregation for the Propagation of the Faith without delay. We will and order that this Constitution be effective now and in the future; so that those to whom it pertains may religiously observe what has been decreed in it, and thus obtain its full effect. No prescriptions of any kind shall be able to be contrary to the effectiveness of this Constitution, since We derogate from all such prescriptions by means of it. Moreover, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of

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this Constitution, whether printed or handwritten, which bear the seal of a person of the highest rank in ecclesiastical dignity, and which are signed by a public notary, shall be valid.

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis - Official Commentary. The same credence shall be given to this [document], as would be given if it were demonstrated. Given in Rome, at St. Peter's, on the ninetieth day of the month of September, in the year of Our Lord nineteen hundred and sixty-six, in the fourth year of Our Pontificate. JAMES A. Cardinal COPELLO, Prefect of the Sacred Congregation of the Holy Office. GREGORY P. Cardinal AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Franciscus Tinello, Secretary of the Apostolic Chancery. Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary. Joseph Del Ton, Apostolic Protonotary. In the Apostolic Chancery records, volume CXXI, number 14. VI. BARQUISIMETO - VALENCIA IN VENEZUELA (St. Philip in Venetiola). Certain territories from the dioceses of Barquisimeto and Valencia in Venezuela are detached, upon which a new diocese is established, to be called "St. Philip in Venetiola." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. From the time that the voice of our Lord Christ was uttered: "Feed my sheep... feed my lambs" (John, 21, 15-17), Peter was commanded to take charge of the care of the entire flock of Christians; and from that time, both Peter himself, and all the Supreme Pontiffs throughout the ages, have never considered, nor constructed, nor endeavored anything that did not pertain to the preservation, increase, and propagation of our most holy faith among the nations, or that did not contribute to the eternal salvation of Christians. Moved by this concern, We have indeed judged it to be a good thing, that in the Republic of Venetiola, as the venerable Brother Aloysius Dadaglio, Archbishop in title,

[*Latin ed. p. 211*]

The Acts of Pope Paul VI, page 211, state that the Apostolic Nuncio in Lerus and in that nation considered it advisable to establish a new diocese within the region known as Yaracuy. Therefore, after hearing the sacred prelates and local ordinaries concerned, we decree the following: We detach from the dioceses of Barquisimeto and Valencia in Venezuela that territory which extends to those dioceses and which is included within the region of Yaracuy, and we establish a new diocese therefrom, to be called San Felipe, with the same boundaries and within the same region of Yaracuy. The seat of the diocese shall be the city known as "San Felipe," where the bishop shall reside, and the episcopal chair, symbolizing the dignity and authority of the bishop, shall be placed in the sacred edifice of the Blessed Virgin Mary, which we hereby designate as the cathedral,

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and which we endow with the appropriate rights. The new diocese shall be subject to the metropolitan archdiocese of Barquisimeto as a suffragan; likewise, its ordinary shall be subject to the same sacred metropolitan. The resources of the diocese shall be derived from the offerings of the people, from the goods which previously belonged to the dioceses of Barquisimeto and Valencia in Venezuela, in proportion, and finally from the revenues of the Curia. A seminary shall be constructed to receive boys called by God to the priesthood, the administration of which shall be regulated according to the norms of Canon Law and the laws of the Sacred Congregation for Seminaries and Universities. When the young men have reached the age of reason, those who are most worthy shall be sent to Rome to the Pontifical College of North America, to be instructed in philosophy and sacred theology. Upon the execution of these decrees, priests shall be attached to this See, where they shall hold their benefices; and clerics and seminarians shall be attached to it, where they legitimately reside. Finally, the acts and documents pertaining to the new diocese shall be promptly sent to it and diligently preserved therein. Furthermore, the Most Reverend Brother Aloysius Dadaglio, whom we have mentioned, shall endeavor to carry out what we have commanded, either personally or through another whom he may choose. After the matters have been carried out, the acts and documents shall be drawn up, and true copies thereof shall be sent to the Sacred Consistorial Congregation. We will and desire that this Constitution be effective now and in the future; so that those things which have been decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind shall be able to impede the effectiveness of this Constitution, since by it we derogate from all such prescriptions. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person of ecclesiastical dignity, shall be valid.

[*Latin ed. p. 212*]

212 Acta Apostolicae Sedis - Official Commentary. Documents signed by the Apostolic See, and also by any public notary, shall have full validity, as if they were presented. Given in Rome, at St. Peter's, on the seventh day of the month of October, in the year of Our Lord nineteen hundred and sixty-sixth, in the fourth year of Our Pontificate. JAMES A. Cardinal COPBLLO, S. B. E., Chancellor. CHARLES Cardinal CONPALONIERI, S. Congr., Consist., Pro-Prefect. Franciscus Tinello, Apostolic Chancery. Sylvius Romani, Proton. Apost. Eugenius Sevi, Proton. Apost. In Ap. Cane, vol. CXXI, n. 78. VII. The dioceses of PARIS and VERSAILLES (including NEMPTOURENSIS and others) are divided, and five new dioceses are established: "Nemptodurensis," "St. Dionysius in Francia," "Christoliensis," "Corbiliensis," and "Pontisarensis."

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PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE.

Since, by the will of God, We have been placed in the seat of the most blessed Peter, for the sake of serving the needs of all the faithful, We believe that We can best achieve this in no other way than by striving to preserve the most important and most venerable decrees of the Church: for these, especially when they have been enacted by Councils, after careful consideration and deliberation, are most fitting, if obeyed, for strengthening the Christian faith and for instructing and educating the people in the ancient discipline of the religion. For this reason, since the most holy and Ecumenical Council of VATICAN II has commanded that, as soon as possible, the boundaries of the dioceses should be arranged in a more suitable manner, taking into account, if necessary, the limits of the civil divisions, and since the Region of Paris, as it is called, has recently been divided into new civil provinces, the venerable Brother Paul Bertoli, Archbishop with the title of Nicomedia and Apostolic Nuncio in Gallia, after having consulted the opinions of the aforementioned venerable Brothers: Mauritius Feltin, Archbishop of Paris,

[*Latin ed. p. 213*]

The acts of Pope Paul VI, page 213, mention Alexander Charles Renard, Bishop of Versailles, and the venerable Brother Peter Veuillot, Archbishop with the title of Coutances in Thrace, and Coadjutor to the Most Holy Prelate of Paris. Therefore, it was judged that it would be beneficial for the Holy Church if, in that noble nation, where the territories of the Churches of Paris and Versailles are divided, five new dioceses were established, also considering that the population in those places is increasing daily. Approving all of this, and after deliberation with our venerable Brothers, the Most Reverend Cardinals of the Sacred Congregation for Extraordinary Affairs, we decree and order the following: We separate from the archdiocese of Paris and the diocese of Versailles that part of the territory which comprises the civil province commonly known as Hauts-de-Seine, and we establish a new diocese there, to be called Nanterre, from the name of the city, in which the Bishop will establish his See, with his chair of teaching located in the parish church dedicated to Saint Genevieve. Furthermore, we separate from the same Churches of Paris and Versailles the territory of the civil province of Seine-Saint-Denis, and we establish another new diocese there, called Saint-Denis, of which the city of Saint-Denis will be the seat, and the cathedral will be the temple, a famous basilica, dedicated to Saint Denis. Similarly, we separate from the same Sees a part of the territory which constitutes the civil province popularly called Val-de-Marne, and we establish another diocese there, called Créteil. The priest who will be its Ordinary will establish his See and residence in the city commonly called Choisy-le-Roi,

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with his chair in the church of Saint Louis. Likewise, we separate from the diocese of Versailles the territory of the civil province called Essonne, and we establish a diocese there, called Corbeil, from the city of Corbeil, establishing that the Bishop's See will be in this same city, with his chair in the church of Saint Exuperius, there. Finally, we separate from the same Church of Versailles the territory of the civil province which they call Val-d'Oise, and we reduce it to the form of a new diocese, namely Pontoise, from the city of Pontoise, in which the Bishop will reside as in his See, and he will place his chair in the church, namely, Saint Maclou; and to all of these, as well as the others we have mentioned above, we grant all the rights pertaining to cathedral churches. The Bishops of these new dioceses will be subject to the Most Holy Prelate of Paris as suffragans, according to the law; and furthermore, we grant them the faculty of choosing diocesan consultors, until a chapter of canons is established. The episcopal table will be supported by the revenues of the curia, by collections from the faithful, and by a suitable portion of the goods of the Churches of Paris and Versailles, to be determined by agreement with the local Ordinaries, taking into account the will of the pious founders, or benefactors, as they are called. As for the clergy, we believe that...

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis - An Official Commentary with Letters for Implementation: Those priests of the Church are considered to be assigned to the territory in which they hold a benefice or ecclesiastical office, and are granted the power, within the next five years, to transfer to another diocese within the Province of Paris; other clerics and seminarians are attached to that Church in whose territory they either have a legitimate domicile, or in whose parish they are enrolled, taking into account the circumstances of each individual. The governance of new churches, the election of a Capitular Vicar in the absence of a bishop, and similar matters, shall be entirely governed by the Code of Canon Law and by the particular norms that the Holy See has issued. Furthermore, it is to be ensured that documents and records pertaining to new dioceses are diligently and promptly sent to their respective Curias, where they are to be preserved with due care. Finally, we believe that the dioceses of Blois, Chartres, and Orleans, which have been exempted from the jurisdiction of the Metropolitan Archbishop of Paris by law, should be placed under the suffragan jurisdiction of the Metropolitan See of Bourges. Furthermore, that which we have prescribed in these Letters shall be carried out by the venerable Brother Paul Bertoli, or by someone whom he may designate, with the necessary authority; and the acts, documents, and records shall be drawn up, and true copies shall be promptly sent to the Sacred Congregation of the Consistory. We intend that this Constitution be effective now and in the future; in such a way that those to whom it pertains shall observe what has been decreed therein

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with religious care, and thus it shall obtain its full force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since we hereby repeal all such prescriptions. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which are also signed by a public notary, shall have the same full force and effect as if they were presented. Given at Rome, at St. Peter's, on the ninth day of the month of October, in the year of Our Lord nineteen hundred and sixty-six, in the fourth year of Our Pontificate, on the feast of St. Dionysius, Bishop and Martyr. JAMES A. Cardinal COPELLO, S. B. E., Chancellor. CHARLES Cardinal CONFALONIBRI, S. Congr. Consist., Pro-Prefect. Franciscus Tinello, Apostolic Chancellor. Ioannes Calieri, Proton. Apost. Eugenius Sevi, Proton. Apost.

Loco £g Plumbi

In Ap. Cane, tab., vol. CXXII, n. 2.

[*Latin ed. p. 215*]

Acta Pauli PP. VI, 215, *LITTERAE APOSTOLICAE* I. To the Most Blessed Virgin Mary, "Mother of the Church," the principal Patron, and to Saint Pius X, Pope and Confessor, the secondary Patron, of the entire diocese of Montes Claros.

PAULUS PP. VI. For the perpetual memory of the matter.

The Virgin Mary, Mother of Christ Jesus, Head of the mystical Body, and therefore "mother of its members, which we are" (St. Augustine, *De Sacra Virginitate*, 6; PL 40, 399), is rightly proclaimed Mother of the Church. This name was added to her during the celebration of the Second Vatican Ecumenical Council, with the applause of the Fathers and the entire Catholic world, as if inserting a new pearl into her shining crown. We rejoice that the clergy and faithful of the diocese of Montes Claros hold the most holy Virgin, thus called, in religious veneration; and that they also honor Saint Pius X, who merited so much for the Church, with pious observances.

Responding to these sentiments, the Most Reverend Brother Joseph Alves de Sá Trindade, Bishop of Montes Claros, requested that We declare the Most Blessed Virgin Mary, Mother of the Church, as the principal Patron, and Saint Pius X, Pope and Confessor, as the secondary protector of his diocese.

Gladly complying with these requests, and after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We declare by these letters, in perpetuity, that the Most Blessed Virgin Mary, invoked as "Mother of the Church," is chosen and established as the principal Patron, and Saint Pius X, Pope and Confessor, as the secondary Patron of the entire

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diocese of Montes Claros, with all the liturgical rights and privileges that properly belong to principal and secondary patrons of regions.

Notwithstanding any contrary provisions.

We decree, establish, and ordain that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that, from this moment, anything to the contrary, concerning these matters, attempted by anyone, with any authority, knowingly or unknowingly, shall be null and void.

Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the eighteenth day of the month of December, in the year 1965, the third year of Our Pontificate.

HAMLETUS I. Card. CICOGNANI, Prefect of the Congregation for Public Affairs of the Church.

[*Latin ed. p. 216*]

216 Acta Apostolicae Sedis - Official Commentary II. The title and privileges of the Minor Basilica of the Sanctuary of the Blessed Virgin Mary, commonly known as "Notre-Dame de Buglose," located within the territory of the diocese of Aire and Dax, are conferred. PAULUS PP. VI. For the perpetual memory of the matter. — The noble Sanctuary of the Blessed Virgin Mary, commonly called "Notre-Dame de Buglose," which is situated within the territory of the diocese of Aire and Dax, is celebrated with due honors, due to the frequent and devout gatherings of the People of God and the artistic works performed there. From the 17th century, as is known, a statue of the same Divine Mother was discovered in a marsh. In her honor, a sacred building was established. Subsequently, that beautiful and illustrious image was transferred to the church, which is the building that is now visible and was founded in the past century. In this more recent and spacious place of religion, the same image is now located, which attracts the minds of the faithful with a particular force. This Sanctuary also contains a monastery, belonging to the diocesan Missionaries, who provide spiritual care to the faithful, and a house, where the ministers of the sacred rites are provided with opportunities for spiritual exercises. Therefore, this Sanctuary, which abundantly pours forth spiritual benefits even into the most remote regions, is certainly worthy of our special consideration. Guided by this thought, we readily accepted the requests of the Venerable Brothers, the Archbishops of Avignon, Bourges, and Laval, as well as the Bishops of Auch, Tarbes-Lourdes, Luçon, and Laval, together with the prayers of the Venerable Brother Robert Bézac, Bishop of Aire and Dax, who requested that we grant that church the title and status of a Minor Basilica. Therefore, after consulting with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of our

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Apostolic authority, we elevate, by the force of these letters, the Sanctuary of the Blessed Virgin Mary, called "Notre-Dame de Buglose," to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples with this title, notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain forever firm, valid, and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them; and that they shall be duly judged accordingly.

[*Latin ed. p. 217*]

Acts of Pope Paul VI, page 217, and it is to be declared that, from this moment forward, it shall be null and void if anything contrary to these matters should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the thirty-first day of the month of October, in the year 1966, in the fourth year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, appointed to the Apostolic Nunciature for public affairs of the Church in the Republic of Cameroon. PAUL P. P. VI. For the perpetual memory of this matter. – As We always strive to increase the public relations that already exist between the Holy See and various nations, so too We diligently seek to establish and foster such relations with other peoples. Therefore, when at present We are given the opportunity to establish such a connection with the Republic of Cameroon, We desire to establish a sacred Legation there, which shall carry out all legitimate business and act in our name with the civil authorities. Wherefore, by Our own authority, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the force of these letters, We erect and establish an Apostolic Nunciature in the State of Cameroon, and We place its seat in the city of Yaoundé. Therefore, We grant to this Nunciature, thus established by Us, all and singular rights, privileges, and indulgences that are proper to such Legations, with the certain hope that this shall be a means of promoting the cause of religion. Notwithstanding any contrary provisions. These things We decree, We establish, We determine, that these present letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and that the Apostolic Nunciature in the State of Cameroon, thus erected by Us, shall fully support and assist, now and in the future; and that it shall be duly judged and declared; and shall be null and void from this moment forward, if anything contrary to these matters should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the thirty-first day of the month of October, in the year 1966, in the fourth year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, appointed to the public affairs of the

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Church.

[*Latin ed. p. 218*]

218 Acta Apostolicae Sedis - Official Commentary. By Title and Privileges, the church of the Blessed Virgin Mary, commonly called "Nuestra Señora de la Esperanza de la Macarena," located in Hispali, is honored as a Minor Basilica. PAULUS PP. VI. For the perpetual memory of the matter. The church of the Blessed Virgin Mary in Hispali, commonly called "Nuestra Señora de la Esperanza de la Macarena," is declared to be a distinguished and ornamented seat of religion. This church was begun in the year 1939 and subsequently completed with elegant craftsmanship, attracting many faithful who venerate the Image of the Mother of God, distinguished by that name, with pious devotions. A sodality or confraternity is also established within the same church, which pursues the practice and action of Christian life. Furthermore, all the furnishings and other things necessary to enhance the splendor of the divine rites are present there. Desiring to increase the dignity of this church, Our beloved Son, Joseph Mary, Cardinal Priest of the Holy Roman Church, Bueno Monreal, Archbishop of Hispali, requested that We grant it the title and rights of a Minor Basilica. Gladly complying with these requests, We, after consultation with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these Letters, and perpetually, We elevate the church dedicated to the Blessed Virgin Mary in the city of Hispali, commonly called "Nuestra Señora de la Macarena," to the honor of a Minor Basilica, with all the rights and privileges that properly belong to that title. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully avail themselves of them; and that they shall be duly judged and defined; and that, from this moment, they shall be declared void and null, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the twelfth day of the month of November, in the year 1966, in the fourth year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 219*]

The church of Saint Martin, commonly called "San Martino delle Scale," near Panormum, is adorned with the title and privileges of a Minor Basilica.

PAULUS PP. VI. For the perpetual memory of the matter. In a pleasant region surrounding Panormum, above the walls of an ancient monastery

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destroyed by the Saracens in the year 1827, the Benedictine monks erected a monastery dedicated to Saint Martin in the year 1347. In order that the splendor of divine rites might be increased and the number of monks augmented, this church, which is now visible, of remarkable size and noble workmanship, was built in the year 1561. This was adorned as an abbatial church by Clement PP. VI, Our Predecessor of blessed memory. There are to be admired there images painted and sculpted with elegant skill, various and precious marbles, and choir stalls adorned with artistry. Therefore, this church, distinguished by its structure and its ornaments, seems to possess such majesty that the title of "regiae domus," that is, Basilica, is deservedly attributed to it. To accomplish this, Our beloved son, Ernest, Priest Cardinal of the Holy Roman Church of Rufin, Archbishop of Panormum, who also represented the wishes of the monks and the faithful, petitioned Us. This petition, having been reported to Us by the Venerable Father Ferdinand Antonelli, Archbishop in title of Idicra, Secretary of the Congregation of Sacred Rites, having been heard with benevolence, and with certain knowledge and mature deliberation, by the fullness of Our Apostolic power, by these letters, in perpetuity, We elevate the church of Saint Martin, commonly called "San Martino delle Scale," to the honor and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to churches granted with the same title. Notwithstanding any contrary things. These things We decree, We establish, We decide, that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that whatever is contrary to these things, by anyone, knowingly or unknowingly, shall be considered void from now on.

Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fourteenth day of the month of November, in the year 1966, the fourth year of Our pontificate.

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[*Latin ed. p. 220*]

220 Acta Apostolicae Sedis - Official Commentary VI. The Apostolic Nunciature to the Republic of China is established by PAUL PP. VI, for the perpetual memory of the matter. — This sacred Legation, from the year 1946, was established by the provident counsel and similar letters of Our blessed predecessor, Pope Pius XII, so that it might represent the Apostolic See within the Republic of China; and now it appears to Us to be fitting to promote it to a higher dignity and to enrich it with greater authority, as far as the law is concerned. For We believe that in this way it will be more suitable for fostering and strengthening the mutual interests of the Holy Church and of that noble nation, and that its care will be more

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useful to the Catholic community living there. Therefore, having carefully considered all things, by Our own motion, with certain knowledge and mature deliberation of Our Apostolic authority, by the force of these letters, We erect and establish the Apostolic Nunciature in the Republic of China, and We confirm its seat in the city of Taipei. Therefore, We grant to this Nunciature, thus established by Us, all and each of the rights, privileges, honors, prerogatives, and indulgences which are proper to such Legations, with the certain hope that this will be a means of promoting religion, as a testimony of Our will. These things We decree, We establish, We determine, that these present letters shall forever remain valid and effective; and that they shall have and obtain their full and complete effect; and that the Apostolic Nunciature in the Republic of China, thus erected by Us, shall fully support, now and in the future; and that it shall be duly judged and defined; and that whatever is contrary to this shall be null and void from now on, if anyone, with any authority whatsoever, should knowingly or unknowingly attempt to do otherwise concerning these matters. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-fourth day of the month of December, in the year 1966, in the fourth year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 221*]

Acts of Pope Paul VI, No. 221. The Apostolic Nunciature near the Republic of Madagascar is established by PAUL PP. VI, for the perpetual memory of this event. — It has always been the solemn duty of the Roman Pontiff to promote the common good and the growth of the Christian religion in various nations, and therefore, We, who bear the burden of governing the Church in these times, diligently strive to strengthen or, if necessary, to establish such bonds. Recently, ties of friendship have been established with the noble nation of Madagascar, and having heard the leaders of that island, We deem it fitting to establish a new seat of the Papal Legation there, which will legitimately expedite all necessary affairs. Wherefore, having carefully considered all matters, We, by Our own authority, with full knowledge and mature deliberation of Our Apostolic power, by the force of these letters, erect and establish an Apostolic Nunciature in the Republic of Madagascar, and place its seat in the city of Tananariva. Therefore, We grant to this Nunciature, thus established by Us, all and singular rights, privileges, honors, prerogatives, and immunities which are proper to such Legations, confident that this will be a means of promoting the cause of religion, as a testament to Our will. These decrees are issued, established, and determined, and these present letters shall remain forever valid and effective; and shall have their full and complete effect and obtain their intended purpose; and the Apostolic Nunciature in the Republic of Madagascar, thus erected by

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Us, shall fully support and assist, now and in the future; and shall be duly judged and defined; and shall be null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Notwithstanding any contrary provisions. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the ninth day of the month of January, in the year 1967, in the fourth year of Our pontificate. © HAMLETUS I. Card. CICOGNANI, concerning public affairs of the Church.

[*Latin ed. p. 222*]

Acts of the Apostolic See - Official Commentary 222. GRATULATORY ADDRESS To His Eminence, Most Reverend Father Joseph Cardinal Frings, Archbishop of Cologne, celebrating his eightieth birthday. It has been made known to Us that next February you will celebrate your eightieth birthday. In harmony with the sentiments of those who, from all sides, will offer congratulations on this auspicious occasion, We offer you these greetings, which We find most pleasing and acceptable to present to you. Having congratulated you on the fruitful years already spent in your long life, We pray and desire that Jesus Christ, the Prince of Pastors, bestow upon you the riches of His goodness and the most excellent gifts of heavenly grace. Concerned for your health and happiness, We earnestly pray that you may be made perfect and complete in every good work of God, and that, progressing in age and wisdom, you may see this birthday return again after a considerable number of years, with serene peace and ever greater joy. These words, sincerely expressed, We impart to you, Our Beloved Son, and We wish them to apply to all who will participate in your celebration. From the Vatican, on the twentieth day of the month of January, in the fourth year of Our Pontificate.

1. PAUL, Pope.

VI. ADDRESSES

To the Most Excellent Prelates who were present in Rome, gathered together for the purpose of restoring the Order of Deacons in the Latin Church, as a proper and permanent degree of the Sacred Hierarchy.

* Venerable Brothers! We do not wish you to leave this beloved city of Rome without Our greeting you with the devotion and affection that We always hold in our hearts for Our most worthy Brothers in the episcopal office.

* Cf. Col. 4, 12.

* February 24, 1967.

[*Latin ed. p. 223*]

223 The Acts of Pope Paul VI, and without us thanking you for having

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come here to express your counsel concerning the practice and orderly implementation of the restoration of the diaconate, in our Latin Church, as a permanent degree within the Sacred Hierarchy. Since this matter is new and involves considerable implications with canonical discipline, and wishing to take into account the desires manifested to Us, as well as the difficulties that the matter itself may present, We have wished, before proceeding to a legislative act, to inform each of you of the conclusions of the studies undertaken, at Our command, on this subject, and together with you to examine the question in its entirety, so that it may finally reach a happy conclusion. Each of you has turned to Us to receive from Us the appropriate instructions and the necessary faculties, which the conciliar Constitution *Lumen Gentium*, n. 29, reserves to this Apostolic See; and to each of you, We have desired to give direct proof of Our particular interest, and to discuss this not insignificant matter with all of you. Now We await to know the outcome of these meetings, so that We may then give the matter itself its proper canonical regulation. In the meantime, We wish to say to you that from the hoped-for restoration of the diaconate to its proper and permanent state, We have a great understanding of this degree of the sacred order. Its apostolic origin, its specific definition as service, its first member and representative, the heroic protomartyr Stephen, *virum plenum fide et Spiritu Sancto*, the honor in which the permanent diaconate has been held for so long in the Latin Church, and is still held in the Eastern Churches, the varied and useful work that Deacons have rendered to the Church in so many periods and in so many events of its history, and finally the functions which the aforementioned conciliar Constitution reserves for them, constitute for Us as many reasons for Our esteem for the diaconate. We shall therefore be very pleased to carry out, with spontaneous willingness, the dispositions of the sacred Council with regard to this matter, and to accommodate, as best We deem possible, the desires that your pastoral charity has manifested to Us. One thing alone is important to Us: *Omnia in caritate fiant*, as the Apostle Paul says, meaning here by charity not only the theological virtue, which proceeds from God and unites us to Him, but also that harmony of...

[*Latin ed. p. 224*]

224 Acta Apostolicae Sedis - An official commentary on the sentiments and actions which must characterize the mutual relationships within the ecclesiastical community, and which therefore encompasses a complex of sentiments, virtues, and norms, so that the fullness of order and holiness of the community itself may be enriched. We are pleased to consider the union, the docility, and the affection which must unite the Deacon with his Bishop; We are pleased to consider the spirit of service which must characterize the Deacon, who is, in fact, defined by service and finds his assimilation to Christ in service: "For the Son of man came not to be ministered

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unto, but to minister." We are also pleased to consider that the holy Church will find in permanent Deacons a new and pure example of that splendor of chaste customs, which is rightfully demanded by the sacred ministry, whether they remain celibate, or whether, already married and of mature age, they are invested with the order of deaconship. May the Lord make this novelty a source of spiritual joy: may our veneration for those who are called within the Church to render service and witness in the sacred diaconate increase; may the effectiveness of pastoral care and Christian apostolate, which we expect from permanent Deacons, increase; may the "sense of the Church" increase, which the Lord has willed to endow with sacred ministers, and whom He has willed to distinguish, and yet to unite in the hierarchical and communal body; may His grace increase where it is most needed, and may provision be made for those needs with new ministers; and may these desires be fulfilled by Our Apostolic Blessing.

3 To the Most Excellent Man, Marianum Medina Febres, Legate of the Federated States of Venezuela, bearing letters of credence entrusted to him by the Supreme Pontiff.

* Your Excellency: With profound satisfaction, we have heard the elevated words with which Your Excellency has just presented to Us the Credentials that accredit you as Extraordinary and Plenipotentiary Ambassador of the Republic of Venezuela to the Holy See. We gratefully acknowledge and appreciate the true value of the delicate sentiments with which Your Excellency has wished to enhance this act, and we desire that the mission which now begins be crowned with success. Matth. 20, 28.

* March 2, 1967.

[*Latin ed. p. 225*]

Acta Pauli PP. VI 225 with the best successes. Rely on Our benevolence and firm support for this. Your presence, Your Excellency, brings Us the message of a people with great spiritual reserves and a rich religious heritage: its clear and sincere expression translates into aspirations for peace, and an effort towards increasing economic and social development. The Church, for its part, keeping its eyes fixed on the spiritual well-being of souls, follows with understanding these noble concerns: it always seeks to instill, through its ministry, in society and in individuals the virtues that constitute the very essence and soul of true progress and authentic renewal. May the Lord assist with His loving providence those who govern the public affairs and all citizens, so that, in the concord of wills and in fraternal love, they may be able to dedicate the fullness of their energies to the aggrandizement of the Country. As Your Excellency kindly mentioned, the theme of peace constantly occupies Our attention; it is in virtue of the desire of Christ that We are continuously interested in ensuring that it is maintained and strengthened among the peoples of the Universe: a preliminary and fundamental step in this path will be that men place charity

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and justice as the foundation of their relationships. We are pleased to have in the person of Your Excellency a qualified representative of the Venezuelan Nation. To the Most Excellent Lord President of the Republic, We are pleased to reciprocate his respectful greeting, offering fervent prayers for the prosperity of his administration. We also trust that, thanks to the action of Your Excellency, the happy relations that already exist between your Country and the Holy See will be preserved in the cordiality that currently characterizes them. To you, Your Excellency, as we welcome you, we assure you that we ask the Most High to help you in the performance of your duties with abundant graces. With these wishes and hopes, we offer you Our Apostolic Blessing, which we ask you to convey to the most beloved people of Venezuela, as a testimony of Our particular affection and as a pledge of the increasing well-being and Christian prosperity that we implore for all its inhabitants. 15 - A. A. S.

[*Latin ed. p. 227*]

Acta Pauli Pp. -F/ 227, especially for the poor children who are sick, undernourished, and homeless. The Bishops need your help, as well as that of the adults, to continue this most important work. God will bless your charity. The children, whom you have never seen and from whom you differ in color, religion, and customs, will know that you helped them because you loved them. This is the highest form of Christian love. By making your own contribution to the joint offering of your school during Lent, you will be building peace by promoting and furthering the works of peace — "aid the poor, who still make up an immense multitude of the world's population, help the needy, the weak, the sick, the ignorant...". You will come to love and respect the peoples of the world who so desire harmony and concord. Through the Catholic Relief Services in every part of the world, you will be offering your hand to children in need, and they will clasp it in friendship. We are confident that you will hear Our appeal, and We are grateful for whatever you will do for your less fortunate brothers and sisters. We now invoke upon you, your good parents, your priests, the religious sisters and brothers, and those who teach you, an abundance of heavenly blessings, and in pledge thereof, We lovingly impart Our Apostolic Benediction.

NUNTIUS SCRIPTO DATUS

To the Most Excellent Virum Joseph Broz-Tito, President of the Federate Republic of Yugoslavia.

At this moment, in accordance with the recently concluded agreement, Our Representative is preparing to join the noble land of Yugoslavia, not only as an Apostolic Delegate, but also as an Envoy of the Holy See to the Federal Government. Our thoughts and Our heartfelt wishes are directed

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— beyond the pastors, the clergy, and the faithful of the Catholic Church in Yugoslavia — towards all the inhabitants of these Republics, and towards those, beginning with Your Excellency, who bear the responsibility of promoting the progress of the country and its orderly and peaceful development in justice and freedom. To this progress and this prosperity, the Catholic citizens, and — in the domain that is proper to it — the Church to which they give glory.

[*Latin ed. p. 228*]

228 Acta Apostolicae Sedis - Official Commentary: Those who belong to it are ready always to offer their conscious and generous contribution: they remember the duties that the profession of their religion imposes upon them towards the national community, in all that is just and honest. For its part, the Catholic Church requests and expresses the hope that its rights be assured, and that the legitimate freedom of its action be guaranteed, which aims at nothing other than the spiritual and moral benefit of its members and the good of the nations in which it lives. You know, in particular, Mr. President, the sentiments and concerns that We harbor for the cause of true and lasting peace among men, for a just and prompt settlement of the conflicts that disturb or endanger it, and for a cordial international collaboration aimed at the development of all nations, especially those that most need help and support. Recognizing the welcome given to Our action in favor of peace, and appreciating in turn every sincere effort made in this noble goal, We express the confidence that the relations now re-established – in an unofficial form – between the Holy See and the State of Yugoslavia, will also, in this area, allow for a cooperation that, for Our part, We will always receive with favor. Please accept, Mr. President, the renewed expression of Our wishes for the well-being and prosperity of all the peoples of Yugoslavia: wishes that We entrust to the hands of the Almighty and that We offer daily in Our prayer. From the Vatican, November 17, 1966. PAULUS P. P. VI.

[*Latin ed. p. 229*]

Sacred Congregation of the Council 229 ACTS OF THE HOLY CONGREGATIONS. HOLY CONGREGATION OF THE COUNCIL. A QUESTION WAS POSED: I) Whether the substantial observance of the days of penance, which are declared to be strictly observed in the dispositive part of the Apostolic Constitution "Paenitemini," n. 11, par. 2, (February 17, 1966, cf. A. A. S., LVIII, p. 183), pertains to the individual days of penance which are obligatorily to be observed throughout the Church; II) or rather, whether it pertains to the totality of the days of penance, together with the imposed penances, to be observed. The Sacred Congregation of the Council, with the approval of the Supreme Pontiff Paul VI, responded: To I) - Negatively; To II) - Affirmatively, that is to say, he gravely sins against the law who,

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without a justifiable reason, omits a notable part, whether quantitative or qualitative, of the prescribed complex of observance of penance. Given in Rome, on February 24, 1967. © PETRUS PALAZZINI, of the Secretariat, Florentius Romita, Under-Secretary.

II. DECLARATION Concerning the Continuity of the Celebration of the Gregorian Mass. The Gregorian Mass, which, due to a sudden impediment (e.g., a supervening illness), or for another reasonable cause (e.g., the celebration of a funeral Mass or a wedding Mass), is interrupted, enjoys, according to the disposition of the Church, the...

[*Latin ed. p. 230*]

230 Acta Apostolicae Sedis - The official records concerning the granting of indulgences are preserved, which the same Triennial practice of the Church and the piety of the faithful have hitherto recognized, with a firm obligation for the celebrating priest to complete the celebration of thirty Masses. The Ordinary, moreover, should diligently ensure that abuses do not occur in this matter of such importance. Given in Rome, by mandate of the Supreme Pontiff Paul VI, on the 24th of February, 1967. And PETRUS PALAZZINI, from the Secretariat, Florentius Romita, Under-Secretary. SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH. DECREE Concerning the alteration of diocesan boundaries. Since, for the benefit of ecclesiastical discipline, it has been deemed necessary that the islands commonly known as Torres Strait, in Australia, be assigned to the Diocese of Cairns, this Sacred Congregation, for the propagation of the Christian Name, having received the favorable opinion of the Most Excellent and Reverend Lord Dominic Enrici, Archbishop with the title of Ancusa, and Apostolic Delegate in Australia, New Zealand, and Oceania, with the consent of the Ordinaries concerned, namely, the Diocese of Darwin and the Diocese of Cairns, and having carefully considered the matter, deemed it fitting, by virtue of the powers granted to it by the Most Holy Lord, our Pope Paul VI, by Divine Providence, to grant the requested petition. Regarding this matter, the same Sacred Dicastery for the Propagation of the Faith has determined that the ecclesiastical boundaries should be amended in such a way that the islands commonly known as Torres Strait, which until now have belonged to the Diocese of Darwin, should be separated from it and assigned to the Diocese of Cairns.

[*Latin ed. p. 231*]

The Sacred Congregation of Rites, numbering 231 members, is united so that it may pertain to it in the future, and the present decree concerning the matter has been ordered to be completed. Given in Rome, from the offices of the aforementioned Sacred Congregation for the Propagation of the Faith, on the 15th day of the month of February, in the year of Our Lord 1967. G. P. Card. AGAGIANIAN, Prefect. L. © S. 83 P. Sigismund, Archbishop titular

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of Neapolis in Pisidia, from the Secretariat.

SACRED CONGREGATION OF RITES

OF GHENT

Concerning the beatification and canonization of the Venerable Servant of God, Edward Poppe, a secular priest.

ON THE QUESTION OF WHETHER THE COMMISSION FOR THE INTRODUCTION OF THE CAUSE SHOULD BE SIGNED, in this case and for the purpose in question.

If a priest has only taken care to save his own soul and has neglected others, he will be consumed in hell with the impious (St. John Chrysostom, *De Sacerdotio*, book 6, chapter 10).

This eminent opinion constituted the entire rationale of the priestly life of the Servant of God, Edward Poppe, for he truly was an apostle through word, example, and writings; for he did not strive only for his own benefit, but for the benefit of others, even though he was often afflicted by illness.

Edward Poppe was born on December 18, 1890, in the town of v. Tamise, within the diocese of Ghent, of honest and pious parents, and on the following day he was reborn in the waters of baptism.

When he was twelve years old, he partook of the Eucharistic bread for the first time, and on June 24, 1902, he was anointed with sacred chrism.

Having been educated under a strict paternal discipline at home, he attended the primary schools of the Brothers of Charity in Ghent, and he studied the humanities in the minor diocesan seminary at Saint Nicholas.

His studies in philosophy and theology were interrupted by military service in 1910.

[*Latin ed. p. 232*]

232 Acta Apostolicae Sedis - The official commentary subsequently resumed this work at the Seminary of Leo XIII in Louvain, where in 1913 he obtained a doctorate in philosophy. Called to arms again in the war, and after Belgium was invaded by the German army, he completed his studies at the major seminary in Gand. Finally, on May 1, 1916, he was ordained to the priesthood. From 1916 to 1918, he served as a curate in the parish of Saint Coleta in Ghent, and then, having resigned, he carried out a fruitful apostolate among young people and workers. For four years afterwards, he was appointed as chaplain to the Sisters of Saint Vincent de Paul, who administered a home for the elderly, the sick, and orphans in the town of v. Moerzeke; there, having diligently fulfilled his duties, he also provided zealous assistance to neighboring parishes. From 1922 to 1923, he was appointed as the spiritual director of a group of secular

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and regular clergy who, having been called to military service, formed a kind of community in the town of v. Bourg Leopold, under the common name "C.I.B.I." (Centre d'instruction des brancardiers et infirmiers), and he guided and supported them with great benefit. On January 1, 1924, while visiting v. Moerzeke to celebrate the Christmas holidays with his parents, he was struck by a severe heart attack, an infirmity from which he had suffered for many years. After enduring his suffering and anxieties with fortitude and patience, and having often said, "To work is good, to pray is better, and to suffer among both is the best," he surrendered his spirit to God on June 10 of the same year, having been piously comforted by the sacraments of the dying. The priestly life of the Servant of God, Edward Poppe, was indeed brief, but it was full of activity on behalf of the afflicted and the poor, especially on behalf of priests, whose pastoral and spiritual well-being he diligently cared for through his published writings, his example of life, and his constant ministry. Desirous of promoting the worship of the Most Holy Eucharist, he instituted a Eucharistic Crusade, in which he sought to foster piety and religion through solid catechesis. He held a filial affection for the Blessed Virgin Mary, which he never ceased to impress upon the minds of all. Due to the growing and widely spread fame of his holiness, juridical investigations were carried out with ordinary authority in the episcopal curia of Ghent from 1945 to 1952, and were then, as is customary, transmitted to Rome. In the meantime, numerous petitions arrived at the Apostolic See from Cardinals, Archbishops, Bishops, priests, and civil authorities, urging the introduction of the cause of the Servant of God. Therefore, with all due formalities observed, on February 13, 1959,

[*Latin ed. p. 233*]

The Sacred Congregation of Rites, number 233, issued its decree based on documents collected from all sides and carefully reviewed, so that it might proceed further with a clear conscience. On March 29th of this year, in the Apostolic Palace at the Vatican, the Ordinary Session of the Sacred Congregation of Rites was held, with the Most Reverend and Eminent Lord Cardinal Forni, of the same Cause, as Relator, who proposed the following question for discussion: Whether the commission for the introduction of the Cause should be signed, in this case and for the purpose in question. The Most Reverend Fathers Cardinals, entrusted with the safeguarding of sacred rites, after hearing the report of the Relator and considering the votes of the Official Prelates, after mature deliberation, judged it fitting to respond: Affirmatively, if it pleases the Most Holy [Pope]. Finally, all of these matters were faithfully reported to the Most Holy Lord Pope Paul VI by the undersigned Secretary of the Sacred Congregation of Rites, and His Holiness approved the opinion of the Fathers Cardinals and, with his own hand, graciously signed the commission for the introduction of the Cause of the Servant of God, Edward Poppe, a secular priest. Given at

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Rome on April 5, 1966. ARCADIUS M. Card. LARRAONA, Prefect. line 6B signed. Ferdinand Antonelli, Archbishop titular of Idicren., Secretary II. Concerning the Beatification and Canonization of the Servant of God, Vital Justin Grandin, Bishop of Saint Albert, of the Congregation of Missionaries Oblates of the Most Blessed Virgin Mary Immaculate. REGARDING THE QUESTION: Whether it is established that the theological virtues of Faith, Hope, and Charity, both in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those attached to them, are present in a heroic degree, in this case and for the purpose in question. To the Father returning, our Lord Jesus Christ gave this command to His Apostles: "And he said to them: Go ye into the whole world and preach the gospel to every creature." (Mark 16:15). The Lord's command was faithfully...

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis - The official record shows that the Apostles proclaimed the law of Christ to all nations. Following their shining example, countless men are found in the annals of the Church, radiant with extraordinary holiness, who, having scorned dangers and overcome every kind of difficulty, fulfilled the office of preaching with the utmost zeal. Among these, Vitalis Justin Grandin, of the Congregation of Oblate Missionaries of the Blessed Virgin Mary Immaculate, Bishop of the diocese of St. Albert, now Edmonton, deserves to be mentioned, who, in our time, with such zeal and with such abundant fruit, preached the Gospel in the regions of Canada that lie to the north and west, so that he may be rightly compared to the illustrious apostles of the Germanic peoples, namely the saints Willibrord and Boniface. Vitalis Justin Grandin was born on February 8, 1829, in the village of St-Pierre-sur-Orthe, then in the diocese of Oenoma, now Valleguidon, within the territory of Fismes, the ninth of thirteen children. He was baptized on the same day; his parents were John and Mary Veillard, of humble condition, but outstanding in virtue and religion. Raised at home in the fear of God and in the practice of works of mercy, at the age of nine he was deemed worthy by the parish priest to be admitted to the table of the Eucharist. Inspired by such examples, the Servant of God, with the utmost zeal, strove to progress in piety towards God and his neighbor, through obedience and docility. He was helpful to his parents in domestic tasks, and he was accustomed to reciting the Rosary and reading the lives of the saints while tending the flocks. Eager to follow the example of his brother John, he also aspired to the priesthood, but he knew well that he could not attain it due to the family's economic hardships; however, the provident God, through the Reverend Garnier, the assistant pastor of the place, who, having seen the young man and captivated by his purity, took steps to fulfill Justin's desire. With the help of pious women and the secretary of the Bishop, he was received into the

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minor seminary of the town of Pressigné, where he gave excellent examples of piety and diligence. In 1850 he entered the larger seminary of Caen, and later the seminary of Paris for missions to foreign lands, from which he soon departed, to enter the new Congregation of Oblate Missionaries of the Blessed Virgin Mary Immaculate; after duly completing his novitiate and taking his vows, eager for missionary life, he went to Marseilles, where, on April 23, 1854, he was ordained a priest. Soon after, he was sent to the large diocese of St. Boniface, in Canada, a region far removed from the city, near Lake Athabasca, where all necessary things for life were completely lacking.

[*Latin ed. p. 235*]

The Sacred Congregation of Rites, having considered the great misery of the harvest, and the many difficulties encountered even in learning the language to impart Christian instruction to the native inhabitants, always presented itself with cheerfulness and joy in the bitter cold. Inflamed with apostolic zeal, he diligently sought to instill faith in those uncivilized peoples, often traversing difficult paths, so that he earned the admiration of the Canadian bishops, who earnestly implored the Supreme Pontiff, Pius IX, to appoint him as an auxiliary bishop of St. Boniface. Having accepted the office out of obedience, on November 30, 1859, at the age of twenty-nine, he was ordained as titular Bishop of Satalia in Massiliae by his own Congregation's founder, the Servant of God, Eugene de Mazenod, whose cause for beatification is being pursued before the Sacred Congregation of Rites. Upon returning to Canada, he was entrusted with the vast mission of St. John the Baptist, where he expended and exhausted himself in the service of the missions, in the construction of churches, in the instruction of the native inhabitants, and in assisting the poor, enduring thirst, famine, and cold. Indeed, it cannot be said how miserable the condition of the inhabitants of those places was at that time: for even the missionaries themselves sustained themselves by hunting and fishing, obtaining their sustenance through their own labor and industry. He traveled to France to attend the general chapter of his Congregation, and then to Rome. After being refreshed and accompanied by some missionaries, he returned to Canada, and in 1868, having been elected administrator of the newly established Apostolic Vicariate of Saskatchewan, he entered the territory of St. Albert, the seat of the Vicariate, where poverty, extreme hardship, and intense cold were pressing from all sides, and the bishop's residence and the cathedral church were nothing more than small wooden shacks. In 1871, the Apostolic Vicariate of Saskatchewan was elevated to the Diocese of St. Albert, now Edmontonensis, and Vitalis Justin was appointed as the first bishop. Without sparing any effort, he worked with happy results in the expansion and strengthening of the faith, in assisting and supporting the immigrants, and in defending the rights of the Church, and in calming

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the native inhabitants and the newcomers amidst the conflicts. In 1873, he returned to France again for the purpose of regaining his health; and immediately upon returning to Canada, after bravely overcoming all kinds of difficulties, he was able to build a seminary and a cathedral church. Finally, his strength exhausted and his merits accumulated, he peacefully fell asleep in the Lord in the city of St. Albert on June 3, 1902, having received the sacraments of the dying.

[*Latin ed. p. 236*]

236 Acta Apostolicae Sedis - Official Commentary. Justin Vitalis Grandin, not only most devoted to religious discipline and endowed with remarkable piety, but also most eager to promote the glory of God, having formed a flock with a heartfelt purpose, faithfully fulfilled all the duties of a good shepherd for more than forty years in the most difficult missions in the northern regions. His outstanding virtues were admired by all, and the reputation for holiness with which he lived increased greatly after his death and spread widely. While this was ongoing, in the episcopal curia of Edmonton in the year 1930, an informative process was initiated; furthermore, petitions were presented in the Apostolic Vicariate of Grouard, and in the episcopal curias of Calgary, Paris, Prince Albert, and Le Mans, and all were transmitted to Rome according to established practice. Observing all that must be observed by law, on April 30, 1935, the Congregation of Sacred Rites issued a decree based on the documents collected and reviewed from all sides, and the Holy Father, Pope Pius XI, graciously deigned to sign the commission for the introduction of the Cause with his own hand on February 24, 1937. The validity of the Apostolic investigations, properly completed, was confirmed by a decree issued on July 26, 1951. On May 7, 1957, before the Most Reverend and Venerable Lord Benedict Cardinal Aloisi Masella, Bishop of Praeneste, and the Promoter of the Cause, the Congregation of Sacred Rites held a preliminary meeting regarding the heroic virtues of the Servant of God, which was followed by a preparatory meeting on July 6, 1965; and finally, before the Most Holy Father, our Pope Paul VI, in the Vatican Apostolic Palace on May 24, 1966, the same Most Reverend Cardinal proposed a question for discussion: Whether the theological virtues of Faith, Hope, and Charity, both towards God and towards neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those attached to them, are present in the case and to the extent under consideration. On this matter, the Most Reverend Fathers Cardinals, those in charge of the sacred rites, the Venerable Officials, and the Venerable Theological Consultants gave their individual opinions. Furthermore, His Holiness, having carefully considered everything, graciously revealed his mind and ordered a decree to be drawn up regarding the heroic nature of the virtues of the Servant of God. On this day, he solemnly declared, with

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the most sacred ceremony, having summoned to himself the Venerable Cardinals Benedict Aloisi Masella, the Promoter of the Cause, and myself, the undersigned Prefect of the Congregation of Sacred Rites, and the undersigned Secretary of the same Congregation, as well as the Venerable Father Raphael Perez, O.S.A., the General Promoter of the Faith: That the theological virtues of Faith, Hope, and Charity, both towards God and towards neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those attached to them, are present.

[*Latin ed. p. 237*]

The Sacred Congregation of Rites, with Justice, Temperance, and Fortitude, and their related virtues, in the heroic degree, concerning the Servant of God Vital Justin Grandin, Bishop of Saint Albert, from the Congregation of Missionaries of the Blessed Virgin Mary Immaculate. This decree was ordered to be made public and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 15th day of December in the year of Our Lord 1966. ARCADIUS M. Card. LARRAONA, Prefect. L. $ S. © Ferdinandus Antonelli, Archbishop titular of Idicren, Secretary III. Concerning the Beatification and Canonization of the Venerable Servant of God, John Mary Robert de la Mennais, priest, founder of the Institute of Christian Brothers of Ploërmel and the Daughters of Providence. ON THE QUESTION: Whether it is established that he possessed the theological virtues of Faith, Hope, and Charity, both in God and in his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their related virtues, in the heroic degree, in the case and to the effect of which we are speaking. Among the regions of France, Britain stands out for its profession of faith, the vigor of its intellect, the constancy of its purposes, the goodness of its character, and its zeal in defending the principles of faith. It bravely resisted the disturbances and aggressions, and with great firmness, constantly defended religious freedom. Among the distinguished men that this region has often produced, John Mary Robert de la Mennais justly deserves to be included, who, rich in humility, abhorring worldly flattery and the praises of men, devoted himself solely to promoting works of charity and fostering the salvation of souls, thereby earning great merit for himself. In the diocese formerly of Saint Maclou, now the archdiocese of Rennes (-Dol-Saint-Malo), he was born on September 8th, in the year 1780, to Peter and Gratiana Joan Lorin, and on the very day of his birth, he was reborn in the waters of sacred Baptism. His mother especially looked to his education, and in him, she saw the seeds of all virtues.

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis – The official commentary instilled a spirit of unwavering care. Having been orphaned in his youth, John and his brother

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Felix were cared for by their uncle, Robert des Saudrais, and his wife, who raised the nephews with particular devotion. Hence, it is easily understood how much piety and zeal he brought to the sacred liturgy from the very beginning. He learned the rudiments of letters from his uncle himself, and from the Reverend Mr. Carré, and later from the priest, Ludovico Vielle. While diligently devoted to piety and studies, he yearned to help the priests, who at that time were inhumanly persecuted, and hindered from performing their sacred duties; he kept them hidden in his home, though not content with this, he traveled throughout the city to learn of their needs, and through the ministers of the Church, brought them comfort in the faith and the graces of religion. Moved by these examples, the Servant of God showed himself inclined to embrace the clerical state, a path that suited his talents, studies, and piety. Having made his vows, on February 25, 1804, he was promoted to the sacred order of the priesthood by the Bishop of Rennes. He worked diligently to educate young people, and for their benefit, together with two priests, he founded and directed a college in the city of Saint Maclou, where he also served as a teacher. Meanwhile, when the cathedral vicar resigned, he filled the office with the diligence and industry that was his due. The life of the Servant of God was one of tireless labor: he staunchly defended the rights and privileges of the Apostolic See, and proved himself a strong defender of the doctrine of the Roman Church. Grave and prolonged labors weakened the strength of the Servant of God; therefore, he went to the place called La Chesnaie to regain his health, where he spent two years with his brother Felix, a very studious man of sacred sciences. There, he conceived and pondered long and hard what he considered necessary for the proper and holy exercise of the priestly ministry, and he composed spiritual instructions for priests, which demonstrate the extraordinary virtues of the Servant of God. Having regained his health, he returned to the college of Saint Maclou, which he illuminated with his teaching until, to the disgrace of the Catholic name, it was suppressed by an imperial decree in the year 1812. After the ruin of the family estate in Pernes, he devoted all his energies to his studies. The Bishop of Saint-Brieuc and Tréguier entrusted him with the office of secretary, recognizing in the Servant of God prudence, sagacity, and trustworthiness. In 1815, after the death of the bishop, he resigned from the position of Cathedral Chapter.

[*Latin ed. p. 239*]

The Sacred Congregation of Rites, for five years during which he presided over the Church of Saint-Brieuc, diligently strove to restore the discipline of the clergy, to awaken faith and piety in the people, and to defend the rights of the Church with fortitude. With equal zeal, the Servant of God devoted himself to the people, expending all his strength to promote their salvation: he instituted missions, the fruits of which were

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gathered far and wide. He also encouraged the establishment of various associations for men and women in different places, as well as sodalities for the formation of youth, and finally, he restored the Royal College of Saint-Brieuc to its former splendor. Called to Paris, he was appointed General Vicar at the "Grande Aumônerie de France" by King Lewis XVIII, and with great prudence and diligence, he carried out this arduous task, always seeking the greatest good for justice and religion in all things; and his care and prudence were evident in the appointment of bishops who were wholeheartedly devoted to the Apostolic See, flourishing in virtue and wisdom. On July 25, 1825, he resigned as General Vicar of the diocese of Rennes. In 1817, in the city of Saint-Brieuc, desiring to promote the Christian education of youth, he gathered together some aspirants, and thus laid the foundation of the Congregation of Brothers of Christian Instruction, later known as the Brothers of Ploërmel, which in 1819, he united with a Congregation of the same purpose, founded by Father Deshayes; and in 1818, he established the Congregation of the Daughters of Providence, endowed with rules drawn up by the founder himself, which, having gone beyond the borders of France, spread to distant regions, where they flourished and still flourish. In 1825, he founded the Congregation of the Priests of Saint Meven, which after three years was united with the Congregation of the Priests of Saint Peter, over which his brother Felix presided. John, endowed with outstanding intellectual and spiritual gifts, proved to be an educator and a true apostle of youth. Together with his brother Felix, he devoted himself diligently to fostering the education and dignity of the clergy, especially at a time when it was greatly diminished. He vigorously defended the doctrine of the Church, when the clergy and the faithful were unjustly persecuted. He worked tirelessly for the spiritual and moral renewal of Britain. The defection of his brother Felix aroused the indignation and contempt of the bishops of Rennes and Saint-Brieuc, as well as of the clergy and the people; but his unwavering faith and invincible constancy overcame all difficulties, his mind and heart fixed solely on God, to whose glory and to the salvation of souls he devoted his strength. The Brothers were sent on missions to distant lands, under the direction of the French government for this purpose.

[*Latin ed. p. 240*]

240 Acta Apostolicae Sedis - The official record states that he sent, and thus, the schools were opened not only in the territories of Galliae, but also in other regions. In the later years of his life, he dedicated himself entirely to the more profound cultivation of spiritual life. Finally, burdened with merits, he surrendered his spirit to God at Ploërmel on December 26, 1860, having been piously strengthened with the sacraments of the Church. His reputation for sanctity, with which he had been honored even while living,

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so increased after his death that judicial inquiries were conducted with full authority and transmitted to Rome. At the urging of the Reverend Father Ludovico Coperé, the legitimate promoter of the Cause of the Society of Mary, on December 11, 1907, a decree was issued regarding the writings of the Servant of God, so that further proceedings could proceed without impediment. Finally, on March 22, 1911, the Holy Pope Pius X deigned to sign the decree establishing the Commission for the introduction of the Cause with his own hand. It was then decreed on March 10, 1915, that obedience had been rendered to the decrees of Pope Urban VIII, or that no cult had ever been rendered to the Servant of God. Subsequent apostolic proceedings were enriched with accounts of the virtues and miracles of the Servant of God, the validity of which was recognized by a decree on June 5, 1936. With all of these things duly completed, at the urging of the Reverend Father Gustavo Maria, the legitimate promoter of the Cause for the Institute of the Brothers of Christian Instruction of Ploërmel, on July 23, 1946, a preliminary Congregation concerning the theological and cardinal virtues exercised in a heroic degree was held. Subsequently, the study of the Cause was entrusted to the Historical Section of the Congregation of Sacred Rites in order to explain any difficulties that might arise. This was diligently carried out, and on May 25, 1965, with the urging of Father Gabriele Henrico Potier, legitimately appointed promoter of the same Institute, a preparatory Congregation was held concerning the virtues of the Servant of God, and then, in the Apostolic Palace at the Vatican, a General Congregation was held before the Most Holy Pope Paul VI on June 21 of this year, in which the Eminent and Reverend Cardinal Eugenius Tisserant, Bishop of Ostia, Porto and Santa Rufina, the promoter of the Cause, or Relator, raised the question to be discussed: Whether it is established that the Servant of God possessed the theological virtues of Faith, Hope, and Charity, both in God and in his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, in a heroic degree, in the case and to the effect of which we are speaking. And the Eminent and Reverend Prelates entrusted with the safeguarding of sacred rites, the Reverend Official Prelates, and the Reverend Theological Consultors, all those present, each expressed their opinion. All of these things the Most Blessed Father carefully considered and immediately formed his judgment.

[*Latin ed. p. 241*]

The Congregation of Rites, in its session of the 241st year, did not hesitate to declare that a decree concerning the heroic virtues of the Servant of God should be prepared. And on this day, having celebrated the Holy Mass most piously, and having summoned to Him the Most Reverend Cardinals, including Cardinal Eugenio Tisserant, the Promoter of the Cause; myself, as Prefect of the Sacred Congregation of Rites; and also the aforementioned Secretary of the same Holy Congregation, and the Most Reverend Father

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Raphael Perez, O.S.A., General Promoter of the Faith, He solemnly decreed: That the theological virtues of Faith, Hope, and Charity, both in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, are present in a heroic degree, in the case and with respect to the effect under consideration, in the Servant of God, John Mary Robert de la Mennais, founder of the Institute of the Brothers of Christian Instruction of Ploërmel and the Congregation of the Daughters of Providence. And He commanded that this decree be made public and recorded in the Acts of the Sacred Congregation of Rites. Given in Rome, on the 15th day of December, in the year of Our Lord 1966. ARCADIUS M. Card. LARRAONA, Prefect. And Ferdinandus Antonelli, Archbishop, titular of Idicren, Secretary. Concerning the Beatification and Canonization of the Servant of God, Andrew Beltrami, a priest of the Pious Society of Saint Francis de Sales. CONCERNING THE DOUBT: Whether the theological virtues of Faith, Hope, and Charity, both in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding virtues, are present in a heroic degree, in the case and with respect to the effect under consideration. In the town commonly called Omegna, located within the boundaries of the Novara diocese, on the 24th day of June, in the year 1870, the Servant of God, Andrew Beltrami, was born to honorable parents, Anthony and Catherine, both of the surname Beltrami, the firstborn of ten siblings. The following day, in his parish church, he was reborn in the waters of baptism as Andrew Joseph.

[*Latin ed. p. 242*]

242 Acta Apostolicae Sedis - The official commentary bears this name. Immediately, the most pious mother dedicated her firstborn, Christ Jesus, and the Virgin Mother to God with a generous heart, praying that he might rather die than be defiled by sin; therefore, she began to instill in him, from his very earliest years, Christian virtues through word and example, so that he, as he grew older and became a boy, would be instructed in religion and good morals by the best of mothers. Although his mind possessed a lively intellect, Andrew gave evidence of piety and obedience, so that, contrary to custom, as a boy not yet ten years old, he was admitted for the first time to the Holy Sacrifice; and on August 7, 1881, he was anointed with the sacred chrism. He spent thirteen years in his father's home; meanwhile, he completed his primary studies in his native land, at a certain secular college; but, since the instruction there in the liberal arts was too far removed from the instruction in eternal truths, Andrew, lest he be compelled, while striving for heavenly things, unwillingly to turn his gaze to earthly matters, on October 24, 1883, was gladly received among the students of the College of St. Philip, in the place commonly called Lanzo, under the guidance of the directors and teachers of the Pious Society of Saint John.

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Indeed, accustomed to a more lively disposition, he, through the unexpected discipline of the college, initially received a reprimand from the Superior; but, after hearing and considering it, he so profoundly changed the course of his life that he soon appeared to others as a different person. Therefore, he excelled in obedience and docility, in piety and charity, in humility and temperance, so that he was quickly presented as an example to be imitated by his classmates, and by his superiors, he was enrolled among the pious members of the sodalities of the Most Holy Sacrament and of Saint Aloysius. Having finally completed his gymnasium studies, having received answers and counsel from pious men, and encouraged by Saint John himself, with whom he recounted the confession of his entire previous life, and with spiritual exercises interspersed, and with the help of divine grace, he clearly recognized his religious vocation; and therefore, with great joy in his heart, after spending the holidays in his father's home, and with the permission of his parents and superiors, he bid farewell to all, and in August of the year 1886, he was received by the Salesian sodalists; and then, scarcely having entered the novitiate house, he immediately exclaimed: "Now I have begun." Therefore, in that Salesian garden, which Saint John Bosco so carefully cultivated and watered, and where many flowers blossomed, fragrant with virtue and sanctity, the young Andrew did not hide the talent of his lord (Mt. 25:18), but, rejoicing like a giant running his course (Ps. 18:6), he, having been perfected in a short time, fulfilled many years (Wisdom 4:13). Indeed, Saint John Bosco himself,

[*Latin ed. p. 243*]

The Sacred Congregation of Rites, having considered the words (Matthew 10:21), could say, while the Servant of God was still alive: "Beltrami is unique among all." He faithfully observed the Salesian rules, which he had accepted along with that salutary admonition, "Do this and live" (Luke 10:28), so much so that his companions called him the "embodiment of the rule"; and on October 2, 1887, before the holy Founder, he made his religious profession with great joy. Afterward, he devoted himself to philosophical studies, but he was more concerned with acquiring the knowledge and prudence of the saints. At the same time that he was a student, he humbly accepted and excellently fulfilled the office of teacher, which his Superiors had entrusted to him; meanwhile, he received the lyceum diploma with honors (cum laude); and immediately, applying himself to theological disciplines, he also taught Latin and Italian to students aspiring to the Pious Salesian Society. At the request of his Superiors, he gave his name to the Faculty of Literature and Philosophy at the University of Turin, and he carried out the office entrusted to him of establishing and managing the Catholic University Association; at the same time, he served as secretary to his confrere, the infirmary brother, August Czartoryski. But above all, he prepared himself for the priesthood

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through the practice of all virtues. So weakened by these many duties and labors, it was declared in 1891 that he was afflicted with phthisis; therefore, at the judgment of the doctors and by order of his Superiors, all diligent care was given to him, but the grave illness grew worse day by day. When there was no longer any hope of restoring his health, so that the worsening illness would not prevent him from receiving the priesthood, after obtaining the necessary permissions and dispensations, he was duly ordained a priest of Christ on January 8, 1893, through the various degrees of the sacred Order. Strengthened by the priesthood, he persevered in prayer and meditation, and he maintained intimate union with God through the most devout recitation of the Holy Office. He burned with faith and love, both for the Most Holy Sacrament of the Eucharist and for the Most Holy Virgin, the Helper of Christians, as well as for the Angels and the Saints. Since, because of the illness, which was becoming more and more serious, he saw that he could do nothing externally, with the permission of his director, he humbly offered himself to God as a victim, and, always keeping before his eyes the eternal salvation of souls, as the holy Founder wished, he wonderfully exercised his priestly ministry by writing books for the edification of others. For seven years, he endured the harsh pains of the body with heroic fortitude, through prayer, tears, and penance; until, according to the will of his Superiors.

[*Latin ed. p. 244*]

244 Acta Apostolicae Sedis - In the official commentary, having renounced all medical treatments, he completely surrendered himself to the divine will, and with the utmost Christian contempt for worldly things, he humbly uttered those remarkable words: "Neither to die nor to be healed; but to live so that I may suffer." Finally, at the end of December of the year 1897, foreseeing the final days of his life, he wished to prepare himself with sacramental confession; on the 29th of that same month, he received the Holy Eucharist most piously; and on the following day, namely December 30th, overwhelmed by the torments of the illness, struck by a heart attack, he peacefully fell asleep in the Lord, having lived twenty-seven years. Since the reputation of his holiness, which he already enjoyed in life, grew more and more after his death, canonical inquiries were carried out in the ecclesiastical court of Novara, with due authority; and at the same time, by means of letters of request from Augsburg, Turin, Frascati, and Viterbo, other processes were instituted, in accordance with the sacred canons, and on August 19, 1914, the opening of all these processes was duly carried out. After observing all that which must be observed by law, the Sacred Congregation of Rites, having duly considered the writings dedicated to this Servant of God, on June 6, 1916, decreed that nothing should hinder the proceeding to further stages; and therefore, Pope Benedict XV, of blessed memory, on July 28, 1920, deigned to sign

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the commission for the introduction of the Cause with his own hand. Later, on March 22, 1927, after the obedience to the Urbanian Decrees concerning the prohibited cults had been acknowledged, the apostolic processes, concerning the virtues and miracles of this same Servant of God, were instituted in the archiepiscopal court of Turin, and a decree was issued regarding their validity on February 1, 1939. With all of the above as a preface, at the urging of the general promoter of the Pious Salesian Society, the Preliminary Congregation concerning virtues was held before the Most Reverend and Venerable Lord Cardinal Benedict Aloisi Masella, Bishop of Praeneste, and the Promoter of the Cause, on March 10, 1959; the Preparatory Congregation was held on June 8 of the past year, 1965; and finally, the General Congregation was held before our Holy Father Pope Paul VI, on May 24 of the present year, in which the aforementioned Reverend Cardinal Promoter proposed a question to be discussed: Whether it is established that he possessed the theological virtues of Faith, Hope, and Charity, both towards God and towards his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, together with their corresponding virtues, in a heroic degree, in the case and with the effects of which we are speaking. And the Most Reverend and Venerable Fathers Cardinals, the Reverend Officials, and the Consultor Theologians, as many as were present, each expressed their opinion; and His Holiness, following with attentive mind all the votes, on page 1.

[*Latin ed. p. 245*]

The Sacred Congregation of Rites did not hesitate to open its proceedings immediately; and therefore, it ordered that a decree be prepared concerning the heroic virtue of the Servant of God. Today, after the Holy Sacrifice of the Mass was piously celebrated, His Holiness, having summoned to Himself the Eminences Cardinals, and the undersigned: Most Reverend Mr. Arcadius Maria Larraona, Prefect of the Congregation of Rites, and Most Reverend Mr. Benedict Aloisi Masella, Promoter of the Cause; and also Reverend Father Raphael Perez, O.S.A., General Promoter of the Faith; and Myself, also undersigned, Secretary, solemnly decreed: That the theological virtues of Faith, Hope, and Charity, both towards God and towards neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, with their respective virtues, are present in a heroic degree in the Servant of God, Andrea Beltrami, a priest of the Pious Society of Saint John Bosco, in the case and to the effect of which we are treating. This Decree was ordered to be made public and recorded in the Acts of the Sacred Congregation of Rites. Given in Rome, on the 15th day of December, in the year of Our Lord 1966. ARCADIUS M. Card. LARRAONA, Prefect. L. fB s. ffi Ferdinandus Antonelli, Archbishop titular of Idicren., from the Secretariate. V. TAURINENSIS. Concerning the Beatification and Canonization of

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the Servant of God, Joanna Francisca of the Visitation (in the world, Anne Michelotti), foundress of the Congregation of the Little Sisters of the Sacred Heart of Jesus. CONCERNING THE QUESTION: Whether the theological virtues of Faith, Hope, and Charity, both towards God and towards neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, with their respective virtues, are present in a heroic degree, in the case and to the effect of which we are treating. The examples and cult of the Saints, bestowed by the Catholic Church, are divinely ordained, both to obtain their intercession with God, and also to encourage the imitation of them and the edification of the faithful.

[*Latin ed. p. 246*]

246 Acta Apostolicae Sedis - Official Commentary. Because charity ought to be all the more urgent when hatred is more pressing, the Holy Mother Church, in these our times marked by more anger than peace, desires to present to the faithful, in the person of the Handmaid of God, Anne Michelotti, who, having embraced the religious life, took the name of Joan Francisca of the Visitation, a new example of charity, so that all may recognize in her a Sister and, at the same time, a Mother of Sisters, who, having recourse to the highest things, has been able to descend to the lowest, through the charity of Christ, according to the words of St. Gregory: "Then charity wonderfully rises to the heights, when it mercifully draws itself to those who are below; and the more benignly it descends to the lowest, so much the more readily it returns to the heights" (Rule of Pastoral Care, I, 11, 5). Therefore, she devoted such exceptional and diligent care to the poor, especially the sick, that, for the assistance she provided to the sick and poor, entirely gratuitously in their homes, she founded the Congregation of the Little Sisters of the Sacred Heart of Jesus, whose particular purpose is that the Sisters should render due and perpetual service to the Eucharistic Heart of Jesus, who became poor when He was rich (2 Corinthians 8:9). Therefore, in our age, in which men seem more often to be imbued with immoderate greed and pleasure, such Sisters, utterly forgetting themselves, and wholly devoted to God in the service of the poor, especially the sick, who are destitute of all human hope, cannot but be held in sacred esteem; all the more so because, with a cheerful heart and out of love for God alone, they are ready to give everything, seeking nothing other than to gain souls for Christ. In the city of Annecy, in the French region of Savoy, the Handmaid of God was born on August 29, 1843, to pious and honorable parents, Michael Telesphore Michelotti and Petra Mugnier Serand; the following day, she received the name Anne after being baptized with the sacred waters. Under the guidance of a most pious mother, she was educated with firmness, gentleness, and in the fear and love of the Lord, and she progressed in age and virtue. Still a girl, she lost her father; therefore, great was the grief and, moreover, the poverty

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of the family; however, the mother and daughter, although oppressed by such misfortunes, remained strong in faith, placing their lot in the hands of the Lord. First, the Handmaid of God, at the age of twelve, was restored to health by the sacred Synaxis; then, accompanied by her mother, she began to visit the sick and the poor, and, although herself in need of all earthly things, she was truly richer in divine things, and she assisted them with charity and the love of God, providing them with care. Meanwhile, even though she was an orphan, she always preferred to visit rather than be visited, and, in order to provide comfort to the bodies and souls of the sick poor, she strove, with the help of divine grace, to advance herself.

[*Latin ed. p. 247*]

The Sacred Congregation of Rites, in word and deed, perceived that a young woman, soon to be married, would be called to serve the poor and the sick. After several vicissitudes in her life, especially arising from difficult times in the state, Annecy finally, while praying in the church of the Blessed Virgin Mary of the Visitation, where the relics of Saint Francis de Sales and Saint Jane Frances de Chantal are devoutly preserved, moved by divine inspiration, requested to go to a foreign land, and arrived in Turin in 1871. There, for four years, she devoted herself to prayer, penance, and works of mercy, and in 1875, on the feast of the Holy Guardian Angels, she began her new Institute, with the approval of the Archbishop of Turin, and, together with several companions, she put on the religious habit and, in addition to the three usual vows, added a fourth: to serve the poor and sick without charge. Although the beginnings of this new Institute were not easy, and it initially suffered from a lack of resources, soon many young women, desiring to serve Christ in the poor and sick, flocked to it with joyful hearts. The Servant of God, having received wise counsel from prudent men and from the saints, especially Saint John Bosco, was very diligent, both in the strict manner of living that she established, by which she disciplined and subjected her body to service, and in the devotion to the Sacred Heart of Jesus, confirming her daughters through word and example. For if to love the poor is to love God, there are as many arguments for the royal virtue of charity that the Servant of God possessed as there are poor people who were helped by her; there are as many proofs as there are sick people whom she miraculously comforted, and whom she taught to find solace together; moreover, she called the Little Sisters, belonging to the Congregation of the Sacred Heart of Jesus, as to a source of outstanding divine charity, so that, serving the Lord in the poor and sick, they themselves might rejoice in divine hope. This new Institute, led and guided by the Servant of God, spread to various dioceses; but, after her death, it was more widely propagated, and brought forth abundant fruit in the salvation of souls and bodies of the poor. However, there were many tribulations and anxieties that the Servant of God endured throughout her

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life, even from her own relatives; but she, like a woman who fears the Lord, girded her loins with strength (Proverbs 31:17), and, trusting only in God and being nourished only by Him, was able to despise all earthly things and overcome all anxieties, so that she might give an example of her patience to posterity (Tobit 2:12); as well as examples of humility and prudence, justice, and all other virtues, which were heroic proofs that wonderfully brought divine graces to her and to her nascent Institute.

[*Latin ed. p. 248*]

248 Acta Apostolicae Sedis - Official Commentary. She, who loved to be unknown and to be considered as nothing (De Imit. Chr., lib. 1, cap. 2, n. 3), joyfully followed this last desire among her daughters, and there, for several months, she constantly devoted herself to prayer and silence, until, weakened by her labors and with her mind filled, and strengthened by the Sacraments of the Church, on February 1st, 1888, she peacefully fell asleep in the Lord. Due to the widespread fame of her sanctity, both concerning her life and her writings, as well as her devotion, canonical processes were instituted, with ordinary authority, in the Taurinensi Tribunal, during the years 1933-35, and their opening was duly carried out on November 18th, 1935. However, with all due legal formalities observed, the Congregation of Sacred Rites, after examining the writings dedicated to the Servant of God, declared on November 27th, 1937, that nothing stood in the way of proceeding further; and therefore, Pope Pius XII, of blessed memory, graciously deigned to sign the commission for the introduction of the Cause with his own hand on December 6th, 1942. Subsequently, on April 28th, 1944, a decree was issued concerning the cult of the aforementioned Servant of God, and a dispensation was granted on May 13th of the same year from the apostolic process concerning the fame of her sanctity and the establishment of her cult. Finally, in the archiepiscopal Tribunal of Taurinensi, the Apostolic Process concerning the virtues and miracles of the same Servant of God was begun, specifically, on May 24th, 1944, and after the opening of these proceedings, on April 19th, 1948, a decree was issued, on February 3rd, 1952, regarding their validity. With all of the above as a preface, the Preliminary Congregation concerning the virtues of the aforementioned Servant of God was held before the Most Reverend and Venerable Lord Cardinal Benedict Aloisi Masella, Bishop of Praeneste, and Promoter of the Cause, on November 19th, 1957; the Preparatory Congregation was held on February 9th of the preceding year; and finally, the General Congregation was held before His Holiness our Pope Paul VI, on June 21st of this current year, in which the aforementioned Cardinal Promoter proposed a question to be discussed: Whether it is established that the Servant of God possessed the theological virtues of Faith, Hope, and Charity, both in God and in her neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, with their respective virtues, in a heroic degree, in every

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circumstance and with effective results. And each of the Most Reverend Cardinals, the Reverend Officials, and the Consultor Theologians present, expressed their opinion; and His Holiness, with a mind intent on all the votes, did not hesitate to reveal his opinion; and therefore, he ordered that a decree be prepared concerning the heroic virtues of the same Servant of God. Today, after the most pious celebration of the Eucharistic Sacrifice, the Saints-

[*Latin ed. p. 249*]

The Sacred Congregation of Rites, having considered the matter, solemnly decreed to the Most Reverend Cardinals, and to the undersigned: the Most Reverend Arcadius Maria Larraona, Prefect of the Congregation of Rites; the Most Reverend Benedict Aloisi Masella, Promoter of the Cause; the Reverend Father Raphael Perez, O.S.A., General Promoter of the Faith; and myself, the undersigned Secretary of the Sacred Congregation, as follows:

It is established that the virtues of Faith, Hope, and Charity, both in God and in neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, together with their corresponding virtues, were present in a heroic degree in the Servant of God, Joanna Francisca of the Visitation, in the world Anne Michelotti, foundress of the Little Sisters of the Sacred Heart, in the case and for the purpose of which this is being considered.

Furthermore, it was ordered that this decree be made public and recorded in the acts of the Sacred Congregation of Rites.

Given in Rome, on the 15th day of December, in the year of Our Lord 1966.

ARCADIUS M. CARD. LARRAONA, Prefect.

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Ferdinandus Antonelli, Archbishop titular of Idicren., Secretary.

[*Latin ed. p. 250*]

On Thursday, March 2, 1967, the Holy Father Paul VI received, in a solemn audience, His Excellency Mr. Mariano Medina Febres, Extraordinary and Plenipotentiary Ambassador of Venezuela, for the presentation of his credentials.

SACRED CONGREGATION OF RITES. On Tuesday, January 10, 1967, in the Palace of Congregations, in the presence of the Most Reverend and Venerable Cardinal Enrico Dante, Promoter of the Cause of the Servants of God Simon Berneux, titular Bishop of Capsa and Apostolic Vicar of Korea, and twenty-four companions, who were killed in the years 1866 and 1867, the Preliminary Session of the Holy Congregation of Rites was held, in which the Reverend Prelates, Officials, and theological Consultors

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discussed the martyrdom of the aforementioned Servants of God.

On Tuesday, January 24, 1967, in the Apostolic Palace of the Vatican, the Preparatory Session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Cardinals, the Reverend Prelates, Officials, and theological Consultors discussed the heroic virtues of the Servant of God, Brother Michael, a professed religious of the Institute of the Brothers of the Christian Schools.

A regular session followed, in which the introduction of the Cause of the Servant of God, Anthony Mary of Lavaur, a professed priest of the Order of Friars Minor Capuchins, was discussed.

On Tuesday, February 7, 1967, in the Palace of Congregations, in the presence of the Most Reverend and Venerable Cardinal Arcadio Maria Larraona, Prefect of the Holy Congregation of Rites, and Promoter of the Cause of Beatification of the Venerable Servant of God, Joseph Amando Passerai, a professed priest of the Congregation of the Most Holy Redeemer, the Preliminary Session of the Holy Congregation of Rites was held, in which the Reverend Prelates, Officials, and theological Consultors discussed the heroic virtues of the aforementioned Venerable Servant of God.

On Tuesday, February 21, 1967, in the Palace of Congregations, the Ordinary Particular Session of the Holy Congregation of Rites was held, in which the Most Reverend Cardinals and the Reverend Prelates, Officials, discussed the introduction of the Cause of the Servants of God: 1. Giles John Laurent, a lay professed member of the Regular Canons of Saint Augustine of the Lateran Congregation.

[*Latin ed. p. 251*]

From the Diary of the Roman Curia, 251, 2. Claudio López Bru, Marquis of Comillas. Furthermore, reports from the theological censors regarding the writings of the following individuals were examined: 1. Claudio Granzotto, a lay professed member of the Order of Friars Minor; 2. Isabel Mary of Gethsemane (De Clermont-Tonnerre), foundress of the Congregation of the Sisters Adorers of the Assumption; 3. Prassede Fernández, of the Secular Third Order of St. Dominic.

SECRETARY OF STATE, APPOINTMENTS. By letters from the Secretary of State, the Holy Father Paul VI, happily reigning, deigned to appoint:

Domestic Prelates of His Holiness:

OS, February 27, 1965.

Most Reverend Goulder Lorenzo (Westminster).

March, 1966.

Most Reverend Rivers Arturo (Westminster).

May 6.

Most Reverend Dürig Walter (Munich and Freising).

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June 13.
Most Reverend Andzejewski Giuseppe (La Crosse).
July 5.
Most Reverend Rodríguez Antonio (Amarillo).
July 11.
Most Reverend Sánchez Marqueté Giuseppe Maria (Zaragoza).
July.
Most Reverend Lenkewitz Giuseppe (Cologne).
July.
Most Reverend Finkenzeller Giuseppe (Munich and Freising).
July 19.
Most Reverend Connors Edward (New York).
July.
Most Reverend Jannarone Agostino (New York).
Most Reverend Kapusta Emilio (New York).
Most Reverend Mathews Stanislaus (New York).
Most Reverend O'Keefe Giuseppe (New York).
August 1.
Most Reverend Baczkowski Zygmunt Antonio (Winnipeg).
Most Reverend Cooney Maurizio Giuseppe (Winnipeg).
Most Reverend Gervais Gerard (Winnipeg).
Most Reverend Podbielski Jerome (Winnipeg).
September 21.
Most Reverend Michl Giovanni (Munich and Freising).
Most Reverend McCaslin Edward (Omaha).
Most Reverend Mickells Antonio (Omaha).
Most Reverend Schmitt Francesco (Omaha).
Most Reverend Ubrich Romano (Omaha).
Most Reverend Lehner Martin (Regensburg).
Most Reverend Prem Michele (Regensburg).
September 26.
Most Reverend Côté Paul Emilio (Chicoutimi).
Most Reverend Alonso González Perfecto (Mondoñedo - Ferrol).
September 29.
Most Reverend Sondergeld Giuseppe (Yakima).
September 30.
Most Reverend Schenermann Audomaro (Munich and Freising).
September 15.

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Most Reverend Conlon James (Boston).

Most Reverend Desmond Edward (Boston).

[*Latin ed. p. 252*]

252 Acta Apostolicae Sedis - Commentarium Officiale, 15 September 1966. Most Reverend Mr. Dowd, Edward (Boston). Most Reverend Mr. Driscoll, Frederick (Boston). Most Reverend Mr. Farrel, Rudolph (Boston). Most Reverend Mr. McDonnell, Francis (Boston). Most Reverend Mr. Missa, John (Boston). Most Reverend Mr. Regan, Joseph (Boston). Most Reverend Mr. Richard, Joseph (Boston). Most Reverend Mr. Horgan, John Vincent (Bridgeport). Most Reverend Mr. Lynett, Walter (Kingston, Canada). Most Reverend Mr. O'Neill, Andrew (Kingston, Canada). Most Reverend Mr. Spence, Francis (Kingston, Canada). Most Reverend Mr. Walsh, Bernard (Kingston, Canada). 19. Most Reverend Mr. Peil, Rudolph (Cologne). 21. Most Reverend Mr. Cowgill, Francis A. (Anchorage). Most Reverend Mr. Lunney, John Albert (Anchorage). Most Reverend Mr. Kelly, Anthony (Johannesburg). 22. Most Reverend Mr. Sullivan, James (Allentown). 29. Most Reverend Mr. Mugan, Philip (London, Ontario). Most Reverend Mr. Bocanegra Pérez, Rodrigo (Malaga). Most Reverend Mr. Jiménez Cárdenas, Raphael (Malaga). Most Reverend Mr. Novo De Vega, Justus (Malaga). Most Reverend Mr. Parra Grossi, Joseph (Malaga). Most Reverend Mr. Peña Benigno, James (Malaga). Most Reverend Mr. Pineda Conde, Francis (Malaga). 6 October. Most Reverend Mr. McGuin, Francis Joseph (Bathurst). 10. Most Reverend Mr. Joseph Lapenna (Andria). Most Reverend Mr. Jestin, Ernest (Les Cayes). 12. Most Reverend Mr. Hanselmann, Clement (Paderborn). 14. Most Reverend Mr. Gajdas, Albert (Passaic of the Ruthenians). Most Reverend Mr. Powel, John (Passaic of the Ruthenians). 22. Most Reverend Mr. Morrison, Kenneth (Melbourne). 27. Most Reverend Mr. Mac Donald, Colin A. (Manchester). Most Reverend Mr. Olkovikas, Albert (Manchester). Most Reverend Mr. Paradis, Wilfred (Manchester). 28. Most Reverend Mr. Achter, Martin (Augsburg). Most Reverend Mr. Lohr, Martin (Augsburg). 29. Most Reverend Mr. Morino, Claudius (Acqui). Most Reverend Mr. Ranaudo, Michael (Benevento). Most Reverend Mr. Aquilina, Carmel (Levkosia). Most Reverend Mr. Sanna, John (Sassari). Most Reverend Mr. Bocconi, Martin (Zadar). 31. Most Reverend Mr. Brunson, John (Mobile - Birmingham). Most Reverend Mr. Cullen, Thomas Joseph (Mobile-Birmingham). Most Reverend Mr. Foster, Edward (Mobile - Birmingham). Most Reverend Mr. Giri, Francis John (Mobile - Birmingham). Most Reverend Mr. Houck, William (Mobile - Birmingham). Most Reverend Mr. McDevitt, Francis John (Mobile - Birmingham). Most Reverend Mr.

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Mullaney, Paul Joseph (Mobile - Birmingham).

[*Latin ed. p. 253*]

Diarium Romanae Curiae 253 os (M 31 October 1966. Monsignor Sherman Aroldo Luigi (Mobile - Birmingham). Monsignor Sullivan David (Mobile - Birmingham). 4 November. Monsignor Erbrick Giuseppe Patrizio (Dallas - Fort Worth). Monsignor Forliti Roberto Quintilio (Dallas - Fort Worth). Monsignor Hartnett Donaldo Alfredo (Dallas - Fort Worth). Monsignor Hughes Gerardo A. (Dallas - Fort Worth). Monsignor McTamney Claro Edoardo (Dallas - Fort Worth). Monsignor Szapka Edoardo Giovanni (Dallas - Fort Worth). 11. Monsignor Arneth Michele (Bamberg). 17. Monsignor Mungandu Adriano (Lusaka). 19. Monsignor Chart Edmondo (Saint-Boniface). 5 December. Monsignor Billiauw Giuseppe (Bruxelles-Malines). Monsignor Van den Berghe Bernardo (Bruxelles-Malines). Monsignor Scalia Carmelo (Catania). Monsignor Lengeling Emilio Giuseppe (Münster). Monsignor Eilermann Guglielmo (Osnabrück). Monsignor Manuguerra Michele (Trapani). Monsignor Regina Vincenzo (Trapani). 10. Monsignor Zik Giovanni (Krk). 16. Monsignor Guillen Campillo Giuseppe (Cartagena, Spain). Monsignor López Moreno Carlo (Cartagena, Spain). Monsignor Thaller Michele (Regensburg). 17. Monsignor Schmidtke Federico (Meissen). January 1967. Monsignor Hatswell Leone (Wagga Wagga). Monsignor Hayden Brian William (Wagga Wagga). 9. Monsignor Avellino de Souza Luigi (Braga). 20. Monsignor Laharanya Silvestro (Juba). 24. Monsignor Melandri Giovanni (Faenza). February. Monsignor Cerchi Autari (Rome). 16. Monsignor Uhaç Giuseppe (Rijeka). Monsignor Tagliaferri Mario (Alatri). Secret chamberlains, beyond the established number, of His Holiness: 15 February 1966. Monsignor Armbruster Giovanni (Berlin). 25 March. Monsignor Mathes Adolfo (München und Freising). 2 July. Monsignor Brodnike Francesco (Köln). 16. Monsignor Von Hülsen Teodorico (Berlin). 19. Monsignor Holland Agostino (New York). Monsignor Kane Roberto (New York). 3 August. Monsignor Jacobs Pietro (Aachen). Monsignor Hermesdorf Paolo (Köln). Monsignor Stöttner Vendelino (München und Freising). Monsignor Feil Michele (Regensburg). 26. Monsignor Bouvier Paolo (Lausanne - Genève - Fribourg). 15 September. Monsignor Douta Silvestro (Manila). Monsignor Pierini Piero (Senigallia). Monsignor Schlieper Walter (Köln). Monsignor Wiegand Giorgio (Köln). 27. Monsignor Parakal Antonio (Ernakulam).

[*Latin ed. p. 254*]

254: Acta Apostolicae Sedis - Official Commentary, September 29, 1966. Monsignor Figredo, Benedict A. W. (Madras and Mylapore). Monsignor Kottaram, John (Madras and Mylapore).

October 6: Monsignor Gosso, Guy (Saluzzo). Monsignor Oasarsa, Mario

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(Udine).

October 10: Monsignor D'Angelo, Joseph (Andria). Monsignor D'Aria, Joseph (Andria). Monsignor Doria, Michael (Andria). Monsignor Roberto, Joseph (Andria). Monsignor Zaccagni, Joseph (Andria). Monsignor Malacalza, Peter (Bobbio). Monsignor Tosi, Michael (Bobbio). Monsignor Verecondia, Francis (Piana degli Albanesi).

October 12: Monsignor Boccanera, James (Camerino). Monsignor Gioggi, Amedeus (Camerino). Monsignor Scuppa, Louis (Camerino). Monsignor Angeli, Robert (Livorno). Monsignor Brechmann, Henry (Paderborn). Monsignor Knauer, John (Paderborn). Monsignor Lillteich, Henry (Paderborn). Monsignor Steinhoff, Anthony (Paderborn). Monsignor Wand, Hermann (Paderborn).

October 14: Monsignor Badini, Salvatore (Nepi and Sutri). Monsignor Dolinay, Thomas (Passaic of the Ruthenes). Monsignor Firczak, Paul (Passaic of the Ruthenes). Monsignor Moneta, Robert (Passaic of the Ruthenes).

October 17: Monsignor Faber, Peter (Trier). Monsignor Vogels, William (Trier).

October 22: Monsignor Acquistapace, Augustine (Como). Monsignor Moschettini, Joseph (Lech). Monsignor Bandini, Bruno (Rieti). Monsignor Micheletti, Nello (San Miniato). Monsignor Giglioli, Albert (Siena).

October 26: Monsignor Casini, Mario Stefano (Florence). Monsignor Chiaroni, Angelo (Florence). Monsignor Fuccini, Bruno (Florence). Monsignor Guicciardini Corsi Salviati, Corso (Florence). Monsignor Morozzi, Elio (Florence). Monsignor Piovanelli, Silvano (Florence). Monsignor Pulidori, Renzo (Florence). Monsignor Di Filippo, Hector (Teramo). Monsignor Coelho Lopes, Emmanuel (Viseu). Monsignor Es'teves Correia, Anthony (Viseu).

October 27: Monsignor Gernat, David A. (Buffalo). Monsignor Déselos, Leo (Manchester). Monsignor Mulvee, Robert (Manchester). Monsignor Brenkle, John James (Santa Rosa in California). Monsignor O'Hare, John Joseph (Santa Rosa in California).

[*Latin ed. p. 255*]

Diarium Romanae Curiae 255, page 28, October 28, 1966.

Most Reverend Adolfo Eberle (Augsburg).

Most Reverend Giuseppe Hirsch vogl (Augsburg).

Most Reverend Ermanno Lutz (Augsburg).

Most Reverend Giuseppe Ott (Augsburg).

Most Reverend Francesco Schönmetzier (Augsburg).

Most Reverend Adolfo Palombella (Matera).

October 29:

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Most Reverend Feiice Maunier (Réunion).
October 31:
Most Reverend William R. James (Mobile - Birmingham).
Most Reverend Oscar Ugo Lipscomb (Mobile - Birmingham).
Most Reverend Thomas Michele Nunan (Mobile - Birmingham).
November 4:
Most Reverend Francesco Tassini (Città della Pieve).
Most Reverend Edward Richard Mäher (Dallas - Fort Worth).
Most Reverend Henry McGill (Dallas - Fort Worth).
Most Reverend Aroldo Giamperoli (Pesaro).
November 7:
Most Reverend Francesco Felber (Graz-Seckau).
Most Reverend George Paul Köllner (Mainz).
November 9:
Most Reverend Francis Xavier Oonese (Matera).
November 11:
Most Reverend Francis Unger (Graz-Seckau).
Most Reverend Rudolph Weinberger (Linz).
Most Reverend Ezio Luigi Rizzo (Padova).
Most Reverend Francis Gruber (Vienna).
November 12:
Most Reverend John Bugerà (Lwów degli Ucraini).
November 17:
Most Reverend Anthony Porcaro (Palermo).
November 19:
Most Reverend Pamphilo Brasil (Jaro).
Most Reverend Joseph Buenaflor (Jaro).
Most Reverend Cicerone Mártires (Jaro).
Most Reverend Dominic Suero (Jaro).
Most Reverend Augustine Sandtel (Osnabrück).
Most Reverend John Thiessen (Osnabrück).
Most Reverend Joseph Von de Berg (Osnabrück).
November 25:
Most Reverend Francis Herwig (Limburg).
Most Reverend Joseph Fumi (Montepulciano).
November 30:
Most Reverend John Cornelius Oomen (Breda).
December 5:

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Most Reverend Francis Ricchena (Catania).
Most Reverend Mario Leonardi (Como).
Most Reverend Louis Castiglione (Trapani).
Most Reverend Francis Grammatico (Trapani).
Most Reverend Diego Taranto (Trapani).
Most Reverend Licinio Gentili (San Severino).
Most Reverend Otello Marcaccini (San Severino).
December 10:
Most Reverend Engelbert Stolwijk (Haarlem).
December 13:
Most Reverend Augustine Di Venanzio (Sabina and Poggio Mirteto).
December 16:
Most Reverend Hubert Brandenburg (Osnabrück).
Most Reverend John Herman Breuer (Osnabrück).
Most Reverend Maximilian Meindl (Regensburg).
Most Reverend Godfrey Merl (Regensburg).
December 21:
Most Reverend Werner Jacobs (Fulda).
Most Reverend Francis Scholz (Fulda).

[*Latin ed. p. 256*]

256 Acta Apostolicae Sedis - Commentarium Officiale, 9 Ianuarii 1967. Reverendissimus Dominus Vaz Coutinho Emmanuele (Braga). Reverendissimus Dominus Oelotto Sebastiano (Padova). Reverendissimus Dominus Schleicher Giuseppe (Regensburg). 12 Reverendissimus Dominus Cavalieri Giuseppe (Genova). 17 Reverendissimus Dominus Mele Domenico (Venosa). 23 Reverendissimus Dominus Hermann Francesco (Freiburg im Breisgau). 24 Reverendissimus Dominus Babini Giuseppe (Faenza). Reverendissimus Dominus Babini Remo (Faenza). Reverendissimus Dominus Della Casa Domenico (Faenza). Reverendissimus Dominus Liverani Luigi (Faenza). Reverendissimus Dominus Vale Giorgio (Udine). 27 Reverendissimus Dominus Pieragostini Primo (Ascoli Piceno). Reverendissimus Dominus Cagol Giuseppe (Trento). 14 Februarii Reverendissimus Dominus Bisoglio Pietro (Casale Monferrato). Reverendissimus Dominus Ferrari Francesco (Casale Monferrato). Reverendissimus Dominus Minazzi Oreste (Casale Monferrato). Reverendissimus Dominus Martello Costante (Padova). Reverendissimus Dominus Silvan Romeo (Padova). Reverendissimus Dominus Amatori Aldo (Pesaro). Reverendissimus Dominus Diamantini Bruno (Pesaro). Reverendissimus Dominus Renzi Marino (Pesaro). Camerieri d'onore in abito paonazzo apud Sanctitatem Suam: 15 Septembris 1966. Reverendissimus Dominus

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Englaro Carlo (Udine). Reverendissimus Dominus Freschi Plinio (Udine). 7 Novembris Reverendissimus Dominus Hoffmeier Giuseppe (Wien). 9 Decembris Reverendissimus Dominus Abresch Pio (Bologna). 21 Reverendissimus Dominus Luppi Aldino (Modena). Reverendissimus Dominus Toni Bruno (Modena). 18 Ianuarii 1967. Reverendissimus Dominus Moramarco Vincenzo (Altamura et Acquaviva < Fonti). Reverendissimus Dominus Pavat Mario (Poreé i Pula). 6 Februarii Reverendissimus Dominus Capek Velimir (Zagreb). Cappellani secreti d'onore apud Sanctitatem Suam: 17 Septembris 1966. Reverendissimus Dominus Menegardi Bruno (Mantova). 5 Decembris Reverendissimus Dominus Baldassi Luigi (Roma). Cappellani d'onore « extra Urbem » apud Sanctitatem Suam: 21 Decembris 1966. Reverendissimus Dominus Maselli Giulio (Modena). Reverendissimus Dominus Messori Lino (Modena).

[*Latin ed. p. 257*]

Year and Volume LIX, April 15, 1967, No. 4. ACTA APOSOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. Encyclical Letter to the Bishops, to the Priests, to the Religious, to all the faithful of the entire Catholic world, and also to all men of good will: Concerning the promotion of the progress of peoples.

PAULUS PP. VI. To our Venerable Brothers and beloved sons, health and the Apostolic Blessing.

1. Those who most earnestly strive to be free from injury, poverty, disease, and ignorance; those who seek a more just distribution of the fruits of the earth, and who demand that their human rights be respected in the very work they perform; and finally, those who constantly aspire to greater progress: the progress of these peoples is observed with eagerness and zeal by the Catholic Church. For, after the Second Vatican Ecumenical Council concluded, the Church has judged and understood more clearly and profoundly what the Gospel of Jesus Christ demands in this matter, and it has deemed it necessary to devote even greater and more outstanding effort to ensure that all aspects of this most serious question are thoroughly investigated, and that...

[*Latin ed. p. 258*]

The Acts of the Apostolic See – Official Commentary 258 suggest that, at this hour of utmost importance, a united effort from all is urgently needed. 2. Our Predecessors, Leo XIII, through the Encyclical Letters *Rerum Novarum*, Pius XI through the Encyclical Letters *Quadragesimo Anno*, and – passing over the broadcasts from Pius XII directed radiophonically to all nations – John XXIII, through the Encyclical Letters *Mater et Magistra* and *Pacem in Terris*, in the discharge of their duties, did not fail, but through these illustrious documents, illuminated the social questions of our time

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with the light of the Gospel. 3. It is of the utmost importance today that all be certain, and indeed feel, that the social question now pertains greatly to the entire association of men with men. This was affirmed by Our Predecessor, Pope John XXIII, having removed all doubts, and confirmed by the Second Vatican Council in the Pastoral Constitution on the Church in the modern world. Because these precepts have the most serious weight and importance, it is absolutely necessary to obey them promptly. The people who labor in hunger today call out to the people who are pre-eminent in wealth with a most pitiable voice. Therefore, the Church, somewhat shuddering at such clamorous anxieties, calls upon all to lend their ears, as if to brothers imploring help, moved by love.

[*Latin ed. p. 259*]

Acts of Pope Paul VI, p. 259, no. 4. Before the reins of the Catholic Church were permitted to us, having undertaken journeys, either to South America in 1960, or to Africa in 1962, we ourselves observed the odious difficulties with which those continents, otherwise rich in both material and spiritual resources, were burdened and, as it were, surrounded. After, however, being elected to the Supreme Pontificate, and having taken the place of all the Fathers, when we were brought to Palestine and to India, we experienced, as it were with our own eyes and hands, how much burden and labor those peoples, anciently cultivated by human kindness, had to bear, in order to strive for the progress of their own affairs. Furthermore, it also happened that, almost at the conclusion of the Second Vatican Council, by the providence of God, it was permitted us to address the assembly of all the United Nations, and there, as it were, in a most honorable Areopagus, to publicly take up the cause of the poorer peoples. 5. Finally, in order to simultaneously accomplish the desired aims of the Council, and simultaneously demonstrate how much the Apostolic See favored the just and great cause of peoples striving for progress, we considered it fitting to add to the primary offices of the Roman Curia a Pontifical Commission, which proposes to stir up the entire People of God to fully realize the duty demanded of them at this time; so that, from this, the progress of the poorer peoples may be promoted, and social justice among nations fostered, and from that, assistance may be provided to less developed nations, so that with this help they may themselves be able to attend to their own progress. This Commission has already acquired the name "Justice and Peace," and has already obtained an indication of the matters to be addressed. We have no doubt that, in order to accomplish these planned endeavors, all our Catholic children, and all our Christian brothers, and indeed all men of good will, will wish to join their efforts and their labors. Therefore, through

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all our apostolic letters, we encourage the Catholic Church of Christ.

[*Latin ed. p. 260*]

260 Acta Apostolicae Sedis - Commentarium Officiale. Today, we urge that, with the help of counsel, and through diligent works, they strive for this, so that either each individual may be fully developed, or the association of men may progress together.

6. In these our days, we see that men desire to discover new ways to nourish themselves, to care for the sick, to find secure employment; so that, protected from all vexation, and free from every deformity that undermines human dignity, they may achieve greater things each day; so that they may refine themselves more through instruction: that is, that they may work more, learn more, possess more, and therefore be more valuable. Meanwhile, we see that a large part of them are living in such conditions that their just aspirations are frustrated.

Furthermore, peoples who have recently begun to use their own laws and their own judgments, almost as a necessity, desire to add social and economic processes to civil freedom, so that, with human dignity and with the talents given to them, they may first achieve just growth as citizens, and then may attain the place due to them in the community of nations.

7. Although the resources inherited from past times are not entirely sufficient to accomplish this most serious and difficult task, they are certainly not entirely lacking. It must be admitted that nations, governing certain peoples in a colonial manner, have sometimes sought nothing but their own advantage, their own empire, and their own glory, and that, after relinquishing their dominion, they have left those lands in a precarious economic condition, as if, for example, they consisted of a single type of cultivation, the prices of whose products were subject to the greatest and most sudden changes. But although it must be acknowledged that some evils have arisen from what they call colonialism, and that other harms have subsequently resulted, it is nevertheless necessary to acknowledge with gratitude the merits of the colonizers, who, with the help of doctors and technicians, have introduced many...

[*Latin ed. p. 261*]

Acts of Pope Paul VI, p. 261: Those who have truly benefited the earth have accomplished great deeds, the fruits of which still endure. Although the mechanical structures which those same nations have erected there are not yet fully completed and perfected, nevertheless, through them it has been possible to drive out ignorance and disease, to provide those peoples with suitable means of transportation, and finally, to improve the condition of life.

8. However, although what we have just stated is clearly true, it is also evident that such mechanical structures are entirely unsuitable for the

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grave economic situation that exists in our day. For if the mechanical, which prevails today, system of civil affairs is not tempered by some kind of prudence, it necessarily follows that the inequalities among peoples, both in terms of the increase of goods and otherwise, will not be eliminated, but rather will be increased: and therefore, the richer nations will experience rapid progress, while the poorer peoples will make only slow progress. These inequalities among nations are constantly increasing, as some produce more abundant foodstuffs than are needed for their own citizens, while others are either deprived of these necessities or, even if they produce a few, are uncertain whether they can export them to other nations.

9. At the same time, conflicts over social matters have arisen almost throughout the entire world. And the disturbances that have surrounded the poorer classes of citizens in regions devoted to industry have also spread to regions where economic activity is almost entirely based on agriculture; so that even the peasants are today aware of their own miserable and calamitous situation. Moreover, it must be added that these unjust and invidious inequalities, of which we are speaking, relate not only to the possession of goods, but also more to the exercise of power. For it happens in some territories that, while a few and the elite enjoy the most luxurious pleasures, meanwhile, the poor and scattered inhabitants of the countryside are almost entirely deprived of every possibility. *Cf. Leo XIII, Encyclical Letter *Rerum Novarum*, Acta Leonis XIII, XI, 1892, p. 98.

[*Latin ed. p. 262*]

262 Acta Apostolicae Sedis - Commentarium Officiale. Cum propria initiativa et responsabilitate agendi, saepe etiam in condicionibus vitae et laboris persona humana indignis versantes.™ 10. Praeterea, cum cultus divinus cum cultu humano novissime in artificiis meritoriis inductis pugnat, ita accidit ut structurae sociales ab horum dierum necessitatibus discrepantes fere comminuantur. Quare, dum homines aetatis maturae putant vitam suam, sive vitam singulorum, sive familiam, collocandam in illa humana provincia, saepe angusta, et ab ea non discedendum esse, interim iuvenes se ab ea removent, eam ut vanum obstaculum iudicantes, ut ne sitienter ad novas rationes vitae socialis progrediantur. Ex qua quidem conflictione tristis ea civibus condicio orta est, ut aut instituta et opiniones maiorum servant, et vitae socialis auctum consequantur; aut technicas artes excultioresque consuetudines amplectantur, et instituta maiorum relinquunt, humanitate uberrima. Verum autem saepe videmus vires morales, spirituales, religiosas quorundam aetatis provectioris hominum difficultatibus inflecti, neque eos consequi, ut in novum huiusmodi mundum se insinuent. 11. In re tam trepida, quidam magnificis sed dolosis pollicitationibus vehementer inescantur, qui se veluti alteros Messias iactant. Ex quo quis non videat, quot pericula efferantur, ne multitudinis conversiones erumpant,

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ne turbae seditiosae concitentur, ne consilia gliscant ad unius dominatum pertinentia? Ergo, quaestionis, de qua agimus, variae partes sunt, quarum pondus et momentum neminem profecto fugere censemus. 12. Praeceptorum et exemplorum Conditoris sui Christi servantissima, qui mandatum sibi divinitus delatum eo argumento io Conc. Vat. II, Const. past. de Ecclesia in mundo huius temporis, Gaudium et spes. u. 63, A.A.S., LVIII, 1966, p. 1CS5.

[*Latin ed. p. 263*]

The Acts of Pope Paul VI, page 263, demonstrate that the poor, whom the Catholic Church evangelizes, have never neglected to promote human progress in the lands where she has spread the Christian faith. Indeed, Catholic missionaries, along with churches, have established hospitals, infirmaries, schools, and universities in those places. Furthermore, by teaching the native inhabitants how to best utilize the resources of their land, they have often protected them from the greed of foreigners. We do not deny that the works of these men, like those of all men, may sometimes have appeared imperfect, and that some of their ways of living and thinking, proper to their homeland, have sometimes been mixed with the message of Christ. Nevertheless, at the same time that the people have benefited from their endeavors, they have also progressed even further; so that, indeed, many of them are among the most prominent figures who have contributed greatly to the advancement of both material and spiritual goods. To illustrate this, let us consider the example of the Religious man, Charles de Foucauld, who, because of his charity, was esteemed by all, and who wrote a valuable lexicon of the Tuareg language. For these reasons, we believe it is our duty to honor, with due respect, both those men who, moved by the love of the Divine Redeemer, are to be considered as his forerunners, and who are often overlooked, and those who, emulating their example, have followed in their footsteps, and who, even in our time, dedicate themselves to a generous and selfless service to those to whom they proclaim the Gospel of Christ.

13. But the initiatives that are being undertaken today in those lands, both by individuals and by groups, are still not sufficient, given the present state of the world, which requires the common effort of all, with a clear understanding of the entire fabric of economic, social, spiritual, and doctrinal affairs. Therefore, the Church of Christ, already highly skilled in human affairs, and already far removed from all aspects of the administration of states, "Cf. Lk. 7, 22."

[*Latin ed. p. 264*]

The *Acta Apostolicae Sedis* – Official Commentary – intends only one thing: namely, under the guidance of the Paraclete, to continue the work of Christ Himself, who came into the world to bear witness to the truth

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(cf. John 1:8, 3:7), to save, not to condemn, to serve, not to be served (cf. John 3:17; Matthew 20:28; Mark 10:45). For the Church is founded with the intention of establishing the Kingdom of Heaven here on earth, and not of obtaining earthly power; therefore, it openly affirms that there are two powers, distinct from each other, and that both, whether ecclesiastical or civil, are supreme in their own order. However, since the Church truly dwells among men, it is incumbent upon it to scrutinize the signs of the times and to interpret them in the light of the Gospel. Therefore, if the Church is joined to men in their better aspirations, and if it is greatly grieved that their hopes often prove futile, it strives to be present among them so that they may grow in the greatest measure, and for this purpose, it offers them what is uniquely its own, namely, a universal, or human, perspective on things.

12 13 li 14. The progress of which we speak does not aim solely at economic growth. Rather, it must be integral, that is, it must contribute to the progress of each individual and of the whole person. In this regard, a certain eminent man, versed in this discipline, rightly stated: "It is less acceptable to us to separate economic reasoning from human reasoning, or from civil culture to which it belongs, and to consider them separately." In our view, every human being, any gathering of people, and even the entire human society are to be valued highly.

15 *Cf.* CONC. VAT. II, Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, n. 3, *A.A.S.*, LVIII, 1966, p. 1026.

Cf. LEONIS XIII, Encyclical Letter *Immortale Dei*, *Acta Leonis XIII*, V, 1885, p. 127.

Cf. CONC. VAT. II, Pastoral Constitution on the Church in the Modern World, *Gaudium et Spes*, n. 4, *A.A.S.*, LVIII, 1966, p. 1027.

Cf. L. J. LEBBET, O. P., *Dynamique concrète du développement*, Paris, *Economie et Humanisme*, Les éditions ouvrières, 1961, p. 28.

[*Latin ed. p. 265*]

Acts of Pope Paul VI, 265, 15. According to divine counsel, every man is born to promote his own progress, since the life of every man is destined for some office by God. For from his very birth, each one possesses the seeds of abilities and virtues, which must be cultivated, so that they may bear fruit; and the full maturity of these, which a man attains either through education in his own social context or through his own effort, will lead him to strive towards the end that the Creator has assigned to him. Endowed with intellect and freedom, man faces the danger, both of hindering his own progress and of jeopardizing his salvation. Helped, and sometimes even hindered, by those who instruct and surround him, each one, no matter how strong external pressures may be, possesses the principal means of achieving a prosperous or happy fate; and by focusing solely on the powers

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of his intellect and will, any man can grow in humanity, become more and more powerful, and perfect himself. 16. However, this growth of the human person is not placed in the power of man's will. Just as all created things are ordered towards their Creator, so too, the rational creature is bound by its office to direct its life towards God, the first truth, and the supreme good, of its own accord. Therefore, the progress of the human person should be considered as the *summa* of our offices. Furthermore, the beautiful harmony of this human nature, which each one perfects more and more through his own labor and awareness of his own office, is destined for a higher *gradum* of dignity. Implanted in Christ, who vivifies, man receives a new increase in life, and attains a certain humanism, as it were, which transcends his nature, and confers upon him the greatest fullness of life; towards which, as towards his ultimate end, the progress of man tends. 17. But every man is a member of society, and therefore belongs to the entire human association. Therefore, not this man or that man alone, but all are called to promote the full progress of the entire human society. All forms of civil culture arise, flourish, and decline.

[*Latin ed. p. 266*]

Acta Apostolicae Sedis - Commentarium Officiale 266. Just as the waves of the sea, as the tide rises, encroach further and further upon the shore, so too, in the course of history, the human race progresses. We, who have succeeded to previous generations, and who have reaped the fruits of the labor of our equals, are obligated to all men. For this reason, it is not permissible for us to abandon the care of those through whom the human family will be increased in the future. The mutual necessity of all men, which is a true thing, not only confers benefits upon us, but also generates obligations.

18. The progress of each individual, and indeed of all human society, can be brought to ruin unless the proper order of superior goods is considered in its due measure. While the pursuit of necessary goods by individuals is certainly legitimate, it follows that the very labor by which these goods are obtained must be turned into a duty: "If anyone will not work, neither shall he eat." But the acquisition of earthly goods can lead men to immoderate greed, to the desire for ever greater wealth, and to the increase of their own power. The avarice of individuals, families, and nations can affect both the poor and the wealthy alike, and can drive both towards materialism, which oppresses the soul.

19. The ever-increasing abundance of goods should not be considered by peoples or by individuals as if it were the ultimate end. For every progress, in either direction, is necessary; hence, it is necessary for man to grow more and more in humanity; but on the other hand, man himself is almost bound, if the ultimate good is sought, beyond which it is not permissible to look. If this happens, hearts grow cold, minds are not open to others in any way, and men no longer come together for the sake of fostering friendship, but

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for the sake of acquiring utility; for which reason they are easily opposed to and separated from each other. (cf. 2 Thessalonians 3:10).

[*Latin ed. p. 267*]

267 Acta Pauli Pp. VI: Quae res, ut sola oeconomicarum bonorum conquisitio non modo prohibet, quominus homo humanitate crescat, sed eius etiam germanae granditati adversatur. Nam nationes, et homines, qui avaritiae labe inficiuntur, mores minus progressos quam manifestissime ostendunt. 20. Quodsi ad progressionem promovendam necessarii sunt technici viri in dies numero crebriores, multo magis requiruntur viri sapientes, ad cogitandum acuti, qui ad novum humanismum investigandum se conferant, vi cuius nostrae aetatis homines, praestantissima bona amoris, amicitiae, precationis et contemplationis in se recipientes, se ipsos quasi invenire possint. Quae si praestita erunt, plane atque integre perfici poterit veri nominis progressio, quae scilicet in eo sita est, ut sive singuli sive universi homines a minus humanis vitae condicionibus in humaniores transeant. 17 21. In vitae vero condicione minus humana versari dicendi sunt: primum qui aut tali inopia rerum premuntur, ut vel minimo subsidio careant ad vitam necessario, aut morali egestate fere comminuuntur, quam ob nimium sui amorem, sibimetipsis attulerint; qui deinde civitatis structuris vexantur, quas vel pravus proprietatis imperiive usus, vel quaestus ex operariorum labore dolose perceptus, vel iniustae negotiationes creaverint. Ex contrario, adeptas humaniores vitae condiciones satis perspicue significant: primum ab egestate ad bonorum necessariorum possessionem processus, maiorum socialium depulsio, latior rerum cognitio, ingenii culturae adeptio; deinde aucta alienae dignitatis aestimatio, propensio ad paupertatis studium, conspiratio ad bonum commune, pacis voluntas; tum agnita ab homine suprema bona, agnitusque ipse Deus, eorundem bonorum auctor et finis; postremo ac praesertim fides, Dei donum, 18 17 Cf. e. g. J. MARITAIN, Les conditions spirituelles du progrès et de la paix, in libro qui inscribitur Rencontre des cultures à l'UNESCO sous le signe du Concile œcuménique Vatican II, Paris, Marne, 1966, p. 66. 19 Cf. MT., 5, 3.

[*Latin ed. p. 268*]

268 The Acts of the Apostolic See – An Official Commentary, received with good will by men, and a joining together of souls in the charity of Christ, who calls us to participate, not otherwise than as sons, in the life of the living God, the Father of all men. 22. Already on the first page of the Sacred Scriptures, we read these words: "Fill the earth, and subdue it" (Genesis 1:28); by which we are taught that all things in the world were created for man, and that it is his duty to use his own abilities to draw forth their fruit, and to use them and perfect them for his own benefit. But if the earth was created for this purpose, to provide to each man what is necessary for sustenance or for progress, it follows that each man has

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a right to obtain from it what he needs. The memory of this is renewed by the Second Vatican Ecumenical Council with these words: "God has destined the earth with all that it contains for the use of all men and all peoples, so that the created goods may flow fairly to all, guided by justice, accompanied by charity." To this norm, all other rights, whatever they may be, including even the rights of property and free commerce, must be subordinated; indeed, they must not hinder, but rather promote, its fulfillment; and to restore these rights to their original purpose is to be considered a grave and urgent social duty. 23. "Whoever has worldly goods and sees his brother in need, and shuts his heart to him, how does the love of God remain in him?" (1 John 3:17). It is well known that the Fathers of the Church have clearly described the duty of men to share their resources with those in need: "You do not give to the poor from your own, but from what is his," says St. Ambrose. "For what is given for the common use, you alone usurp."

[*Latin ed. p. 269*]

Acts of Pope Paul VI, VI, 269, 22. "The earth is the Lord's, and the fullness thereof." These words declare that no one is granted a right of property over goods that is absolute and subject to no condition. It is not permitted to anyone to reserve goods, which exceed their needs, solely for private advantage, when others are lacking in necessities of life. Briefly, according to the traditional doctrine handed down, the Church has never permitted the use of property in a way that harms the common good. If, therefore, the rights acquired by private individuals should sometimes conflict with the necessities of the common good, it belongs to public authorities to address these questions, through diligent discussion with citizens and social groups.

23, 24. Therefore, the common good sometimes demands the relinquishment of private property, if it should happen that certain properties impede the common prosperity, either because they are too extensive, or because they are cultivated insufficiently or not at all, or because they generate poverty among the inhabitants, or because they inflict serious harm upon the state. The Second Vatican Council, while stating this with circumlocutions, also clearly teaches that the fruits derived from such property must not be left to the free judgment of individuals, and that excessive gains, pursued solely for their own benefit, must be prohibited. Therefore, it is in no way permissible for citizens who are rich, deriving their wealth and labor from the resources of their nation, to invest a large portion of it in foreign lands, solely for private advantages, without regard for their own country, thereby showing a manifest contempt.

24, 25. The introduction of arts and industries, whether necessary for the

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growth of the economy or for human progress,

[*Latin ed. p. 270*]

Acta Apostolicae Sedis, volume 270, demonstrates and promotes progress. Indeed, by employing the full force of his intellect and dedicating immense effort, man gradually uncovers the hidden laws of nature and converts their resources to more useful purposes. Therefore, as man governs his way of life, he is increasingly spurred on to investigate and discover new things, to prudently assess the risks involved in his endeavors, to boldly undertake works, to embark on generous projects, and to fulfill his duties. 26. However, alongside these new conditions in human society, certain opinions have arisen, according to which profit is considered the primary incentive for fostering economic progress, free competition is regarded as the supreme norm of economic affairs, and private ownership of the instruments of production is considered an absolute right, which does not take into account either social justice or the common good. This unrestrained form of liberalism paved the way for a certain kind of tyranny, rightly and justly condemned by Our Predecessor, Pope Pius XI, because from it originates internationalism or internal internationalism. The misuse of these economic goods is never sufficiently rejected, when it should always be remembered that economic affairs must serve man alone. But, if it is to be admitted that a certain form of capitalism has given rise to so many sorrows, so many fratricidal injustices, the effects of which we still experience today, it is false to attribute these evils to the progress of arts and sciences, which are truly to be attributed to erroneous opinions about economic matters, which were associated with this same progress. On the contrary, justice demands that we recognize that, not only moderation in labor, but also the progress of arts and sciences, contribute a necessary aid to progress. 27. 6 Litt. Encycl. Quadragesimo anno, A.A.S., XXIII, 1981, p. 212. Cf. e.g. Colin Clark, The conditions of economic progress, 3rd ed., London, Macmillan & Co., New York, St. Martin's Press, 1960, pp. 3-6. 27.

[*Latin ed. p. 271*]

Acta Pauli Pp. VI 271 27. Furthermore, although sometimes a certain mystical aspect of labor in the service of doctrine is extolled, it is nonetheless clear that God has commanded labor and has spoken well of it. Since man is created in the image of God, he ought to cooperate with the Creator in perfecting the work of creation, and likewise, he should reflect the spiritual image imprinted within him upon the earth. * God, having adorned man with intellect, thought, and senses, provided him with instruments whereby he might complete and perfect the work that He had begun; for whoever engages in labor, whether artisan, craftsman, manager, worker, or farmer, in some way creates. Inclined towards matter, which offers re-

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sistance to his efforts, man leaves a kind of imprint of himself upon it, thereby cultivating within himself perseverance, ingenuity, and the power of thought. Moreover, when labor, which men undertake together, brings about common hopes, sorrows, desires, and joys, it does so in order to unite wills, to make spirits more closely connected, and to bind hearts together. Indeed, when men engage in labor, they recognize each other as brothers.

29 28. Truly, labor has power in both directions; for that which it promises – money, pleasures, power – can drive some to excessive self-love, and others to sedition; but it also brings about the cultivation of a sense of duty, of religious obligation, and of charity towards one's neighbor. Although today labor is more closely linked to the norms of science and is organized with greater efficiency, it can nonetheless threaten the very dignity of man, if he becomes its mere servant; for only then is labor truly human, if it arises from the intellect and freedom of man. Our Predecessor, the blessed John XXIII, gravely warned that it is essential to restore workers to their dignity, and truly to make them participants in the common endeavor; that societies, in generating good things, may exhibit the perfect form of human association, inspired by which each individual...

28 Cf. Cardinal's letter to Catholic men engaged in the study of social life, concerning public affairs of the Church, presented at Lyons, in the book entitled *Le travail et le travailleurs dans la société contemporaine*, Lyons, Chronique sociale, 1965, p. 6. Cf. e.g. M. D. CHENU, O.P., *Pour une théologie du travail*, Paris, Editions du Seuil, 1955.

29

[*Latin ed. p. 272*]

272 Acta Apostolicae Sedis - The official commentary indicates that the relationships, duties, and functions of various matters are profoundly affected. Finally, the labor of men, when considered in the light of Christianity, has a far higher meaning, since it also aims to contribute to the supernatural building up of the world here on earth, which will not be perfect and complete until we arrive at that point where all of us will reflect the perfect Man, of whom St. Paul speaks with these words: "unto the measure of the age, full of Christ" (Ephesians 4:13).

29. It is necessary to hasten matters, since men are subject to so many evils, and the interval widens by which the progress of some is separated from the state of others, indeed, even worsening. Furthermore, the work to be accomplished must proceed appropriately and suitably, lest the necessary temperance be lost. For, indeed, a hasty reform of agriculture may not achieve what it aims for; too rapid progress in the arts and crafts can still disrupt necessary institutions and create social miseries, and thus set back human progress.

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30. There are, without doubt, conditions of things that, being unjust, most keenly seek the attention of God. When entire peoples, deprived of the necessities of life, are subjected to the dominion of others, to the point that they are prevented from taking any initiative, from undertaking duties with a burden, from ascending to even higher levels of human development, from participating in social and public life, it is easy for men to be troubled, so that they may repel the injury done to human dignity by force.

31. Indeed, it is a serious matter, seditions and movements – unless we are speaking of open and prolonged tyranny, by which the primary rights of the human person are violated and a grave detriment is inflicted upon the common good of a nation – give rise to new injuries, introduce new inequalities, and incite men to new massacres. The evil, *Litt. Encycl. Mater et Magistra, A. A. S., LUI, 1961, p. 423. Cf. e. g. O. VON NEIX-BRETJNING S. I., Wirtschaft und Gesellschaft, vol. 1: Grundfragen, Freiburg, Herder, 1956, pp. 183-184. 32 Eph., 4, 13. 31

[*Latin ed. p. 273*]

Acta Pauli Pp. VI 273, however, truly state that, under no circumstances, may this be done if it should introduce a greater calamity. 32. We desire that Our statement be clearly understood: he who now holds power must face the present state of affairs with a strong spirit, and the injustices that it entails must be challenged and overcome. Progress demands that changes be boldly undertaken, by which the very structure of things may be profoundly renewed. Without delay, it must be announced that those matters which are of such great urgency must be corrected for the better. Everyone should participate with a great and eager spirit in this endeavor, especially those who, through their talents, their office, or their power, can contribute the most. By setting an example, they should contribute something from their own resources, as some of Our Brothers have done in the episcopate. In this way, they will respond to the expectations of the people and faithfully follow the Holy Spirit, for the leaven of the Gospel 33, in the heart of man, excites an irrepressible demand for dignity 33. Indeed, the endeavors of any one person, or the rivalry between individuals, will not lead to a happy outcome. For it is not permissible to proceed in such a way that the wealth and power of the rich are further increased, while the misery of the poor is confirmed, and the oppression of the downtrodden is aggravated. Therefore, necessary measures are required that foster, stimulate, order, supplement, and 5 complete* the actions of individuals and institutions involved. It is the duty of public authorities to establish and prescribe the goals to be achieved, the objectives to be attained, and the means by which this is to be accomplished; indeed, it is their duty to encourage all those to whom this common endeavor pertains. But care must be taken that private initiatives and institutions are joined to such endeavors. Thus, the absolute 33 Cf. e. g. EMMANUELIS LARRAIN ERRAZURIZ, Bishop of Talca

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in Chile, in the compendium of letters entitled CELAM, Pastoral Letters on civil progress and peace, Paris, Pax Christi, 1965. Cf. CONC. VAT. I I , Const. past. de Ecclesia in mundo huius temporis, Gaudium et spes, n. 26, A.A.S., LVIII, 1966, p. 1046. ss IOANNIS XXIII Litt. Encycl. Mater et Magistra, A.A.S., LUI, 1961, p. 414. 34 18 - A. A . S.

[*Latin ed. p. 274*]

274 Acta Apostolicae Sedis - Commentarium Officiale: Communio et temere praestituta rerum oeconomicarum dispensatio vitantur, quae, cum libertati frangantur, usum primariorum personae humanae iurium auferunt. 34. Omnis enim ratio rerum agendarum, cui proventuum auctus sit propositus, non alio debet spectare quam ut personae humanae inserviat; scilicet eo pertinere, ut inaequalitates minuantur, removeantur discrimina, a servitutis vinculis homines liberentur, atque adeo ipsi valeant, in rerum temporalium regione, condicionem suam mutare in melius, profectum moralem suum persequi, spirituales dotes explicare. Cum progressionem dicimus, cura intendatur oportet et in profectum socialem et in provectum rerum oeconomicarum. Non autem satis est communes opes augere, ut cum aequitate distribuantur; non satis est technicis artibus incrementa afferre, ut terra, quasi humanior effecta, aptior sit ad habitandum. Errantis eorum qui antecesserunt, ii moneantur qui ad progressionem nituntur ut, ad haec quod attinet, declinent pericula. Technicorum dominatus seu, uti appellant, technocratia, si proxime futura aetate praeponderant, mala non minus miseranda poterit inferre quam ea, quae liberalismus, uti dicunt, prius invexit. Rerum enim oeconomicarum ratio et technicae artes omni notione carent, nisi ad bonum hominis, cui inservire debent, convertantur. Hic vero etenus tantum est homo, quatenus, actionibus suis imperans ac de earum iudicans momento, sui profectus ipse est artifex; quod quidem congruenter fiat oportet naturae, quam ei summus dedit Auctor, et cuius vires et postulata libere ille assumit. 35. Affirmari etiam licet oeconomicarum rerum incrementum sociali potissimum progressu contineri, ad quem illud nititur, et primam institutionem, qua litterarum tradantur initia, praecipue ab iis affectari, qui de progressione ineunt consilia. Illa enim veluti fames, qua eruditio esuritur, non minus acerba est quam cibi desiderium: nesciens enim litteras est quasi spiritus inedia laborans; sed cum quis legendi atque scribendi callet artem, ad opus faciendum munusve obeundum rite componitur.

274 Acts of the Apostolic See - Official Commentary: Communal life and the reckless management of economic affairs are to be avoided, since these, when they undermine freedom, deprive individuals of the use of their fundamental rights. 34. Every economic system, the aim of which is an increase in production, must be concerned with nothing other than serving the human person; that is, it must strive to reduce inequalities, eliminate discrimination, free people from the bonds of servitude, and thus enable

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them, in the realm of temporal goods, to improve their condition, pursue their moral progress, and develop their spiritual gifts. When we speak of progress, we must intend that care be given both to social progress and to economic progress. It is not enough to increase common wealth, so that it may be distributed equitably; it is not enough to bring about increases through technical arts, so that the earth, as if made more humane, may be more suitable for habitation. Those who preceded us are warned that those who strive for progress must, with regard to these matters, avoid dangers. The domination of technology, or, as they call it, technocracy, if it should prevail in the near future, may bring about evils no less deplorable than those that liberalism, as they say, has previously brought about. For the economic system and the technical arts are devoid of all meaning, unless they are directed to the good of man, to whom they must serve. Here, man is, in a certain sense, only as much as he is the architect of his own progress, inasmuch as, at each moment, he commands and judges his actions; and this must be done in accordance with the nature that the Supreme Author has given him, and with the powers and needs that he freely assumes. 35. It can also be affirmed that the increase in economic affairs is contained within social progress, to which it strives, and that the first institution, by which the beginnings of learning are transmitted, is especially affected by those who undertake plans for progress. For these are like a famine, by which learning is consumed, no less bitter than the desire for food: for he who knows not letters is like a spirit suffering from starvation; but when one lacks the art of reading and writing, he is not properly prepared to perform a task or fulfill a duty.

[*Latin ed. p. 275*]

Acts of Pope Paul VI, p. 275, indicates that he again approached [the matter] and perceived that he, along with others, could proceed. As We have declared, when addressing the representatives of the Council at the Tehran Convention, which is called by UNESCO in abbreviated form, the discipline of the elements of writing is the primary and original method by which man is not only integrated into society, but also enriched himself, and it is the most excellent support for society in increasing economic matters and in achieving progress. We are certainly pleased that, with regard to this, much has been accomplished by private initiatives, by public authorities, and by international organizations: these are indeed the principal promoters of progress, because they prepare men to pursue it by their own virtue.

36. However, man is not fully himself unless in the society to which he belongs, and in which the family holds the greatest and most original importance. This may have been too much, if we consider the times and places in which it flourished, to the extent that the primary rights of human persons have suffered detriment. However, the traditional institutions of

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society, which are proper to the regions and which tend towards progress, are still necessary for a time, but their excessive power must gradually be diminished. The natural family, distinguished by its monogamous character, stable, as it was formed by the divine mind and consecrated by Christian religion, in which diverse generations come together, and help each other to acquire fuller wisdom and to reconcile the rights of persons with the demands of social life, constitutes the foundation of society.

37. It is not to be doubted that the rapid growth of births often adds difficulties to the processes of progress, since the number of people increases more quickly than the resources available, thus...

36. Cf. The Diary published in *L'Osservatore Romano*, September 11, 1965, or the Commentary in *La Documentation Catholique*, Vol. 62, Paris, 1965, pp. 1674-1675. Cf. Mt., 19, 6. VATICAN COUNCIL II, Pastoral Constitution *Gaudium et Spes*, n. 52, *AAS*, LVIII, 1966, p. 1073.

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis - Commentarium Officiale, ut videtur omnes vias intercludi. Tunc facile quis descendit ad consilium minuendi numerum natorum, gravissimis remediis adhibitis. Non est dubium quin potestates publicae, quantum ad eas pertinet, in haec se possint interponere, cives hac re docentes et accommodata consilia capiendi, dummodo haec praescriptis legis moralis congruant, et iusta coniugum libertas absolutissime servetur. Cum vero ius firmissimum matrimonii et procreationis demitur, actum est de humana dignitate. Est denique parentum, re plane perspecta, de numero liberorum statuere; quod munus illi in se recipiunt coram Deo, coram se ipsis, coram liberis iam genitis, coram communitate ad quam pertinent, praecepta secuti conscientiae suae, de lege divina, authentice interpretata, edoctae et fiducia Dei roboratae. 39 38o In opere progressionis faciendae, homo, qui in familia constitutus vitae rationem praecipuam ac primigeniam suscepit, saepe adiuvatur institutis artes profitentium. Quodsi haec propterea condita sunt, ut sodalium commodo utilitatique servirent, magnum est eorum officium et onus, quoad munus educandi, quod exsequi possunt ac debent. Eadem enim instituta, cum homines doceant atque excolant, multum valent ad eos imbuendos intellectu boni communis et obligationum, quibus idem bonum omnes devincit. 39. Quaevis autem actio socialis aliqua doctrina obstringitur: christianus quidem eam respuit, quae in philosophia materialismi et atheismi innititur, quae videlicet neque mentis religiosae dirigentis vitam ad finem aeternum supremumque, neque libertatis, neque humanae dignitatis habet respectum. Sed, dummodo eiusmodi res praestissimae in tuto sint collocatae, multiplicitas sodalitatum artes profitentium et collegiorum opificum potest probari, et, quadam ex parte utilis est, si liber- 39 Cf. Ibid., nn. 50-51 cum adnotatione n. 14; A.A.S.,

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LVIII, 1966, pp. 1070-1073, Cf. etiam n. 87. p. 1110.

[*Latin ed. p. 277*]

Acts of Pope Paul VI, 277, safeguards and incites to emulation. Therefore, we gladly bestow honor upon all those who, forgetting their own comfort, diligently serve their brothers in these societies.

40. Besides these associations of professionals, institutions also flourish that promote human culture, whose function is no less valuable in promoting progress. The Council affirms, in weighty words: The future of the world is imperiled unless wiser men are raised up; and it adds: Furthermore, it must be noted that more nations, though poorer in material wealth, are richer in wisdom, and can offer benefits to others. Every society, whether rich or poor, inherits the cultivation of humanity from its ancestors: namely, the institutions of earthly life and the higher meanings of the intellect, such as those pertaining to the arts, sciences, and religion. When these true goods of humanity are present, one errs greatly if he abandons them for the sake of these latter; and a people who allow this to happen cast away the best part of themselves, and, in order to live, neglect the very reasons for life.

The exhortation of Christ is also applicable to peoples: "For what doth it profit a man, if he gain the whole world and suffer the loss of his own soul? Or what exchange shall a man give for his soul?"

41. Less prosperous peoples must never be wary of the temptation by which they are ensnared, namely, the pursuit of the wealth of flourishing peoples. For these, by demonstrating the happy outcomes that they have achieved in their lives through the cultivation of arts and humanitas, offer examples of labor and industry by which they primarily attain temporal prosperity. This is not said because it inherently hinders the activity of the mind; on the contrary, a mind endowed with this quality is more freed from the servitude of things, and can be more readily drawn to the worship and contemplation of the Creator.

However, civilization itself...

[*Latin ed. p. 278*]

The Acts of the Apostolic See – Official Commentary 278 – today, being too intricately entangled with earthly matters, can often make access to God more difficult.* Therefore, three things, diligently chosen, should be sought by those striving for the progress of the people: they should denounce and reject those false goods by which the best form of human life is diminished, and they should embrace those excellent and useful pursuits, with which, together with those outstanding things proper to themselves, they should strive to advance according to their nature. 42. This is the perfect order of humanity, which ought to be promoted; is there anything else than to strive in every way for the progress of the whole human being and of all human

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beings? The order of humanity, however, confined to narrower limits, and estranged from the goods of the soul and from God, who is the source and origin of those goods, can only appear superior in appearance. Indeed, a man can order earthly things without God, but, removed from God, he can only direct those things, not for the benefit of human culture, but ultimately against it. And in this, surpassing all other things, he certainly becomes inhuman. Therefore, the true form of humanity is only that which tends towards the highest God, while fulfilling the duty for which we are called, and through which the true form of human life is given. Therefore, a man is not his own ultimate rule; rather, he only becomes what he ought to be, if he transcends himself, according to that most true saying of Blaise Pascal: "It is astonishing how much man surpasses man." II 43. Every kind of individual progress must be joined with the progress of the human race, through mutual effort. In the city of Bombay, we said this: "Man must meet man, nations must meet each other, as brothers and sisters, as children of God." This *3 Ibid. n. 19, A.A.S., LVIII, 1966, p. 1039. Cf. e. g. J. MARITAIN, L'humanisme intégral, Paris, Aubier, 1936. Cf. H. DE LUBAC, S. J., Le drame de l'humanisme athée, III ed., Paris, Spes, 1945, p. 10. Cf. Pensées, ed. Brunschvicg, n. 434; cf. MAURICE ZUNDEL, L'homme passe l'homme, Le Caire, Editions du lien, 1944. 44 45 46

[*Latin ed. p. 279*]

279 The Acts of Pope Paul VI state: "With mutual benevolence and friendship, we must approach this task together, striving for the common good and the future prosperity of the human race. We shall also seek certain and effective means by which properly organized institutions may be established and projects undertaken, so that resources available may be shared with others, and thus a true need among nations may be established." 44. First, these are the duties by which the more prosperous are bound, duties which contain elements of both human and supernatural fraternity, presenting a threefold reason: first, there is the duty of mutual aid, namely, the offering of assistance from wealthier nations to those still striving for progress; second, there is the duty of social justice, which consists in ensuring that commercial relations between more fortunate and less fortunate peoples are improved; finally, there is the duty of universal charity, by which a more human fellowship for all is promoted, in which all must give and receive, and no one should hinder the progress of others. This cause is certainly important, since the civil well-being of all men, which will exist in future times, depends upon it. 45. But if a brother and sister—as St. James says—are naked and in need of daily food, and someone among you says to them: "Go in peace, and be warmed, and be filled," but you do not give them what is necessary for the body, what does it profit? In these times, 48 no one can deny that in certain countries, countless men and women are afflicted by hunger; countless boys and girls suffer from malnutrition, so

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that many of them are taken by death in the very prime of their lives; among many others, bodily growth and mental development are hindered for this reason, and therefore the inhabitants of entire regions, lying in sorrow, lose heart. 47 Cf. Address to men from various non-Christian religious communities, given on December 3, 1964, A.A.S., LVII, 1965, p. 132. 8 Jas 2, 15-16. 4

[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis - Official Commentary 46. Already, urgent aid is required. Our Predecessor of blessed memory, John XXIII, was readily heard when requested; We ourselves reiterated this message in a proclamation for the Solemnity of the Nativity of Our Lord in the year 1963, and again in 1966, to aid India. The project of the Food and Agriculture Organization of all nations, known as FAO, to which the Apostolic See gives its diligent support, has received generous assistance. Our Institute, named Caritas Internationalis, undertakes works throughout the world, and many Catholics, joined by our Brothers in the Episcopate, spare nothing in their efforts to assist the needy, and gradually increase the number of those whom they consider as neighbors. 49 50 51 47. But these, just as private and public investments, are gifts and sums granted, and they are not sufficient. For it is not only a matter of eliminating hunger and reducing poverty. It is not enough to strive against misery, even though the matter is urgent and necessary; it is a matter of establishing a stable community of men, in which everyone, without distinction of race, religion, or nation, can live a truly human life, free from the servitude whose authors are men and a nature not sufficiently tamed; we speak of a community in which freedom is not an empty word, and in which Lazarus, the poor man, can sit at the same table as the rich man. This requires no small magnanimity from each individual, and the acceptance of many inconveniences, constant effort. Let each one examine his conscience, and consider the new call that is being sounded in these times. Is each one prepared to contribute to the works and missions established to assist the poor? To pay higher taxes, so that public authorities may promote progress with greater effort? To buy imported goods at a higher price, so that those who produce them may receive a fairer wage? 52 49 Cf. Encyclical Letter *Mater et Magistra*, A.A.S., LI, 1961, pp. 440 ff. Cf. Radio message, given the day before the Nativity of the Lord, in the year 1963, A.A.S., LVI, 1964, pp. 57-58. Cf. *Encyclical Letters and Discourses of Paul VI*, vol. IX, ed. Paoline, Rome, 1966, pp. 132-136. 52 Cf. Luke, 16, 19-31. 50 51

[*Latin ed. p. 281*]

Actus Pauli PP. VI, 281: Num est conveniens, ut una gens, si oporteat et si aetas prospera est, migret de sua patria, ut auxilium ferat nationibus ad cultum humanitatis? 48. Cum officium coniunctionis inter homines, et etiam

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inter populos, obtineat, officium gravissimum est populis progressis adiuvandi populos progredientes. Hoc sane documentum 53 Concilii ad effectum est adducendum. Quodsi consentaneum est, ut una gens ante ceteras fruatur donis a providenti Deo sibi concessis quasi operae suae proventu, nullus tamen populus audeat ad suum tantum usum divitias sibi seponere. Singuli populi plura et meliora opera et artificia edere debent, ut cunctorum civium vita dignitate vere humana sit praedita, et auxilia afferantus ad generis humani progressionem communiter assequendam. Cum in regionibus humanitatis cultu minus provectis egestas augeatur, consentaneum est, ut civitas aliqua opibus affluens partem bonorum, quae pepererit, cedat ad illarum sublevandas necessitates; consentaneum quoque est, ut instruat educatores, machinarios, technicos, sapientes, qui scientia et peritia sua illis ministrent. 49. Hoc praeterea est iterandum: quae in regionibus divitioribus supersunt, ea indigentibus regionibus debent prodesse. Praeceptum, iuxta quod olim necessitudine coniunctiores erant iuvandi, nunc ad universitatem pertinet egentium, qui sunt per orbem terrarum; ex qua re locupletes primi afficientur beneficiis. Horum autem avaritia diutius producta divinam adducet animadversionem et pauperum eliciet iram, nec praevideri possunt eventus inde secuturi. Civitates opibus nunc florentes, sed suarum tantum utilitatum studiosae, summa, quae habent, bona laedunt, si voluntatem magis rectiusque excellendi postponunt voluntati plus possidendi. Parabola de homine divite, e cuius agris messis tam copiosa percipitur, ut nesciat ubi reponat, ad eos merito transfertur: But God said to him.

[*Latin ed. p. 282*]

Acta Apostolicae Sedis - Official Commentary 282 50. These endeavors, in order to be fully successful, cannot be dissipated and separated, nor can they be opposed to one another due to the ambition and power of certain individuals; for these times demand concerted efforts that are more effective and beneficial than those aids which, when the opportunity arises, are permitted to the good will of each. As we have stated above, it is necessary that efforts be diligently pursued, that objectives be defined, that resources and methods be indicated, and that labors be undertaken jointly by chosen individuals, so that the needs of this age may be met and the requirements of those things that are anticipated may be fulfilled. Indeed, such endeavors surpass the limits of economic growth and social progress, provided that they impart strength and momentum to the undertaking, and, while they order human affairs in a proper manner, they impart greater dignity and strength to mankind itself. 51. But further progress must be made. When we were in Bombay, we requested the highest leaders of the nations, for the purpose of holding a Eucharistic Congress from all nations, that they convert a portion of the expenses which they were spending on military preparations into a universal fund, in order to provide assistance to peoples

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who are lacking in resources. What is effective in the first place in combating poverty, is also effective in promoting the progress of the peoples. For a certain concerted action of all peoples, of which that universal fund would be both the image and the instrument, would accomplish this: it would eliminate empty contentions, and it would begin, in a truly fruitful and peaceful manner, mutual dialogues among all peoples. 55 Cf. Address given to all men to the assembled journalists, on December 4, 1964, A.A.S., LVII, 1965, p. 135.

[*Latin ed. p. 283*]

The bonds, established in equality of rights and in political matters, may happily succeed. These stipulations, if joined with the general plan of mutual assistance from all the nations of the earth, give absolutely no cause for suspicion. For those who benefit from them have less reason to distrust, less reason to fear, that they might, under the guise of providing aid, either in money or in technical assistance, fall under a certain kind of colonial domination, as it were, whereby their freedom in the republic is diminished and heavy burdens are imposed upon them economically, while at the same time the domination of the few is strengthened or established there.

53. But who does not see, from what we have mentioned, that the universal treasury is given the power to deduct something from expenditures, whether prompted by fear or by obstinacy? While so many people are starving, while so many families are suffering from a lack of all necessities, while so many people live lives consumed by ignorance, while so many schools, hospitals, and homes, truly worthy of the name, are lacking, any expenditure, whether public or private, any expense incurred for the sake of the ostentation of a nation or of individuals, any expenditure whatsoever that is wasteful: all of these, we say, pass into a notorious and intolerable disgrace. A most serious duty compels us to point this out openly. We would that those who hold the reins of power would lend us their ears, before matters reach the extreme.

54. For this reason, it is absolutely necessary that all nations should come to the conference, which we have so earnestly desired, together with our first Encyclical Letter, beginning with the words "From the beginning, the Church..." If such a conference is established between those who provide assistance and those who benefit from these aids, it will be easy to ensure that the provision of aid is distributed fairly, not only according to the generosity and resources of the former, but also according to the true needs of the latter, and according to the ability of the latter to utilize the aid provided. Thus, there will be no danger that nations, se... Cf. A.A.S., LVI, 1964, pp. 639 and following.

[*Latin ed. p. 284*]

284 Acta Apostolicae Sedis - Commentarium Officiale. Those who strive

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for progress are often burdened by debts, sinking under the weight of obligations to others, to whom they must pay back their principal earnings. Both parties can certainly agree on interest rates and the time within which the borrowed money must be repaid, but under conditions that are acceptable to both sides, namely, by balancing gratuitous gifts, money borrowed without interest or with only small interest, and the years within which the loan is gradually repaid. Those who provide assistance, without a doubt, must be compensated for the use of the borrowed money, so that this is done according to an agreed-upon arrangement and with fair returns: for it is not right to favor idlers or parasites. Those who benefit from the assistance, on the other hand, have the right to demand that no one interfere in the administration of their own affairs, nor disrupt their social order. For when it comes to sovereign states, it is only to them that it pertains to manage their own affairs, to establish the order of civil matters, and to choose the form of government that they prefer. Therefore, it is necessary that nations do not feel compelled to seek assistance from others, but rather, with equal dignity, work together to create a truly human civil society.

55. However, such a goal seems difficult to achieve in regions where the daily sustenance of a family is a constant concern, and where, therefore, they are unable to consider how they can undertake projects that might make the rest of their lives less burdensome. Therefore, these men and women must be assisted in every way, and encouraged to freely embark on the path of their own progress, while also seeking the necessary assistance to make progress. Such common endeavors undoubtedly require a united, consistent, and diligent effort. However, let all be convinced that this must be approached without hesitation: for the lives of the poorer peoples, and the harmony of citizens in nations striving for progress, indeed, the peace of the entire world, are at stake.

[*Latin ed. p. 285*]

Acts of Pope Paul VI, VI, 285, 56. However, all those efforts, certainly not insignificant, which are undertaken to assist developing nations through financial or technical aid, will prove to be futile and utterly ineffectual if the remedies provided are largely rendered ineffective due to fluctuating market conditions that exist between wealthier and poorer peoples. Indeed, the latter are left without any hope or confidence, fearing that the former will demand back what they have already given. 57. For nations that excel in the number and efficiency of their industries primarily export goods manufactured within their territories; while less developed nations have nothing else to sell but raw materials and those things that the earth produces. Due to the advancing technical arts, the value of the products of the former rapidly increases, and they are sold at a high price. However, those primary products supplied by less developed nations are subject to the most significant and sudden price fluctuations, and are therefore far removed from

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the increasing valuation of manufactured goods. Consequently, serious difficulties arise for nations that have made some progress in developing industries, since their hopes are largely placed on exporting goods in order to compensate for the administration and disbursement of public funds, and to bring economic development plans to fruition. For this reason, the people who are struggling with poverty are plunged into even greater poverty, while those who are already endowed with all good things are enriched with even greater wealth. 58. It is therefore clear that the principles of free trade are no longer sufficient if they are applied alone in governing the relationships between all peoples. On the contrary, it is beneficial whenever the parties involved are not too dissimilar in their resources; indeed, it stimulates further progress and rewards worthy endeavors. For this reason, nations that have made the greatest progress in industries believe that a certain law of justice is inherent in the principle of free trade. However, it must be said differently when the conditions between nations become too unequal: for the prices,

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis - An Official Commentary: It is to be noted that agreements freely entered into between merchants can, in certain circumstances, produce entirely unjust outcomes. Indeed, in this sphere of affairs, which is considered the very heart of liberalism, the principles governing commerce are often called into question. 59. The doctrine, which Our Predecessor, the most reverend Leo XIII, transmitted through his Encyclical Letters, with which the *Rerum Novarum* began, remains valuable even now, according to which the agreement of the parties, even when the circumstances are very different, is not sufficient to guarantee the fairness of agreements, and that the law of free consent must be guided by natural law. Furthermore, what is taught concerning the just wage of individual workers applies also to agreements concluded between the peoples of the world: for the principles and regulations governing commerce cannot rest solely on the law of free and unrestrained competition, since this often leads to economic imbalances. Therefore, the practice of free trade is only just when it is consistent with the demands of social justice. 57 60. Moreover, the very nations that have prospered in economic affairs have already understood this, since, through carefully considered policies, they strive to establish a certain balance in their economic activities, a balance that is often disrupted by the competition of businesses, when each acts according to its own judgment. Consequently, these nations often consult with their agricultural sectors, transferring burdens to other economic endeavors that have greater potential for growth. Similarly, these same nations, in order to promote mutual trade, especially within the framework of a common and associated market, direct the principles of taxation, administration, and the promotion of social life in such a way as to provide industries, which

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compete with each other with unequal resources, with opportunities to buy and sell that are appropriate to their condition. s? Cf. Acta Leonis XIII, XI, 1892, p. 131.

[*Latin ed. p. 287*]

Acts of Pope Paul VI, 287, 61. In this matter, absolutely equitable measures are required. Those regulations that are observed concerning the administration of goods in individual nations, and those that are granted to states that are progressing economically, must likewise be observed with regard to commercial relations between richer and poorer peoples. The emulation of competitors in commerce should not be suppressed, but it must be contained in such a way that it truly becomes just, honest, and therefore worthy of human beings. However, in conducting business between richer and poorer economic entities, the conditions of things are too dissimilar, and the abilities to act are too unequal. For justice, in order to be worthy of human beings and honest, requires that, in commerce carried out between various nations of the world, at least some equal and fair conditions be granted to competitors in buying and selling. This very equal condition, although it may not be easily achieved, requires that there already exist a genuine equality in deliberations and in estimating prices. In this matter, agreements between nations can also be very helpful, especially those that include a sufficiently large number of peoples: for through these conventions, general norms can be established, aimed at containing prices, fostering the production of goods, and promoting emerging industries. But it is clear to everyone how effective is the help that is provided to states striving for progress, through this concerted effort to achieve greater justice in regulating commercial relations between peoples, since its effects are not only present, but will also endure for a long time.

62. But other things also stand in the way and prevent human society, which now exists, from becoming more equitable, and from consisting more firmly and fully in the mutual interdependence of all human beings: namely, the boasting of one's own nation, and the veneration of one's own lineage. For it is known among all that peoples who have only recently become self-governing in the administration of the republic retain the unity of their nation, which is still new but not yet fully established, and defend it with all their might.

[*Latin ed. p. 288*]

288. Act of the Apostolic See – The official commentary also notes that nations, distinguished by their ancient civil culture, boast of the institutions transmitted by their ancestors as a heritage. However, these sentiments, which are by no means to be condemned, must be elevated to a certain height of perfection, namely, through charity, encompassing the entire human race. Indeed, boasting of one's own nation divides peoples, hindering

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their mutual benefits; but it inflicts the most serious harm when, on the contrary, the scarcity of resources necessitates the pooling of efforts, whether of manpower, knowledge, or financial assistance, in order to bring about effective policies for the development of economic affairs, and to increase and strengthen the bonds of commerce and civil society.

63. Now, the pursuit of one's own lineage is not limited to newly independent nations; it also occurs in those nations where such a pursuit, hidden beneath hatreds or political factions, not only hinders justice in the greatest degree, but also endangers the peace and well-being of citizens. This pursuit, especially in colonial territories, has often incited discord between colonists and indigenous peoples, equally preventing them from achieving mutual and fruitful harmony, and inflaming minds with bitter envy due to real and perceived injustices. It also greatly hinders the willingness of peoples, impoverished by misfortune, to offer each other mutual assistance, and sows the seeds of discord and animosity in mixed societies whenever individuals or families, for reasons of lineage or race, perceive themselves to be unjustly excluded from the fundamental rights of their fellow citizens.

64. These circumstances, portending many dangers in the future, fill Our mind with sorrow and sadness. However, We nourish the hope that mutual suspicions among peoples and excessive self-regard will one day be overcome, either by a more ardent desire for mutual cooperation, or by a clearer awareness of mutual interdependence. We also hope that peoples will,

[*Latin ed. p. 289*]

Acta Pauli PP. VI. {289. Having made some progress in economic matters, they should draw encouragement and benefit from those of similar condition who, by uniting their extensive territories into one, promote the progress of each region through concerted efforts. We also trust that they will begin to adopt common policies, and that they will invest funds appropriately and in an orderly manner to carry out works, and that they will establish goods in proportion to each, and that they will engage in commerce with these goods. Indeed, we hope that associations, or certain or even almost all nations, united among themselves, will, as necessary, undertake initiatives to assist peoples who are now in need, so that these may free themselves from all obstacles that still hold them back, and that, whether through the cultivation of humanity or through the paths of social progress, each may faithfully preserve its own native talents. 65. This is what must be striven for. As the union of wills among the peoples of the world seems to become more effective each day, it is necessary that it allow all peoples to become, so to speak, the authors of their own fortunes. Mutual relations between nations have, alas, often been based on injustice in past times, and that has been, for the most part, a characteristic of those times. May a serene age arrive, in which the relationships between peoples are distinguished only by observance, friendship, mutual assistance in carrying out works,

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and concordant action, so that each people, fully aware of its own burdens and duties, may promote common progress. The peoples who are now emerging and who have fewer resources demand that certain measures be taken for a more appropriate ordering of human affairs, so that, in fact, the rights and duties of each may be more securely defended. Since this request is entirely just, it must be heard and fulfilled by all. 66. Human society suffers from a serious malady, the cause of which is rather due to...

[*Latin ed. p. 290*]

Acts of the Apostolic See - Official Commentary 290, and indeed, it is more truly contained in the resolutions of fraternal bonds, both among men and among peoples. 67. Therefore, we shall never cease to urge that generous hospitality – which is the duty of both human understanding and Christian charity – should extend not only to those received into private homes, but also to those institutions that cultivate the arts and sciences within the states, and which perform such a service. Indeed, families and homes that are hospitable should be multiplied, especially for the reception of young people. These are to be established for the following reasons: first, to prevent young people from being afflicted by solitude, despair, and anguish, which weaken their strength; second, to protect them from the corrupt state of life in which they find themselves, since a certain fatal necessity compels them to compare the extreme poverty of their homeland with the lavish luxury with which they are almost surrounded; third, to guard them from seditious opinions and contentious plans that may plague their minds as they reflect on their miserable and calamitous fortune; and finally, to offer them, as if with fraternal love, examples of a virtuous life, by which either Christian charity, truly sisterly and effective, or the highest virtues may be rightly honored. 5 8 68. It is regrettable to us that many young people, who seek out wealthier states to pursue studies and acquire knowledge of the arts, in order to be adorned with these qualities so that they may one day serve their homeland admirably, if they are formed there by an excellent institution, often fail to appreciate those highest virtues that are usually present in the human and civil culture of the land where they grew up, as if they were a great inheritance. 69. Furthermore, workers and immigrants, who often endure conditions of life unworthy of human beings, should also be received with benevolent hospitality, and they should be paid the lowest possible wage. 58 Cf. LEO XIII, Encyclical Letter *Rerum novarum*, Acts of Leo XIII, XI, 1892, p. 98.

[*Latin ed. p. 291*]

Acts of Pope Paul VI, page 291, indicate that assistance is given to a family which still resides in its ancestral home and is burdened by poverty.

70. Furthermore, we exhort all those who, for business reasons, travel to cities richly endowed with arts and crafts: we speak of manufacturers

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and merchants, and of the largest companies, whether they be masters or administrators. It can happen that these individuals, in their own country, are imbued with a sense of social responsibility; why, then, do they now descend to more selfish motives, serving only their own interests, when they travel to less developed nations, applying their skills there? Indeed, the greater fortune they enjoy should add a spur to them, so that, wherever they conduct their business, they may also become promoters of social progress and human advancement. Moreover, the very intelligence with which they are endowed should show them the appropriate ways in which they can usefully employ themselves, establishing workshops, training skilled workers, educating mechanical engineers and other supervisors, fostering their development and encouraging them to take on increasingly important responsibilities; in this way, they will, in a short time, produce individuals who are capable of sharing the burden and the administration of affairs. However, justice must always prevail in the relationships between employers and employees. And agreements legitimately entered into, with all duties clearly defined, must regulate these relationships. Finally, let no one, wherever he may be, be unjustly subjected to the will of others!

71. Moreover, we are greatly pleased to note that the number of those who, skilled in various arts, are sent abroad by associations, whether general or mutual, or by certain private organizations, to promote the development of those lands, is increasing daily. These individuals, indeed, should act not as masters, but as helpers and collaborators. For every nation immediately understands whether those who have come to offer assistance are motivated by benevolence.

[*Latin ed. p. 292*]

292 Acta Apostolicae Sedis - Commentarium Officiale. Whether these dioceses will be guided by the Apostolic See, or whether they will introduce only new forms of art, or whether they will also promote true human dignity, remains to be seen. There is no doubt that that people will reject their message, unless it springs from fraternal charity. 72. Therefore, if expertise in the arts is necessary, it must also be accompanied by the traces and testimonies of brotherly love. Experts, as we have said, are men who, detached from the excessive zeal of their nation and abhorring any form of unjust discrimination among peoples, should accustom themselves to associate with all people, firmly convinced that, because of the knowledge and skills they possess, they should claim no superiority whatsoever in all areas of life. Although the civil culture that has shaped their customs encompasses, as it were, a certain form of universal humanity, it should not be considered the only one, nor should it be disdainful of others, and therefore, if it is introduced into foreign lands, it must be adapted to the nature of those lands. Therefore, those who undertake such a task should take care to carefully examine the ancient traditions, the unique character,

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and the wealth of knowledge of the country in which they, as guests, find themselves. From this it follows that one human culture should be linked with another, so that each may derive abundant benefits. 73. Indeed, just as among the cultures of different peoples, as among individual people, a sincere dialogue is sown, so too, a fraternal union of souls can easily arise. Then, plans for human progress will connect peoples in common endeavors, if all citizens, whether they be leaders, magistrates, or the humblest of artisans, are inflamed with fraternal love and ardently desire a single and universal culture of humanity to be established throughout the world. Then, the dialogue will begin with the person, not with the things that the earth produces or provides. This will certainly be of great benefit if the ways are shown to the peoples, by which both economic progress and a greater cultivation of their souls can be achieved.

[*Latin ed. p. 293*]

293 The acts of Pope Paulus VI should be sought; if technicians behave as educators and instructors; if, indeed, the institution of a discipline should prefer a certain excellence, which, by touching minds and morals, increases not only economic, but also human affairs. Then the bonds of fellowship will remain firm, even with assistance and support intermitted. Who does not see how much such relationships contribute to maintaining peace on earth?

74. We know that many young people have already gladly and eagerly responded to the invitation of our blessed predecessor, Pope Pius XII, urging the lay order to missionary work. We also know that other young people have spontaneously offered their names and services to institutions, which, whether publicly or privately, provide helpful service to the people, striving for civil progress. Therefore, we have learned with considerable joy that, in some nations, military service can be partially replaced with social service, or, briefly, with some kind of service. We earnestly pray for these initiatives and for those good people who carry them out. May all who profess to be disciples of Christ obey His command: "For I was hungry, and you gave me to eat: I was thirsty, and you gave me to drink: I was a stranger, and you took me in:" Nudus, et cooperuistis me; infirmus et visitastis me; in carcerem eram, et venistis ad me.

61. Indeed, no one is permitted to negligently overlook the condition of his brothers and sisters, who are still afflicted by such great poverty and labor under a lack of knowledge, and who are in danger of perishing without any security in life. Let the heart of every Christian be moved by this, in imitation of Christ, saying: "I have mercy on the multitude."

75. Therefore, let us all implore Almighty God the Father, that the human race, not ignorant of its great past, may devote itself entirely, in mind and spirit, to these matters. But let us... Cf. Litt. Encycl. Fidei donum, A.A.S.,

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XLIX, 1957, p. 246. MT., 25, 35-36. ”Me, 8, 2.

[*Latin ed. p. 294*]

294 Acta Apostolicae Sedis - An Official Commentary. With all diligence, and with the will of each person concurring, it is necessary that, as far as strength and resources permit, we oppose the exceedingly slow progress of peoples. Oh, that each individual, and each society, and each nation, might join hands in fraternal concord, and might generously assist the weak, forgetting their own advantage, and dedicating all wisdom, zeal, and charity to the work of helping! For he who is led by brotherly love, and who strives with all his might to discover the causes of misery, and to find ways to combat and overcome them, perseveres. He who is the author of peace will continue on his way, carrying the torch of *laetitiae*, and scattering light and grace into the hearts of men throughout the world, helping them to recognize, wherever they may be, the faces of brothers and the faces of friends. 76. Those excessive disparities that exist among peoples, whether in economic and social matters, or in doctrines, stir up envy and discord, and often lead to strife. Therefore, having returned from that journey which we undertook to the seat of the United Nations for the sake of peace, we declared before the Fathers of the Ecumenical Council that we must devote our attention to the condition of those peoples who are still striving for civil progress; that is to say, to put it more plainly, our charity towards the poor, who are countless in number throughout the world, must be more attentive, more effective, and more generous. When, therefore, we oppose misery and strive against unjust conditions, we not only promote the well-being of individuals, but we also favor the progress of their souls and morals, and thus the benefit of all mankind. For peace is not simply to be understood as the complete absence of war, as if it consisted in a certain balance of power and instability. Peace is perfected day by day. 63 Cf. JOHN XXIII, Address given on May 10, 1963, when the Balzan Prize was awarded, A.A.S., LV, 1963, p. 455. 64 A.A.S., LVII, 1965, p. 896.

[*Latin ed. p. 295*]

295 The acts of Pope Paul VI, if considered in the order established by God, demonstrate a perfect form of justice among men. 65 77. For since peoples are each progressing in their own way, they receive only the burden and the duty that belongs to them; yet they will be unable to fulfill this in any way if they live separated from others. Therefore, agreements between poorer peoples of the same region, made for mutual assistance, and common and broader plans to help them, as well as more important treaties concluded between others to establish certain ways of acting: all these are like milestones on this path, which, while promoting civil progress, leads to peace. 78. These mutual endeavors among nations, pertaining to the entire world, certainly require institutions that prepare, arrange, and gov-

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ern them, until a new order of rights is established, which all everywhere may have as ratified and firm. We gladly support public initiatives that have long been striving to achieve this progress for the civil life of nations, and we pray that they may flourish with ever greater authority. In this regard, when we were in New York and spoke with the representatives of the United Nations, we said among other things: It is certainly your task not to unite just one or two peoples with fraternal bonds, but all into one... For who does not see that it is absolutely necessary to gradually arrive at the establishment of a certain authority that extends to the entire world, which can effectively act either in judicial matters or in political matters? 66 79. Some may perhaps consider such expectations as mere comments on empty opinions. It is possible that their custom of viewing things has a flaw that they have not yet noticed, namely, the most striking trend of this age, in which men desire to live with a more profound fraternal bond. 65 66 Cf. JOHN XXIII, Encyclical Letter *Pacem in terris*, A.A.S., LV, 1963, p. 301. A.A.S., LVII, 1965, p. 880.

[*Latin ed. p. 296*]

296 Acta Apostolicae Sedis – The official commentary contains, although perhaps unknown to some, errors and faults, and often presents views that are far removed from the path of salvation; nevertheless, they gradually and sometimes even imperceptibly approach their Creator. However, such content requires considerable effort to reconcile with a more humane understanding of life, and it imposes inconveniences; but these very adversities, accepted for the sake of love for our brothers and their benefit, can contribute in the highest degree to the progress of the human race. For the faithful have clearly seen that, insofar as they are united with the propitiatory sacrifice of the Divine Savior, they contribute greatly to the edification of the Body of Christ, so that it may receive its full measure within the assembly of the people of God. 67 80. Since this path must be undertaken with the mutual consent of all minds and wills, we therefore believe it necessary to warn all of this most serious and important matter, and of the urgent need to work effectively. The time has come for action, since it is at stake whether so many children, exposed to sin, will survive, whether so many families afflicted by poverty will be able to attain a life worthy of human beings, and whether, finally, peace and civil order themselves can be preserved throughout the world. Therefore, it belongs to all people and all nations to embrace this cause of such great importance. 81. For this reason, this exhortation is primarily addressed to our children. For even in nations that strive for progress, as in all others, it is necessary for the laity to feel that they have a part to play in improving the order of temporal affairs. Indeed, while it is the duty of the sacred Hierarchy to teach and explain with authority the moral laws by which this must be accomplished, it is the duty of the laity to use their own counsel and initiatives to bring about –

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not idly waiting for norms or prescriptions – not only changes in the morals and habits of mind of men, but also in the civil community itself. 67 Eph., 4, 12. Cf. CONC. VAT. II, Const. dogm. de Ecclesia Lumen gentium, n. 13, A.A.S., LVII, 1965, p. 17.

[*Latin ed. p. 297*]

297 The acts of Pope Paul VI, paragraph 68, imbue institutions and structures with a Christian spirit. Indeed, it is necessary that certain things be changed and the present conditions of life be profoundly improved. Those who undertake these changes must, above all, ensure that they are permeated by the spirit of the Gospel. We especially exhort Catholic men from the more prosperous nations to offer their expertise and diligent assistance to public or private institutions, whether civil or religious, which are striving to promote the progress of nations and to overcome their hardships. We are certain that they will be among the first to dedicate themselves to this cause, sparing no effort to establish just and equitable laws based on moral principles among all peoples.

82. Furthermore, we do not doubt that all those who are called Christians, and therefore our brothers, will increasingly strive, through concerted efforts, to restrain the excessive love of self and the arrogance of the mind, to lay down strife and discord, to curb ambitions and injustices, so that the way may be opened for a more humane life, in which each one, as a brother, may be loved and helped by his brothers. Moreover, still moved by the pleasant memory of that conversation which we had with men from various non-Christian religious communities in Bombay, we again urge these our brothers to strive with all their heart and mind to create conditions of life worthy of the children of God for all men.

83. Finally, we turn our thoughts to all men of good will who are aware that peace cannot be achieved without the progress of civil society and the increase of wealth. Therefore, we urge you, whether you are representatives at international councils, or experts in public administration, or journalists and publishers, or finally, educators and teachers, to contribute, each in your own way, to the establishment of a new order of things.

68 Cf. CONC. VAT. I I , Decree on the Lay Apostolate, Apostolicam actuositatem, n. 7 13 and 24; A.A.S., LVIII , 1966, pp. 843, 849 and 856.

[*Latin ed. p. 298*]

Acts of the Apostolic See - Official Commentary 298. Concerning you, we fervently pray to Almighty God for your illumination and strength, that you may stir up the minds of all to consider these grave matters, and impel the peoples to resolve them. To you, teachers, it is certain and established that you instill in youth a love for the poor, those oppressed by the poverty of nations. In this, you, journalists, diligently strive to present before our eyes both the initiatives with which nations strive for mutual aid, and the

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lamentable spectacle of so much misery, so that men may be deterred from lacking peace of mind. For it is necessary that the wealthy recognize that the poor stand at their doors, and that the remnants of their feasts and banquets are sought after. 84. It belongs to you, rulers of nations, to draw your communities into a closer relationship with all men, and to persuade them that they must necessarily contribute something from their abundant expenses for the advancement of the people and the preservation of peace. Finally, a great part is entrusted to you, gentlemen, who perform the function of representatives among the councils of many nations, to achieve this: that the harmful and futile gatherings of forces and arms may give way to the friendly and peaceful endeavors of all nations; endeavors which, indeed, seek to promote the progress of the human race, so that all men may be able to cultivate themselves more and more. 85. For, it must be admitted, that often men fare poorly because they do not sufficiently consider or meditate on these things. Therefore, we call upon wise and prudent men, Catholics, Christians, worshippers of God, eager for the highest truth and justice, that is, all those endowed with good will, and we implore them, using the words of Jesus Christ: "Seek, and you shall find; open the doors, through which men, by giving and receiving aid from each other, may explore matters further and practice charity."

[*Latin ed. p. 299*]

Acta Pauli PP. VI 299, with wider and more extensive senses, may establish a more fraternal way of life, so that human society may truly be founded on the agreement of all. 86. Finally, you all, who, having heard the lamentations of the poor, strive to provide for their needs, we consider you to be promoters and almost apostles of the progress of the salutary and true name, which is indeed so far from being contained in wealth, that it pertains to the benefit of individuals, or is sought after for itself, that rather it should be placed in the consideration of economic affairs composed for the good of the human person, and prepared for all in daily life, from which fraternal charity may flourish, and the help of God's providence may be clearly manifested. 87. Lastly, while we pray earnestly for your good, we call upon all men of good will to join their efforts with yours in a fraternal manner. For if today no one doubts that progress is the same as peace, who would refuse, we implore you, to dedicate their studies and their labors to that progress? Certainly no one. Therefore, we urge you all to respond with outstanding zeal to our anxious supplication, in the name of the Lord. Given in Rome, at St. Peter's, on the twenty-sixth day of the month of March, in the feast of the Resurrection of our Lord Jesus Christ, in the year 1967, in the fourth year of Our Pontificate. PAUL PP. VI.

[*Latin ed. p. 300*]

300 Acta Apostolicae Sedis - Official Commentary

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ACTA of the Sacred Congregations

SACRED CONGREGATION FOR THE RITUAL

INSTRUCTION ON MUSIC IN THE SACRED LITURGY

PROEMIUM

1. The Sacred Oecumenical Council of Vatican II, having carefully considered sacred music, in those matters pertaining to liturgical renewal, illustrated its role in the divine offices, and, having established several principles and many laws concerning this matter in the Constitution on the Sacred Liturgy, assigned to it an entire chapter of that same Constitution.

2. Those things which the Sacred Council established, in the recently begun liturgical renewal, have already begun to be put into practice. But, from these new norms pertaining to the ordering of sacred rites and the active participation of the faithful, certain questions concerning sacred music and its ministerial role have arisen, which seem to require that certain principles of the Constitution on the Sacred Liturgy be more clearly explained in this matter.

3. Therefore, the Council, established to implement the Constitution on the Sacred Liturgy, at the mandate of the Supreme Pontiff, carefully examines these questions and has prepared the present Instruction, which does not collect the entirety of the legislation on sacred music, but only establishes the most important norms which seem most necessary in this age; and which serves as a continuation and complement of the previous Instruction of this Sacred Congregation, prepared by the same "Council," and pertains to the proper ordering of the execution of the Constitution on the Sacred Liturgy, promulgated on September 26, 1964.

[*Latin ed. p. 301*]

301. The Sacred Congregation of Rites, 4. It is to be hoped that pastors of souls, musicians, and the faithful, receiving and applying these norms with a willing spirit, will strive together with a harmonious spirit to attain the true purpose of sacred music, (which is the glory of God and the sanctification of the faithful, 1 Timothy 1:1a). Therefore, that music is called sacred which, created for the celebration of divine worship, is endowed with sanctity and the beauty of forms. 2b) Under the name of sacred music are included: Gregorian chant, ancient and modern sacred polyphony in its various forms, sacred music for the organ and other permitted instruments, and sacred popular, liturgical, and religious song. 3. I. Concerning certain more general norms. 5. The liturgical action takes on a more noble form when it is carried out in song, with the ministers of each *gradus* performing their respective duties, and the people participating

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in it. For through this form, prayer is expressed more sweetly, the mystery of the sacred Liturgy and its hierarchical and communal nature are more clearly manifested, the unity of hearts is more deeply attained through the unity of voices, minds are more easily elevated to heavenly things through the splendor of sacred things, and the entire celebration more clearly foreshadows that which is performed in the holy city of Jerusalem. 4. Therefore, pastors of souls should diligently strive to attain this form of celebration; indeed, they should appropriately transfer the distribution of duties and parts, which are more suitable for sacred actions celebrated in song, to other celebrations without song, performed with the people, especially taking care that necessary and suitable ministers are available, and that the active participation of the people is fostered. 1. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 112: *A.A.S.* 56 (1964) p. 12. Cf. St. Pius X, Motu proprio *Tra le sollecitudini* (November 22, 1903), n. 2: *A.S.* 36 (1903-1904) p. 332. Cf. Sacred Congregation of Rites, Instruction on Sacred Music and the Sacred Liturgy (September 3, 1958), n. 4: *A.A.S.* 50 (1958) p. 633. Cf. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 113: *A.A.S.* 56 (1964) p. 128. 2. 3. 4.

[*Latin ed. p. 302*]

Acta Apostolicae Sedis - Official Commentary 302. Furthermore, the effective preparation for each liturgical celebration should be carried out with a united spirit among all those involved, whether concerning the rites, or concerning pastoral or musical matters, under the direction of the pastor of the church.

6. The genuine order of a liturgical celebration, besides the proper division and execution of duties, in which "each one, whether minister or layperson, performing his own duty, does only and completely that which pertains to him according to the nature of the matter and the liturgical norms," also requires that the sense and nature proper to each part and each chant be carefully observed. To achieve this, it is especially necessary that those parts which require singing be truly sung, using a style and form appropriate to their nature.

7. Between the most solemn form of liturgical celebrations, in which all that require singing are truly sung, and the simplest form in which singing is not used, there can be several degrees, depending on the greater or lesser importance given to singing. However, when selecting the parts to be sung, one should begin with those that are of greater importance by their nature, and especially with those that are to be sung by the priest or ministers, with the people responding, or sung together by the priest and the people, gradually adding others that are proper to a single people or a single choir.

8. Whenever it is possible to select the people who will participate in the liturgical action through singing, it is advisable to choose those who

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are known to be excellent in singing; especially if it concerns more solemn liturgical actions, or those that require more difficult singing, or those that are transmitted by radio or television. If, however, such a selection is not possible, and the priest or minister does not possess a voice suitable for properly executing the singing, he may omit one or two of the more difficult parts that pertain to him.

[*Latin ed. p. 303*]

The Holy Congregation of Rites decrees that it should be recited aloud and distinctly. This, however, should not be done merely for the convenience of the priest or minister.

9. When choosing the type of sacred music, whether for the choir or for the people, consideration should be given to the abilities of those who are to sing. No type of sacred music should be excluded from liturgical actions, provided that it corresponds to the spirit of the liturgical action and the nature of its individual parts, and does not impede the due and active participation of the people.

7, 8, 10. In order that the faithful may more readily and fruitfully offer their active participation, it is fitting that the forms of the celebrations and the degree of participation itself be varied as much as possible, according to the days, gatherings, and solemnities.

11. It should be borne in mind that the true solemnity of the liturgical action depends more on a worthy and religious celebration, which takes into account the integrity of the liturgical action itself, or the execution of all its parts, according to their own nature, than on a more ornate form of singing and a more magnificent display of ceremonies. A more ornate form of singing and a more magnificent display of ceremonies are sometimes desirable, where the means are available to perform them properly; however, it would be contrary to the true solemnity of the liturgical action if it were to lead to the omission, alteration, or improper execution of any of its elements.

12. It belongs to the Supreme Apostolic See to establish the better and more general principles which are the foundation of sacred music, according to the traditions, but especially according to the Constitution on the Sacred Liturgy. It also belongs to the competent gatherings of territorial bishops legitimately constituted, as well as to the bishops themselves, to exercise moderation within the established limits.

9, 7. Cf. Vatican Council II, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 6: A. A. S. 56 (1964) p. 129.

Cf. Vatican Council II, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 28: A. A. S. 56 (1964) p. 107.

Cf. Vatican Council II, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 22 A. A. S. 56 (1964) p. 106.

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8, 9.

[*Latin ed. p. 304*]

Acta Apostolicae Sedis - Official Commentary 304 I I. Concerning those who participate in liturgical celebrations. 13. Liturgical actions are the celebrations of the Church, or of the holy people, assembled and ordered under a Bishop, or a priest. A special place in these is held by priests and their ministers, because of the sacred order they have received; and by those who minister, namely, the servers, readers, commentators, and those who belong to the choir school. 10 11 14. The priest, presiding over the assembled group, represents the person of Christ. The prayers which he sings or says aloud, as if offered in the name of the entire holy people and all those present, ought to be heard reverently by all. 12 15. The faithful fulfill their liturgical duty by offering full, conscious, and active participation, which is demanded by the very nature of the liturgy, and to which the Christian people, by virtue of Baptism, have the right and the duty. 13 This participation, above all, ought to be interior, that is, the faithful should adapt their minds to what is being offered or heard, and cooperate with divine grace; 14 b) nevertheless, it must also be exterior, that is, it should manifest the interior participation through gestures and bodily postures, through acclamations, responses, and singing. 15 10 Cf. Vatican Council II, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, nn. 26 and 41-42: A. A. S. 56 (1964) pp. 107 and 111-112; Dogmatic Constitution on the Church, Lumen Gentium, n. 28: A. A. S. 57 (1965) pp. 33-36. Cf. Vatican Council II, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 29: A. A. S. 56 (1964) pp. 107-108. Cf. Vatican Council II, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 33: A. A. S. 56 (1964) p. 108. Cf. Vatican Council II, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 14: A. A. S. 56 (1964) p. 104. Cf. Vatican Council II, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 11: A. A. S. 56 (1964) pp. 102-103. Cf. Vatican Council II, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 30: A. A. S. 56 (1964) p. 108. 11 12 18 14 15

[*Latin ed. p. 305*]

305 The Sacred Congregation of Rites teaches also that the faithful should be instructed to raise their minds to God, through interior participation, when they hear what the ministers or the choir sing. 16. Nothing can be more solemn or more pleasing in sacred celebrations than a choir which expresses its entire faith and piety through song. Therefore, the active participation of the entire people, which is manifested through song, should be diligently promoted in the following ways: a) The faithful should primarily understand the acclamations, the responses to the greetings of the priest and ministers, and the prayers in litanies, as well

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as the antiphons and psalms, and also the intervening verses or repeated responses, and the hymns and chants. 16 b) Through suitable catechesis and exercises, the people should be gradually led to a fuller and fuller participation in those things which pertain to them. c) However, some chants of the people, especially if the faithful have not yet been sufficiently instructed, or if musical arrangements are used which are composed for multiple voices, may also be assigned to a single choir, provided that the people are not excluded from other parts which pertain to them. It is not permissible to assign the entire "Proper" and the entire "Ordinary" to a single choir of singers, completely excluding the people from participation in the singing. 17. Sacred silence should also be observed at the appropriate time; for through it, the faithful are not merely to be considered as external or mute spectators of the liturgical action, but are more closely incorporated into the mystery which is celebrated, through internal dispositions which arise from the word of God heard, from the chants and prayers offered, and from the spiritual union with the priest, who is performing his part. 18. Among the faithful, special care should be taken to instruct the members of religious societies of lay people in sacred song, so that they may more effectively contribute to participation. 16 Cf. Vatican Council II, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 30: A. A. S. 56 (1964) p. 108. Cf. Vatican Council II, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 30: A. A. S. 56 (1964) p. 108. 17 20 - A. A. S.

[*Latin ed. p. 306*]

Acts of the Apostolic See - Official Commentary 306 18 to sustain and promote the faith of the people. The instruction of the entire people, through diligent and patient singing, together with liturgical instruction, should be perfected, according to the age, condition, manner of life, and level of religious culture of the faithful, beginning from the earliest years of formation in elementary schools. 19. Of particular note, due to the liturgical ministry it provides, is the choir or musical chapel, or the school of singers. Its role, according to the norms concerning the liturgical restoration of the Sacred Council, has become even more important and significant. For it is its duty, according to the different types of chants, to properly perform its own parts, and to foster the active participation of the faithful in singing. Therefore: a) Choirs or musical chapels, or schools of singers, should be maintained and fostered, especially in cathedrals and other larger churches, and in seminaries, and in religious houses of study; b) These schools, even if small, should also be appropriately established in smaller churches. 20. Musical chapels, which exist in basilicas, cathedrals, monasteries, and other larger churches, and which, over the course of centuries, have earned great praise by preserving and fostering an invaluable musical treasure, should be maintained according to the norms traditionally given to them,

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approved and recognized by the Ordinary, in order to celebrate the sacred actions with a more splendid form. However, the teachers of these schools and the pastors of the churches should take care that the people are always encouraged to participate in singing, at least in the parts that are easier for them to perform. 21. Provision should be made, especially where there is no possibility of establishing even a small school, that at least one or two singers are available, properly instructed.

[*Latin ed. p. 307*]

The Sacred Congregation of Rites, 307, desires that those who propose, at least in simpler ways, forms of participation for the people, also guide and support the faithful appropriately. It is fitting that a choir should also be present in churches that have a school, for those celebrations in which the school cannot participate, but which nonetheless deserve to be performed with some solemnity, and therefore with singing. 22. The choir can consist, according to the established customs of the people and other circumstances, either of men and boys, or of men alone, or of boys alone, or even, where the circumstances truly warrant it, of women alone. 23. The choir, taking into account the disposition of each church, should be arranged so that: a) its nature is clearly apparent, namely that it is a part of the community of the faithful and performs a particular function; b) the execution of its liturgical ministry is made easier; c) full participation by each of its members in the Mass is conveniently permitted, that is, sacramental participation. Whenever the choir consists also of women, it should be placed outside the sanctuary. 24. In addition to musical instruction, the members of the choir should also receive appropriate liturgical and spiritual instruction, so that from the proper execution of their liturgical ministry, not only the beauty of the sacred action and a good example for the faithful may arise, but also the spiritual well-being of the members themselves. 25. In order to more easily achieve this instruction, whether technical or spiritual, the associations for sacred music, at the diocesan, national, and international levels, should contribute, especially those that have been approved and commended by the Apostolic See. 26. The priest, the sacred ministers or assistants, the lector, and those who belong to the choir, as well as the commentator, should...

[*Latin ed. p. 308*]

Acts of the Apostolic See - Official Commentary 308. Let these be presented in a manner easily understood, so that the people's response, as required by the rite, may be made easier and more readily. It is fitting that the priest and ministers of any rank should associate their voice with the voice of the entire assembly of the faithful in those things which pertain to the people. 21 I I I. Concerning singing in the celebration of the Mass. 27. To celebrate the Eucharist with the people, especially on Sundays and feast

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days, and, if possible, even more than once on the same day, the form of the Mass in song is to be preferred. 28. The distinction between the solemn Mass, the sung Mass, and the read Mass, established by the Instruction of the year 1958 (n. 3), according to the traditional and current liturgical laws, should be maintained. However, for the sung Mass, degrees of participation are proposed, for the sake of pastoral utility, so that, according to the abilities of each group, the celebration of the Mass may more easily be made more solemn in song. These degrees, however, are to be arranged in such a way that the first can be used even alone, while the second and third, either in their entirety or in part, should never be used without the first. Therefore, the faithful should always be led to full participation in song. 29. The first degree includes: a) in the rites for the entrance: — the greeting of the priest together with the response of the people; — the prayer. b) in the liturgy of the word: — the acclamations at the Gospel. c) in the eucharistic liturgy: — the prayer over the offerings; — the preface, with the dialogue and Sanctus; — the final doxology of the Canon; — the Lord's Prayer with its exhortation and embolism. 21 Cf. Sacred Congregation for Rites, Instruction Inter oecumenici (September 26, 1964), n. 48b: A. A. S. 56 (1964) p. 888.

[*Latin ed. p. 309*]

The Sacred Congregation of Rites 309 — Peace of the Lord; — prayer after Communion; — formulas of dismissal. 30. The second grade includes: a) Kyrie, Gloria, and Agnus Dei; b) the Creed; c) the prayer of the faithful. 31. The third grade includes: a) chants for processions, for the entrance and for Communion; b) chants after the reading or Epistle; c) the Alleluia before the Gospel; d) chants for the Offertory; e) readings from the sacred Scriptures, unless it is deemed more appropriate to recite them without singing. 32. The use of other chants, legitimately practiced in some places and confirmed by general indulgences, to replace the chants for the entrance, the Offertory, and the Communion, as they exist in the Gradual, may be maintained, at the judgment of the competent territorial authority, provided that such chants are suitable to the parts of the Mass, to the feast, or to the liturgical season. The same territorial authority must approve the texts of these chants. 33. It is desirable that the congregations of the faithful, as far as possible, participate in the "Proper" chants, especially through easier responses or other suitable modules. Among the "Proper" chants, the chant after the readings, performed in the manner of a gradual or a responsorial psalm, has a particular significance. It is a part of the liturgy of the Word; therefore, it should be recited by all who are seated and listening, indeed, as far as possible, by all who participate. 34. The chants which are called the "Ordinary of the Mass," if sung with multiple voices according to established musical forms, are to be performed by the trained

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choir, according to the established norms.

[*Latin ed. p. 310*]

The Acts of the Apostolic See – Official Commentary 310 can be performed, either "a cappella" or with accompanying instruments, provided that the people are not entirely excluded from participating in the singing. In other cases, the "Ordinary" parts of the Mass can be distributed between the choir and the people, or even between two parts of the congregation, so that the performance takes place with alternating verses, or in another suitable manner, encompassing larger portions of the text. In these cases, however, the following should be kept in mind: The Creed, since it is a form of the profession of faith, is best sung by all, or in such a way that it allows for the proper participation of the faithful; the "Holy, Holy, Holy," as a concluding acclamation of the Preface, is best sung by the entire assembly, together with the priest, as is customary; the "Agnus Dei" can be repeated as many times as necessary, especially during concelebration, when it accompanies the breaking of the bread; it is desirable that the people participate in this song, at least through the final invocation. 35. The Lord's Prayer is suitably recited by the people together with the priest. If it is sung in Latin, melodies that already exist should be used; if it is sung in the vernacular, arrangements must be approved by the competent territorial authority. 22

36. Nothing prevents some part of the "Proper" or "Ordinary" of the Mass from being sung. Indeed, sometimes another song can be performed at the beginning, at the Offertory, and at Communion, as well as at the End of the Mass; however, this song must not be "eucharistic," but must be appropriate to the parts of the Mass, to the feast, or to the liturgical season.

IV. Concerning the singing of the Divine Office.

37. The celebration of the Divine Office in song, as it is more fitting to the nature of this prayer, and as it is an indication of a more solemn celebration and a deeper union of hearts in offering praise to God, is strongly recommended to those who perform the Divine Office in choir or in common, according to the desire expressed in the Constitution on the Sacred Liturgy. 23

22 Cf. S. C. Rituum, Instruction Inter oecumenici (September 26, 1964), n. 48g: A. A. S. 56 (1964) p. 888.

23 Cf. Second Vatican Council, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 99: A. A. S. 56 (1964) p. 124.

[*Latin ed. p. 311*]

Sacred Congregation of Rites 311. It is fitting that at least some part of the Divine Office, and especially the principal Hours, namely Lauds and Vespers, be sung at least on Sundays and feast days. Furthermore, other clerics living together for the sake of studies, or who gather together for

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spiritual exercises or other purposes, may suitably sanctify their gatherings by celebrating certain parts of the Divine Office in song.

38. In celebrating the Divine Office in song, for those who are bound by the obligation of the choir and for those granted particular indulgences, the principle of "progressive" solemnity may be applied, so that those parts which, by their nature, are more directly intended for singing, such as dialogues, hymns, verses, and canticles, are sung, while the rest are recited.

39. The faithful should be invited and, through proper instruction, encouraged to celebrate together on Sundays and feast days certain parts of the Divine Office, especially Vespers, or, according to the customs of the place and of the groups, other Hours. Generally, the faithful, especially the more devout, should be guided through suitable instruction to use the Psalms, understood in a Christian sense, in their prayers, so that they may gradually be led to a greater appreciation and use of the public prayer of the Church.

40. Such discipline should be transmitted in a special way to the members of associations dedicated to promoting Christian principles, so that they may draw more abundantly from the riches for fostering spiritual life. It is fitting that the principal Hours, even in song, be celebrated as much as possible, in order to participate more fully in the public prayer of the Church.

41. In accordance with the Constitution on the Sacred Liturgy, and according to the secular tradition of the Latin rite, the use of the Latin language is to be maintained by clerics when celebrating the Divine Office in choir. However, as the same Constitution on the Sacred Liturgy provides, [references to documents].

[*Latin ed. p. 312*]

Acta Apostolicae Sedis - Official Commentary 312. In the vernacular language in the Divine Office, both on the part of the faithful and on the part of nuns and other members of institutes professing the evangelical counsels, who are not clerics, due care should be taken to ensure that melodies are chosen for the singing of the Divine Office in the vernacular language. V. Concerning sacred music in the celebration of the Sacraments and Sacramentals, in particular liturgical actions of the year, in the sacred celebrations of the Word of God, and in pious and sacred exercises. 42. From the principle declared by the Most Holy Council, that whenever the rite, according to its own nature, involves a communal celebration, with frequent and active participation of the faithful, this should be preferred to the individual and almost private celebration of the same rite, it necessarily follows that singing should be employed to a great extent, as it more aptly manifests the "ecclesial" aspect of the celebration. 26 43. Certain celebrations of the Sacraments and Sacramentals, which have a particular importance in the life of the entire parish community, such as Confirmation, sacred

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Ordinations, Marriage, the Consecration of a church or altar, Funerals, etc., should, as far as possible, be carried out through singing, so that the solemnity of the rite may contribute to a greater pastoral effectiveness. However, care must be taken to ensure that nothing purely profane or less suitable for divine worship is introduced into the celebration under the guise of solemnity; this applies especially to the celebration of marriages. 44. Likewise, those celebrations that are marked by a special solemnity and are characteristic of the liturgical year should be carried out through singing. In a particularly special manner, the sacred Holy Week rites should be celebrated, which, through the celebration of the Paschal mystery, lead the faithful to what is, as it were, the center of the liturgical year itself and of the Liturgy. 45. Also, for the liturgy of the Sacraments and Sacramentals, and for other particular actions of the liturgical year, suitable 2S Cf. Second Vatican Council, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 27: A. A. S. 56 (1964) p. 107.

[*Latin ed. p. 313*]

The Sacred Congregation of Rites encourages melodies that, while maintaining the proper solemnity of the celebration, may also foster devotion in the vernacular language, according to the norms of competent authority and the capabilities of each group.

46. Sacred music possesses great efficacy in fostering the piety of the faithful, both in the sacred celebrations of the Word of God and in pious and sacred exercises. In the sacred celebrations of the Word of God, the example of the Liturgy of the Word in the Mass should be followed; in all other pious and sacred exercises, psalms, sacred musical works derived from both ancient and modern sources, popular religious hymns, and the sound of the organ or other instruments, which are more appropriate, will be of great benefit. Moreover, in these same pious and sacred exercises, and especially in the sacred celebrations of the Word of God, certain musical works may also be suitably employed, even though they may not have a prominent place in the Liturgy, since they can nevertheless stir up religious feeling and foster meditation on the sacred mystery.

27 2 8 23, VI. Concerning the language to be used in liturgical actions in sung celebrations, and concerning the preservation of the treasury of sacred music.

47. According to the Constitution on the Sacred Liturgy, "the use of the Latin language, save where particular law otherwise provides, shall be preserved in the Latin rites." 30 However, "it can often prove very useful to the people to use the vernacular language," and "it is for the competent territorial ecclesiastical authority to decide on the use and manner of using the vernacular language, with acts approved or confirmed by the Apostolic See." 31 32

27 Cf. Sacred Congregation of Rites, Instruction *Inter oecumenici*

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(September 26, 1964), nos. 37-39: *A.A.S.* 56 (1964), pp. 884-885.

28 Cf. Sacred Congregation of Rites, Instruction *Inter oecumenici* (September 26, 1964), no. 37: *A.A.S.* 56 (1964), p. 885.

29 Cf. infra, no. 53.

30 Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 36, § 1: *A.A.S.* 56 (1964), p. 109.

31 Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 36, § 2: *A.A.S.* 56 (1964), p. 109.

32 Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 36, § 3: *A.A.S.* 56 (1964), pp. 109-110.

28 29 30 31 32

[*Latin ed. p. 314*]

314 Acta Apostolicae Sedis - Commentarium Officiale. Therefore, these norms being most strictly observed, the appropriate form of participation should be employed for the abilities of each group. Let pastors of souls see to it that, besides the vernacular language, the faithful also know how to say or sing together in Latin those parts of the Ordinary of the Mass which pertain to them.

33. Let the Ordinaries of places see to it that, with the introduction of the vernacular language into the celebration of the Mass, it may suitably be arranged that, in some churches, and especially in large cities, where the faithful of diverse languages frequently gather, one or several Masses be celebrated in Latin, particularly in the singing.

34. With regard to the use of the Latin or vernacular language in performing sacred ceremonies in seminaries, the norms of the Holy Congregation for Seminaries and University Studies* concerning the liturgical instruction of students should be observed. Furthermore, members of institutes of religious life should observe those norms which are contained in the Apostolic Letter *Sacrificium laudis* of August 15, 1966, as well as in the Instruction on the language to be used in celebrating the Divine Office and the conventual or communal Mass among religious, issued by this Holy Congregation for Rites on November 23, 1965.

35. In liturgical actions celebrated in Latin in singing:

a) The Gregorian chant, being proper to the Roman liturgy, should hold the foremost place, all other things being equal. Its melodies, as they exist in the typical editions, should be appropriately used.

b) "It is also fitting that a simpler edition be prepared, containing simpler modes, for use in smaller churches."

33. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 54: *A. A. S.* 56 (1964) p. 115; Holy See of Rites, Instruction *Inter oecumenici* (September 26, 1964), n. 59: *A. A. S.* 56 (1964)

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p. 891. Cf. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 116: *A. A. S.* 56 (1964) p. 129. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 117: *A. A. S.* 56 (1964) p. 129.

34.

35.

[*Latin ed. p. 315*]

The Sacred Congregation of Rites 315 c) Other musical forms, whether written for one or more voices, and whether taken from the traditional treasury or from new compositions, should be held in esteem, fostered, and used as appropriate. 36 51. Furthermore, pastors should consider, with the conditions of the places before their eyes, the pastoral benefit of the faithful, and the character of each language, whether parts of the treasury of sacred music, which were written in the Latin language in previous centuries, can also be used in those liturgical actions that are performed in the vernacular language, besides those celebrated in the Latin language. For nothing prevents some parts from being sung in one and the same celebration in different languages. 52. In order to preserve the treasury of sacred music, and to promote new forms of sacred song, "great importance should be attached to the institution and practice of music in seminaries, in the novitiates of both religious orders, and in houses of study, as well as in other Catholic institutions and schools," especially in higher institutions specifically dedicated to this purpose. Above all, the study and use of Gregorian chant should be promoted, because, due to its particular characteristics, it is a foundation of great importance for the musical worship. 37 53. New works of sacred music must faithfully conform to the principles and norms set forth. Therefore, "they should exhibit the characteristics of true sacred music, and not only be able to be sung by the greater schools of singers, but also be suitable for smaller schools, and foster the active participation of the entire assembly of the faithful." As for the traditional treasury, those parts should first be brought to light which correspond to the requirements of the restored sacred liturgy; then, those experienced in this matter should carefully consider whether other parts can also be adapted to these requirements; finally, the remaining parts, which, with their nature... 38 36 Cf. Vatican Council II, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 116: A. A. S., 56 (1964), p. 129. Vatican Council II, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 115: A. A/S., 56 (1964), p. 129. Vatican Council II, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 121: A. A. S., 56 (1964), p. 130. 37 38

[*Latin ed. p. 316*]

316 Acta Apostolicae Sedis - Commentarium Officiale: Actus liturgici

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celebrationis pastoralis aut congrua actione non conformantur, sed ad pia exercitia, praesertim vero ad sacras verbi Dei celebrationes, opportune transferantur. 39 VII. De melodiis apparandis pro textibus lingua vernacula exaratis. 54. In conficiendis popularibus interpretationibus earum partium quae melodiis erunt ornandae, praesertim vero Psalterii, curent periti ut congruentia cum textu latino et apta ratio textus vulgaris ad modulationem opportune inter se coniungantur, servatis cuiusque linguae ingenio et legibus, et prae oculis habitis indole et notis peculiaribus cuiusque gentis: quam traditionem una cum musicae sacrae legibus artifices musici sedulo considerent in novis melodiis apparandis. Curae igitur sit competenti auctoritati territoriali ut in Commissione, cui opus concreditur populares interpretationes conficiendi, periti in commemoratis disciplinis atque in linguis latina et vernacula partem habeant, qui iam ab initio operis consociatis viribus laborent. 55. Competentis auctoritatis territorialis erit decernere num quidam textus vulgares cum modis musicis connexi, a saeculis anteactis traditi, adhiberi valeant, licet in omnibus cum interpretationibus textuum liturgicorum legitime approbatis non concordent. 56. Inter melodias pro textibus popularibus exarandas, illae peculiare momentum habent, quae sacerdotis et ministrorum sunt propriae, sive eas soli concinant sive una cum coetu fidelium cantent aut cum eo in dialogi modum proferant. In his conficiendis, considerent musici artifices num traditae melodiae liturgiae latinae, quae hunc in finem usurpantur, melodias suggerere possint pro iisdem textibus in lingua vernacula proferendis. 57. Novae melodiae pro sacerdote et ministris a competenti auctoritate territoriali approbari debent. 40 39 Cfr. supra, n. 46. Cfr. S. C. Rituum, Instr. Inter oecumenici (26 sept. 1964), n. 42. "A. A. S. 56 (1964) p. 886. 40

[*Latin ed. p. 317*]

317 The Sacred Congregation of Rites, 58. It is the concern of gatherings of Bishops, where it is pertinent, that a single interpretation be adopted for the vernacular language, which is used in different regions. It is also desirable that, as far as possible, there be one or several common melodies for the parts pertaining to the priest and ministers, and for the responses and acclamations of the people, so that the common participation of those who use the same language may be fostered. 59. Musicians should approach their new work with such diligence that they follow the tradition which has provided the Church with a true treasure for use in divine worship. They should examine past works and their kinds and properties, but also carefully consider the new laws and necessities of the sacred Liturgy, so that ((new forms may, in a certain way, grow organically from existing forms)) and new works may constitute a new part of the musical treasure of the Church, not unworthy of those that came before. 41 60. New melodies for texts to be sung in the vernacular language certainly require

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experience in order to reach sufficient maturity and perfection. However, it must be avoided that, even for the sake of experimentation, anything be done in the church which would diminish the sanctity of the place, the dignity of the liturgical action, and the piety of the faithful. 61. Particular preparation is required among experts in adapting sacred music to those regions which are endowed with their own musical tradition, especially in mission territories: for it is a matter of appropriately associating the sense of sacred things with the spirit, traditions, and expressions of the genius of those peoples. Those who are engaged in this work must have sufficient knowledge, both of the Liturgy and of the musical tradition of the Church, and also of the language, popular song, and other expressions of the genius of that people for whose benefit this service is rendered. 42 41 Council of Vatican II, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 23: A. A. S. 56 (1964) p. 106. Cf. Council of Vatican II, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 119: A. A. S. 56 (1964) pp. 129-130. 42

[*Latin ed. p. 318*]

318 Acta Apostolicae Sedis - Commentarium Officiale VIII. Concerning sacred instrumental music. 62. Musical instruments can contribute greatly to sacred celebrations, whether accompanying the singing or being played alone. "The pipe organ is held in high esteem in the Latin Church, as a musical instrument of tradition, whose sound adds a wondrous splendor to the ceremonies of the Church and powerfully elevates minds to God and heavenly things. However, other instruments, according to the judgment and consent of the competent territorial authority, may be admitted to divine worship, provided that they are suitable for sacred use or can be adapted for it, are in harmony with the dignity of the temple, and truly promote the edification of the faithful." 43 63. When admitting and using musical instruments, account must be taken of the character and traditions of individual peoples. However, those which, by common judgment and use, are suitable only for profane music, must be entirely excluded from all liturgical actions and from all pious and sacred exercises. All musical instruments, however, which are admitted to divine worship, must be used in such a way that they are in harmony with the requirements of the sacred action, that they contribute to the beauty of divine worship, and to the edification of the faithful. 44 64. Through musical instruments which accompany the singing, voices can be sustained, participation can be made easier, and the unity of the assembly can be deepened. However, their sound must not drown out the voices, so that the text is difficult to understand; and when any part is pronounced aloud by the priest or minister, by virtue of his own office, they must be silent. 65. In the Mass, either during the singing or the readings, the organ or another legitimately admitted musical instrument may be used to accompany the singing of the choir and the people; it may

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also be played alone at the beginning, before the priest approaches the altar, at the offertory, at the communion, and at the end of the Mass. 43 Second Vatican Council, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 120: A. A. S. 56 (1964) p. 130. Cf. Sacred Congregation of Rites, Instruction on Sacred Music and the Sacred Liturgy (3 September 1958), n. 70: A. A. S. 50 (1958) p. 652. 44

[*Latin ed. p. 319*]

Sacred Congregation of Rites 319. However, this same rule, by referring the suitable to the suitable, can also be applied to other sacred actions. 66. The sound of these instruments, alone, is not permitted during the time of Advent, Lent, the Sacred Triduum, and in the Offices and Masses for the dead. 67. It is indeed fitting that organists and other musical artists not only possess the skill to play the instrument entrusted to them in the proper manner; but that they also know and understand the inner spirit of the sacred Liturgy, so that, performing their duty even at the appropriate time, they may adorn the sacred celebration, according to the true nature of its parts, and foster the participation of the faithful. 45 IX. Concerning Commissions for the Promotion of Sacred Music, and their leaders. 68. Diocesan commissions for sacred music provide invaluable assistance in promoting sacred music together with liturgical and pastoral activity in the diocese. Therefore, in every diocese, as far as possible, such commissions should be established, and, working together with the Commission for Sacred Liturgy, they should strive for this purpose. Indeed, it is often fitting that both commissions be merged into one, composed of experts in both disciplines; in this way, the work can be more easily advanced. It is strongly recommended that, where it seems more useful, several dioceses establish a single commission, which will act in a uniform manner in a given region and combine resources more fruitfully. 69. The Commission for Sacred Liturgy, which is to be established among groups of Bishops, as the opportunity arises, should also take care of sacred music; and therefore, it should also be composed of experts in sacred music. It is fitting that such a commission not only work with the commissions 46 45 See above, nos. 24-25. See Second Vatican Council, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, no. 44: A. A. S. 56 (1964) p. 112. 48

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis - The official commentary should confer with diocesan authorities, as well as with other associations that are concerned with music in the same region, regarding matters. This also applies to the Pastoral Liturgical Institute, of which mention is made in article 44 of the aforementioned Constitution. The Supreme Pontiff, Pope Paul VI, approved and confirmed this Instruction with his authority, having granted it in an audience with the Most Reverend Cardinal Larraona,

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Prefect of this Sacred Congregation, on February 9, 1967, and ordered that it be made public, also stipulating that it should take effect from May 14, 1967, the Sunday of Pentecost. Contrary opinions notwithstanding. In Rome, on March 5, 1967, the Sunday of "Laetare," the fourth Sunday of Lent.

IACOBUS Card. LBRCARO

ARCADIUS M. Card. LARRAONA

Archbishop of Bononia

President of the Council for the Implementation of the Constitution on the Sacred Liturgy

Prefect of the Sacred Congregation

Ferdinandus Antonelli

Archbishop titular of Idicra

Secretaries.

[*Latin ed. p. 321*]

Year and Volume LIX, May 8, 1967, No. 5. ACTA APPOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. APOSTOLIC CONSTITUTIONS.

I. GOIANIENSIS - UBERABENSIS (BRASILIAPOLITANAE).

After deducting certain territories and ecclesiastical provinces from the Goianiensis and Uberabensis, a new ecclesiastical province is established, named "Brasiliapolitana."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT:

Deeply concerned for the good of the Brazilian people, the venerable Brother Sebastian Baggio, Archbishop with the title of Ephesus, and Apostolic Nuncio in that most noble nation, considered it fitting that, after separating the ecclesiastical territories of Goianiensis and Uberabensis, a new province should be established; and We, who have always held that it is proper to describe dioceses appropriately and to entrust them to prudent leaders, approve the proposals of the Sacred Nuncio, as being both right and beneficial to the Holy Church; and, after having previously requested the advice of the local Ordinary prelates and of our venerable Brothers, the Most Reverend Cardinals presiding over the Sacred Congregation for the Consistorial Affairs, We decree the following:

1. From the metropolitan jurisdiction of the Sacred Prelate of Goianiensis, the diocese of Uruassuensem and the prelature of Formosa are sepa-

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rated;

2. A. A. S. 21.

[*Latin ed. p. 322*]

322 Acta Apostolicae Sedis - Official Commentary, also by the authority of the Archbishop of Uberaba, the diocese of Paracatu; with which, together with the territory of the archdiocese of BrasÃlia, we establish a new ecclesiastical province, named Brasiliapolitana, whose boundaries will be the same as those of the four aforementioned churches. It is hereby decreed that the archdiocese of BrasÃlia, to this day directly subject to the Holy See, shall be the metropolitan see of this province, with all due rights, both for the benefit of the Church itself and of the sacred prelate; the other sees shall be suffragan to it. Furthermore, the Most Reverend Brother Sebastian Baggio will see to it that these things are carried out, or whoever he may delegate, with the necessary or useful powers granted for the purpose. Once the matter has been carried out, the documents should be drawn up, and true copies thereof should be sent promptly to the Sacred Congregation of the Consistory. We will and desire that this Constitution be effective now and in the future; in such a way that those things which have been decreed by it are religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since by it we derogate from all such. Moreover, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person holding a position of preference in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were shown to be genuine. Given at Rome, at St. Peter's, on the eleventh day of the month of October, in the year of Our Lord nineteen hundred and sixty-six, in the fourth year of Our Pontificate, on the feast of the Maternity of the Blessed Virgin Mary. IACOBUS A. Card. COPBLLO, Substitute of the Secretary of State. CAROLUS Card. CONPALONIBRI, Prefect of the Sacred Congregation of the Consistory. Franciscus Tinello, Regent of the Apostolic Chancery & Iosephus Rossi, Titular Bishop of Palmyra, Apostolic Protonotary. Sylvius Romani, Apostolic Protonotary.

[*Latin ed. p. 323*]

Acta Pauli PP. VI 323 II GOIANIENSIS AND OTHERS (ANNAPOLITANA, IPAMERIENSIS, ITUMBIARENIS, MIRACEMANA SUPERIOR, RUBIATABENSIS). Certain territories are detached from the archdiocese of Goiânia and from the dioceses of Porto Nacional, Goias, and Uruaçu, and new churches are founded, to be called "Annapolitana," "Ipameriensis," "Itumbiara," "Miracema Superior," and "Rubiataba."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE

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PERPETUAL REMEMBRANCE OF THIS MATTER.

Moved by the concern for the spiritual welfare of souls, and at the request of the Apostolic See, the venerable brothers, the ordinary prelates of the ecclesiastical province of Goiânia, have requested that certain territories be separated from the archdiocese of Goiânia and from the dioceses of Porto Nacional, Goias, and Uruaçu, so that certain other ecclesiastical sees might be established, confident that from these, more abundant fruits might arise for the faithful Christians.

Having therefore inquired as to what the venerable brother Sebastian Baggio, Archbishop with the title of Ephesus and Apostolic Nuncio in the Republic of Brazil, thought about this matter, and having considered the opinion of our most reverend brothers, the Cardinals of the Holy Roman Church, who preside over the Sacred Congregation Consistorial, we decree and order the following.

From the archdiocese of Goiânia, we separate the entire territory of the municipalities, commonly known as Abadiânia, Alexandria, Anápolis, Corumbá, Damolândia, Goianópolis, Luziânia, Nerópolis, Nova Veneza, Ouro Verde, Petrolina, Pirenópolis, Santa Rosa, São Francisco, and a part of the territory of the municipality commonly known as Jaraguá, which is included in the southern bank of the river commonly known as Ribeirão Pindaiba, the southern bank of the river commonly known as Corrego Lages, which flows into the river commonly known as Das Almas, and the southern part of the line that connects the heads of both rivers. From these, we establish the diocese of Annapólis, whose episcopal see is to be located in the city of Anápolis; and the episcopal chair of the pastoral ministry is to be placed in the curial temple, which is located there, and which is dedicated to "Senhor Bom Jesus," as they say.

From the same archdiocese of Goiânia, we separate the territories of the municipalities, commonly known as...

[*Latin ed. p. 324*]

324 Acta Apostolicae Sedis - Commentarium Officiale. We erect dioceses of Anhanguera, Caldas Novas, Campo Alegre, Catalão, Corumbáiba, Cristalina, Cumari, Davinópolis, Goiandira, Ipameri, Marzagão, Nova Aurora, Orizona, Ouvidor, Palmelo, Pires do Rio, Santa Cruz, Tres Ranchos, Urutaí, and we establish the diocese of Ipameri, whose episcopal see is the city of Ipameri, and its cathedral is the sacred church, the curial edifice, located in the same city, dedicated to the Holy Spirit. Furthermore, we separate territories of municipalities from the archdiocese of Goiânia, which are called Agua Limpa, Aloândia, Bom Jesus, Buriti Alegre, Crominia, Edéia, Goiatuba, Itumbiara, Joviânia, Mairipotaba, Morrinhos, Panamá, Piracanjuba, Pontalina, and we establish the diocese of Itumbiara, which will have its episcopal see in the city of Itumbiara, and as its cathedral, the sacred church located in the same city, dedicated to Saint Rita of Cascia. From the

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diocese of Porto Nacional, we separate the territories of the municipalities commonly called Colinas do Goiás, Itacajá, Lizarda, Miracema do Norte, Miranorte, Pedro Afonso, Piaça, Tocantínia, Tupirama, Tupiratins, and we establish the higher prelature of Miracema, whose boundaries will be the same as those of the municipalities we have described; the episcopal see will be the city called Miracema do Norte; the prelature's church will be the sacred church dedicated to God in honor of Saint Theresa of Jesus Child. Finally, from the diocese of Goiás, we separate the territories of the municipalities called Aruanã, Crixás, Mozarlândia, Rubiataba, and a part of the territory of the municipality of Goiás, which is attended by the northern bank of the Ferreiro River, up to its headwaters near the boundaries of the municipality of Itapuranga; and from the diocese of Uruaçu, the territory of the municipality called Nova América, and we establish the prelature of Rubiataba, whose episcopal see will be the city called Rubiataba; the prelature's church will be the curial sacred edifice located in the same city, dedicated to the Virgin Mary, commonly called Nossa Senhora da Glória. These dioceses and suffragan prelatures are made dependent on the metropolitan see of Goiânia, so that their sacred prelates are subject to the sacred prelate of Goiânia, as their metropolitan. The bishops of the new dioceses must see to it that colleges of canons are established, after having received other Apostolic Letters; meanwhile, they must choose diocesan consultants, according to the norms of common law. Seminaries must also be built, with great obligation on the part of the local ordinaries, according to the established laws and special decrees of the Sacred Congregation for Seminaries; and students who are outstanding in either intellect or virtue must be sent to Rome, to the Pontifical College Pio Brasileiro, for studies in philosophy and sacred theology.

[*Latin ed. p. 325*]

The acts of Pope Paul VI, number 325, establish the revenues of the Curia, which consist of sums freely offered by the faithful, those established by civil authority, and goods that will benefit the established Churches, according to canon 1500 of the Code of Canon Law. With regard to the clergy, we decree that, in the newly established dioceses, the priests assigned to those Churches shall be added to the territory in which they hold office or benefice; and that the other clerics and seminarians shall be added to the diocese in which they have their legitimate domicile. Furthermore, from the Archdiocese of Goianiensi, we separate the entire territory of the municipalities of Jandaia, Palmeira de Goiás, Palminópolis, Paraúna, and we assign them to the Prelature of São Ludovico de Montes Belos; we also separate the entire territory of the municipalities of Lagolândia, Padre Bernardo, and Rianápolis, and a portion of the territory of the municipality of Jaguará, which lies within the territory situated between the northern bank of the Ribeirão Pindaíba river, the northern bank of the Córrego Lages

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stream, and the line connecting the heads of both rivers, and we assign it to the Diocese of Uruassuensi; we also separate the entire territory of the municipality of Itaguaru, and we annex it to the Diocese of Goiasensi. From the Diocese of Iataiensi, we separate a portion of the territory of the municipality of Caiâpônia that belongs to it, and we assign it to the Prelature of São Ludovico de Montes Belos, so that henceforth the entire territory of the municipality of Caiâpônia belongs to the Prelature of São Ludovico de Montes Belos. Finally, from the Diocese of Goiasensi, we separate a portion of the municipality of Ceres, which lies to the north and west of it, and is situated between the confluence of the São Patricio river and the stream commonly called Das Onças, and the confluence of the Das Almas river and the Rico stream, and we permanently annex it to the Diocese of Uruassuensi. All acts and documents pertaining to the separated territories shall be transferred as soon as possible to the Curia of the diocese or prelature to which they are assigned. The venerable Brother Sebastian Baggio, whom we have designated, or a priest delegated by him, shall ensure that these things are carried out. Whoever completes this task shall prepare the appropriate documents and send them to the Sacred Congregation Consistorial, duly signed and sealed. We declare this Constitution to be effective now and forever; so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their full force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to take effect, since we derogate from them all by means of this. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, shall be kept.

[*Latin ed. p. 326*]

326 Acta Apostolicae Sedis - The Official Commentary, or documents handwritten and bearing the seal of a person holding a position of authority in the ecclesiastical hierarchy, and also signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the eleventh day of the month of October, in the year of Our Lord nineteen hundred and sixty-six, in the fourth year of Our Pontificate, on the feast of the Blessed Virgin Mary, Mother of God. JAMES A. Cardinal COPELLO, Prefect. CHARLES Cardinal CONFALONIERI, Secretary. FRANCIS, Regent of the Apostolic Chancery. JOHN CALIERI, Apostolic Protonotary. EUGENIUS SEVI, Apostolic Protonotary. In Ap. Cane, vol. CXXII, n. 26. APOSTOLIC LETTERS: The title and privileges of the minor basilica, a parish church dedicated to the Holy Apostles, located in the city of Colonia Agrippina, are granted. PAUL VI, Pope. For the perpetual memory of the matter. — Among the illustrious temples that adorn the city of Colonia Agrippina, and which, thanks to the generosity of the Apostolic See, have already obtained an exceptional title of honor for their antiquity

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and beauty, the church of the Holy Apostles also seems to be included, since it possesses particular characteristics and is a place most suitable for divine worship. Indeed, it was built at the will of the prelates of Colonia Agrippina and soon entrusted to a college of canons, who were to carry out pastoral care; it was first consecrated in the year 1726; later, after it had been enlarged and equipped with a large dome, it became so new that in the year 1819, Archbishop Engelbert re-consecrated it. Thus, it has been a distinguished home of the Christian religion for many centuries, and, after the abolition of the order of canons, it was elevated to the rank and status of a parish church, where the zeal of the priests and the faithful has remained intact. Nor have the damages, which, during the second war,

[*Latin ed. p. 327*]

While the entire world was ravaged by war, and efforts were made to prevent the city of Cologne from returning to its former state, it was nonetheless possible for the city's celebrated monument to be restored. Concerning this matter, other praises are certainly deserving of mention: first, the relics of the Saints Felix and Adauctus, Cosmas and Damian, and other saints; then, the abundant sacred furnishings, and the sculpted and painted images; finally, the splendor of the ceremonies, by which this church is ennobled. But it pleases Us, who, having returned from Orvieto, Bombay, and Pisa, where We have recently spoken through Encyclical Letters *Mysteria Fidei* concerning the doctrine and worship, and the absolute power of the Most Holy Sacrament, to recall that devotion to the Eucharist has continuously and wonderfully flourished in the Cologne church. For it is said that Blessed Juliana of Corneliano came here, who so greatly merited the institution of the feast of the Body of Christ, that our predecessor, Pope Urban IV, approved her petition; and here, the citizens of Cologne have always found the source of Christian life and strength, even in the most difficult times for the Church. It should also be noted that this devotion is perfectly in harmony with the entire process of the sacred liturgy, to which the most learned members of the Church have devoted their efforts this very century. Therefore, with a willing heart, We grant the petition of Our beloved son, Joseph S.R.E. Presbyter, Cardinal Frings, Archbishop of Cologne, who, having interpreted the wishes of his clergy and his faithful to Us, requested the title of Minor Basilica for this church. Wherefore, after consultation with the Congregation for Sacred Rites, and with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We elevate, by the force and perpetuity of these Letters, the parish church, which, dedicated to the Holy Apostles, rises in the city of Cologne, to the honor and dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to churches bearing the same title. Notwithstanding any objections to the contrary. These things We decree, We establish, We decide, and We declare that these present Letters shall remain forever valid

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and effective; that they shall have and shall obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that anything to the contrary, concerning these matters, shall be considered void from now on, if anyone, with any authority whatsoever, knowingly or unknowingly, should attempt to do otherwise. Given at Rome, at St. Peter's, beneath the Fisherman's Ring, on the eighteenth day of the month of September, in the third year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 328*]

328 Acta Apostolicae Sedis - Official Commentary II. Saint Joseph, the Craftsman, Spouse of the Blessed Virgin Mary, is chosen as the principal Patron of the diocese of Beja. PAULUS PP. VI. For the perpetual memory of this matter. — Inspired by the Holy Spirit, the devotion to Saint Joseph, the Spouse of the Mother of God, which is rightly due to him, has greatly increased in recent times, and is presented as a most illustrious example for the various orders of craftsmen, to which the Church devotes diligent care in these times. Thus, the faithful of the diocese of Beja are encouraged to show this piety; and their Prelate, the Venerable Brother Emmanuel Dos Santos Rocha, accepting the prayers of the College of Canons of his cathedral church and of the entire clergy entrusted to him, has declared the aforementioned Spouse of the Blessed Virgin Mary, distinguished by the title of Craftsman, as the heavenly Patron of his diocese. And so that this may be considered valid, the aforementioned Holy Shepherd requested us. Therefore, we gladly fulfill such requests, after consultation with the Sacred Congregation for Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, we hereby, with the force and perpetuity of these letters, confirm and declare Saint Joseph, the Craftsman, Spouse of the Blessed Virgin Mary, as the principal heavenly Patron of the entire diocese of Beja, with all the honors and liturgical privileges that rightly belong to the principal Patrons of places. Contrary to anything to the contrary notwithstanding. These things we decree, establish, and ordain, that these present letters shall forever remain valid and effective; and shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that they shall be declared void from this time forward, if anything contrary to these things should be attempted by anyone, with any authority, knowingly or unknowingly. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of January, in the year 1967, in the fourth year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, for the public

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affairs of the Church.

[*Latin ed. p. 329*]

Acts of Pope Paul VI, VI, 329. LETTER TO ALL THE FAITHFUL OF THE ROMAN DIOCESE, concerning the Pastoral Visit to be undertaken in the beloved City, according to the plan conceived by the Most Blessed Father.

PAUL P. P. VI. Beloved children, health and Apostolic Blessing.

We have had the joy of publicly announcing the Pastoral Visit to Rome, and already in the address to the Parish Priests and those observing Lent in the City, as well as in the recent Apostolic Constitution *Praegraves Supremi Pontificatus*, We have taken care to explain its spirit and purpose. But as the date of its celebration draws near, We deem it fitting to once again draw the attention of the clergy and the faithful of Rome to this matter, so that with full awareness and greater fervor, they may prepare their hearts for an event destined to leave a profound mark for many years in the religious life of our City.

We were moved to make a decision of such grave importance in Our pastoral ministry by love for Our beloved Diocese and concern for the not a few and not insignificant problems of its religious welfare, from which the governance of the universal Church cannot and must not divert Us; for the Christian faith of Rome is a sacred heritage to be guarded and promoted with all diligence, a good that concerns the entire Church.

After the last Pastoral Visit desired by Our predecessor of venerable memory, Pope Pius XI, new events have profoundly transformed the face of the City. Let it suffice to point out the urban expansion and the enormous increase in population in this post-war period, which have created new situations, new religious needs, and increasingly serious practical difficulties for pastoral action.

The Roman Synod, celebrated by Our venerated predecessor John XXIII, and the new organizational structure that We ourselves recently wished to give to the Diocese and the Vicariate, are the most significant examples of the care that the Roman Pontiffs have never ceased to bestow in recent years to adapt the spiritual assistance of the Roman people to the growing needs. But it is especially this post-conciliar period, with its demands...

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis - An Official Commentary on spiritual renewal and canonical adaptation according to the prescriptions of the Council, which gives a new and rather extraordinary character to the present pastoral governance of Rome and engages us more than ever in our responsibilities. While in every part of Christendom efforts are underway to infuse the people of God with the vivifying spirit of the Council, Rome cannot shirk this common effort of renewal, but must, on the contrary, lead the way by its example, because it is the Diocese of the Pope, the center of

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Catholicism, to which the whole world looks as to a city set on a hill, as to a beacon of bright light. In truth, We know well that Our beloved Diocese can rightly be pointed to as an example in this solemn moment in the history of the Church. How much joy do We find in the news of the generous commitment of the beautiful parish communities, of the religious families, of the Catholic associations, to give effective application to the norms of the Council! How much confidence is born in Our heart at the thought of so many initiatives undertaken with the same purpose, through which this wave of religious fervor will reach many distant children! The Pastoral Visit which We have instituted falls within the framework of these initiatives for the practical implementation of the Council. We have decided to entrust the task of its execution to Our Cardinal Vicar. He, therefore, in Our name and by Our authority, will come among you with the sole desire to draw everyone closer to God. Through these contacts, We wish to become increasingly aware of how the faith flourishes in the individual parishes, how piety blossoms, how discipline is observed, how Catholic associations are promoted, and how various works of charity and apostolate are carried out. We also wish to become better acquainted with Our priests, their living and working conditions, the difficulties they encounter, and the results of their actions. And even if the many cares that weigh upon Our apostolic office will not allow us, as We would greatly desire, to personally carry out the Sacred Visit, this will nevertheless not prevent us from following its progress step by step, and from studying together with Our Cardinal Vicar the ways to give closer cohesion to all the Catholic forces operating in the Diocese, and to make the forms and means of pastoral action more responsive to the modern needs of religious life. It is clear that such a vast program could not correspond in its results to Our legitimate expectations without a close communion of minds, of charity, of action, and of prayer between the Pastor and the flock.

[*Latin ed. p. 331*]

To all the children of Our beloved Diocese, therefore, We address a heartfelt appeal for generous and active collaboration. First of all, to Our most beloved priests. They form Our presbyterate. They share most closely with Us all the anxieties and concerns, the consolations and the sorrows inherent in pastoral care. With their zeal and their piety, they are the strength of the Bishop, the vitality of the parishes and of Our institutions. Therefore, more than from any other, We expect this fullness of collaboration from them, so that the people of Romano may recognize the importance of the Sacred Visita, and may heed its urgent call for inner renewal. Alongside them, the religious men and women. Within the framework of an ordered program of pastoral activities that embraces the entire Diocese, how precious and, in many respects, irreplaceable is the concordant and unified work of these souls consecrated to God, faithful to their vocation, and yet

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open and disposed to the new breath of the Holy Spirit! For the example they give and for the work they accomplish, We express to them all Our gratitude. Finally, We address ourselves to the Catholic laity of Romano, so rich in valuable energies, in enlightened minds, and in ardent hearts. To these Our beloved children, who are increasingly acquiring a mature awareness of their own vocation, their with own responsibilities, and their own mission in the world, let the expression of Our trust and Our esteem be a sign of the expectations We place upon them for the building of a society permeated by the leaven of the Gospel. This is not the time to outline all the details of the upcoming Pastoral Visita. At the appropriate time, the necessary provisions will be issued to govern its execution. However, at this moment, beloved children, We wish to emphasize the spiritual preparation that must necessarily accompany an event of such importance. We repeat to you the call of the Precursor of the Lord: "Prepare the way of the Lord." Prepare yourselves for the grace of the Sacred Visita! It is the visit of the Lord! For this purpose, special prayers will be held, to which We invite you to participate fervently from this moment. Join your voices to Our own, trembling with anticipation, to implore for yourselves and for Us what is necessary so that the Pastoral Visita may everywhere mark a true flourishing of Christian life. Only the Lord, with His grace, can fructify Our work, Our desires, and Our sacrifices. We entrust to the Most Holy Virgin, Salus Populi Romani, the happy success of this pastoral initiative. May the Madonna precede us and guide us.

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis - An official commentary, so that the Sacred Visit may truly be a source of comfort to the Pastor, and at the same time pleasing and beneficial to the People. May it grant us to see renewed in this our Rome, on the occasion of the Pastoral Visit, that prodigious outpouring of graces which took place during its visit to the house of Saint Elizabeth; and may Rome, through its spiritual fervor, through its attachment to the faith that the Apostles brought to it, be truly the *Civitas sacerdotalis*, ever more in harmony with its sacred character, with its mission, and with its responsibility as the center of the Catholic world. While together we invoke also the intercession of Saint Peter and Saint Paul, of the Saints Martyrs, and of all the heavenly Patrons of our City, as a pledge of divine help, we impart from our heart the Apostolic Blessing to Our beloved Cardinal Vicar, to his most worthy Vicegerents and Auxiliary Bishops, to the entire Clergy, to the Religious men and women, and to the beloved Roman People. Given in Rome, near Saint Peter's, on Sunday "Laetare," March 5, 1967, the fourth year of Our Pontificate.

PAULUS P. P. VI

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GREETINGS

To His Eminence, the Most Reverend Father, Henry, Cardinal Pia and Deniel, Archbishop of Toledo, celebrating the completion of five years since he entered that archdiocese.

As you celebrate your fifth and twentieth full years, since you, Archbishop of Toledo, assumed the metropolitan See, we do not wish our voice to be silent or to cease, but in the concentration of all wishes and sentiments, which will resound to you from nearby and distant lands, to testify to the harmonious feelings of obedience, study, and gratitude. These greetings, reaching you with joy, confirm again and again our excellent esteem and singular benevolence towards you, for the outstanding merits in the performance of your pastoral office, for in you is indeed born the fame of a Shepherd, whose service to the cause of the Church and the Gospel has been more valuable than life itself.

May God be present with you, bestowing a wealth of heavenly gifts and virtue from on high, so that He may accomplish His good will.

[*Latin ed. p. 333*]

The Acts of Pope Paul VI, page 333, and may you always and faithfully fulfill them with a pure and steadfast heart, for the benefit of many. With these words, beloved son, we impart to you the pledge of heavenly assistance, the Apostolic Blessing, and we desire that this blessing may freely extend to the entire flock, whose salvation and spiritual well-being you seek. From the Vatican, on the twelfth day of March, in the year 1967, the fourth year of Our Pontificate. PAUL P. P. VI. HOMILY Delivered in the Patriarchal Archbasilica of the Lateran, on Thursday, "at the Supper of the Lord," with the Most Blessed Father performing the sacred pontifical rite. * Venerable Brothers and dearest Children! There is a moment in our spiritual life, in our Christian profession, in our belonging to the Church, in which our attention, our conscience, and our fervor must be engaged; and this is it. It is an extremely beautiful and significant moment, but also intense and difficult, contrary to our usual distraction. It is a moment of attraction towards a present and mysterious Reality, which engages our spiritual faculties in a singular concentration. Let us enter into the mystery. It is necessary to be initiated. Let us simply say: it is necessary to be believers. We approach, indeed, we celebrate the mystery of faith. We need that cognitive supplement, that intellectual virtue, supported by good will and illuminated by the Holy Spirit, which is called faith, in order to enter into the secret of the Reality that is presented to us today, and to enjoy some vital benefit from it. For today, and not always, do we celebrate the divine mysteries? Always, we answer without hesitation; but today with greater intensity, because the divine sacrifice of the Mass, which we celebrate on other days, originates from this and refers to this. Here is the

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Paschal mystery, as it is given to us. * March 23, 1967.

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis - Commentarium Officiale: ad renovare et reviviscere; et quoties oblationem liturgicam renovamus, hoc ipsum mysterium paschale celebramus. Et ingressi ita in cenaculum supremarum divinarum communicationum, debemus manere silentiosi et extatici, sicut qui nimis vident et tantummodo aliquid comprehendunt; et tremantes debemus sentire alicuiusmodi, scilicet hoc: quod ad coenam Domini, sicut ad nodum centrale, confertim confluunt fila antiquae historiae salutis, quia Pascha Hebraica ibi deposit symbola prophetica, quae hic solvuntur et transfunduntur in novam formam, symbolica et prophetica etiam ipsa, sed substantia aliter, per quam forma memoriale perennis redemptionis nostrae factae per Sacrificium Crucis et gloriosam Resurrectionem habetur, et nobis datur participare virtutem eius et promissionem eius; ita ut ex eadem coena Domini alius fasciculus novorum filorum oritur, qui mundum et historiam invadunt, et ad omnem viventem ramificantur, et, si volumus, ad singulos nos. Lingua biblica est clarior quam omne verbum nostrum: Vetus Testamentum et Novum Testamentum ibi tanguntur, et alter alteri cedit intentiones divinas, immo, actiones divinas in sublime et formidabile consilium relationum inter Deum et hominem, mediatorem, hic plenissime, Christum Iesum. Oceani veritatis, et ideo doctrinae, aperiuntur ante nos: Eucharistia, sicut scitis, fratres et filii hic presentes, est syn thesis fidei nostrae; et ideo, postquam fecimus effortum religiosa conscientiae ad abstrahere animos nostros ab omni circumstantia et interesse diverso, ut mentem et cor fixemus in puncto focali, ad quem haec specialissima celebratio tendit, sentimur impelli ad reconsiderare, sub nova luce ipsius puncti focali, omnia: mundum, historiam, vitam, nos ipsos. Nimis, nimis, vultis exclamare, et cum voce sanctorum sapientiorum, nos quoque vultis balbutire: *satis, Domine, sufficiens est, Domine, sufficiens est*. Quod nos impellit ad contentari nunc unius cogitationis inter tantas possibiles, et ad retinere aliquantum attentionem nostram super unum aspectum essentialem mysterii Iovis Sancti, super quem nobis placet convergere cogitationem et orationem huius sacrae congregationis. Communicatio cum Christo. Qualis aspectus? Ille intentionalis, ille finalis, ille "communicationis". Sicut ille qui expertus est in quibusdam prodigiosis technicis modernis, scit uti quibusdam magicis instrumentis, victoriis temporis et spatii.

[*Latin ed. p. 335*]

335 The Acts of Pope Paul VI allow us to enter into a profound relationship with scenes and words that are distant and incomprehensible to our immediate perception. Thus, we, entering with faith and love into the sacramental system instituted by Christ, and put into effect by Him on the very

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night in which He was betrayed, *in qua nocte tradebatur*, can come into contact with Him, Christ, transcending, through the power of His Word, natural laws and obstacles that are, of themselves, insurmountable, and to "commune," as we are accustomed to say; to celebrate the Passover. The Eucharist is the sacrament of the abiding presence of Christ, now living in the eternal glory of the Father, in our time, in our history, in our earthly pilgrimage. "I am with you," Jesus will say, closing the evangelical scene, and He will keep His promise. The Eucharist is the sacrament of His living, real, and substantial presence, everywhere; wherever there is a minister who does what He did, in His memory. "Do this," Jesus said that evening, instituting together with the Eucharist the sacrament of Holy Orders, a human instrument, authorized to renew this mystery and to spread it throughout the earth – "do this in memory of me." The Eucharist is the sacrament that multiplies and universalizes the presence and action of Jesus: just as a single word can be heard by many and acquire logical efficacy in those who hear and understand it, so the Lord, through the Eucharist, makes Himself accessible to each of those who receive Him under this sign. The Eucharist is Christ for each of us, clothed, as it were, in the appearance of bread, so that He may be suitable and ready to satisfy our hunger, to be desired, approached, taken, and assimilated into Himself. The Eucharist is the figure of Christ sacrificed for us, so that it may always be possible and urgent for us to remember His Passion, to participate in its sacrificial drama, and to obtain its redemptive power. We say this so that the overall intention of Christ may be evident: to unite Himself with us, to admit us to His communion. It is impossible to form an idea of this without acknowledging an excessive, an infinite love that is projected upon each of us, and that does not give us peace until some understanding, some response, arises even from our barren hearts. The Eucharist is a school of love; and, in order to bring our minds into harmony with the burning and overwhelming current of His charity, we must at least say with the Apostle, 1 Corinthians 11:23, Luke 22:19.

[*Latin ed. p. 336*]

Acta Apostolicae Sedis - Official Commentary 336, which on that blessed and tragic evening of Holy Thursday, placed her ear to the breast of Christ and heard the throbbing of His heart: yes, "we have believed in the charity." And here, the new spiritual life, interior, of each one who has thus come into communion with Christ, is perfected.

3. Communion with brothers. But this is not all. The grace offered to us by the Eucharist is not only in order to communion with Christ; another communion results from this sacrament, and that is communion with those brothers who, in faith and charity, are seated at the same table. The words of St. Paul are well-known, but always memorable: "I speak to you as to intelligent people; judge yourselves. The cup of blessing which we bless, is

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it not a communion in the blood of Christ? The bread which we break, is it not a communion in the body of Christ? Because one bread, we are one body, though many, when we all partake of that one bread." And behold, Brothers and beloved Sons, the profound and supernatural reality of the Paschal mystery returns us to the reality, mystical indeed, but also visible and experiential, of the society born from Christ, His mystical body, the Church, which we desire, precisely in virtue of this Holy Thursday, to be flooded with the grace proper to this blessed day, the grace of communion, the grace of unity, with Christ and with itself; and for this purpose, we ask for the cooperation of your prayers, of your spiritual collaboration. We ask for the grace of unity for our Roman Church, which has its Cathedral here, and which, in the adjacent restored buildings, establishes its spiritual and pastoral center. Unity has different degrees: it can be superficial and formal, imposed and not loved, customary and ineffectual; and it can be profound and cordial, convinced and active, permeated by mutual and sanctifying charity: this unity, alive with faith and love for Christ and with sincere fraternity, we desire to be infused in our City, whose rapid and heterogeneous growth has not yet corresponded to an adequate moral and religious consistency, which, however, the clergy and the faithful must diligently form: Rome, united in the living...

4. 1 Corinthians 10, 15-17.

5. Cf. St. Thomas, Summa Theologica, III, 73, 3.

[*Latin ed. p. 337*]

From the Acts of Pope Paul VI, page 337, remembering his traditions, united in faith, and always striving to foster bonds and works of Christian charity, We desire; and Christ, His Master, His Savior, His fellow citizen. And We add this same prayer for the entire Catholic Church. At this moment, We think of our entire great fraternity, scattered throughout the earth, who this evening perform the same Paschal rite with the same sentiments; We think of those communities, hindered or afflicted, where the Passion of the Lord continues; We think of the young Churches in mission lands; and to this immense and beloved communion, We send Our blessing: hail, Church, one, holy, Catholic, and apostolic; hail, Church, living Church of Christ: today, we are all one in Him. And let us not forget the many Churches and Christian communities to which we are united by the same baptism and by so many bonds of faith and love for the one Christ, the Lord, and with whom we still cannot enjoy perfect communion. This We desire, this We hope for, and this We invoke, as We send from this Our Cathedral, filled with the faithful memory and the mystical presence of Christ the Savior, Our message of Paschal charity to all and to each. Finally, how can We fail to greet those individuals who have been particularly invited to this rite? Authorities of the State and the City, Diplomats and Roman Patricians, Men of culture and the law, of thought and action, of the press

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and radio; those who exert influence on society through their thought and their word: be thanked and blessed for this spiritual adherence to the rite that invites above all to unity and the interiority of spirits; and know that if We have not sufficiently honored the needs of your minds and your respective functions with Our humble and popular words, We nevertheless honor them all the more with Our esteem, with Our benevolence, and with Our special Paschal greeting. And this be for all those present, for the entire Roman People, for all Our children and Our loved ones, with Our Apostolic Blessing. 22 - A. A. S.

[*Latin ed. p. 338*]

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ALLOCUTIONES

I. In Sixtina Aede habita, die dominica "Laetare", E.mo. P. D. Hamleto Ioanni Cardinali Cicognani, a publicis Ecclesiae negotiis, Summi Pontificis Legato, ceterisque e Brasiliana Natione, qui ritui interfuerunt benedictionis Rosae ex auro conflatae, in perillustri Mariali templo Beatae Mariae Virginis "de Aparecida" asservandae.

*Senhor Gar deal, Queridos filhos do Brasil. Acabamos de benzer a Rosa de Ouro, destinada ao Santuario de Nossa Senhora Aparecida e temos agora a imensa satisfaçâo de dirigir urna palavra ao dileto povo brasileiro, aqui tao distintamente representado. Esta Rosa de Ouro, cuja concessão ao Santuario de Aparecida pessoalmente anunciamos ao Presidente eleito do Brasil, Maréchal Arthur da Costa e Silva, quando da visita que èie Nos quis fazer em Janeiro passado, e que o Nosso estimado Secretario de Estado, Cardeal Amleto Giovanni Cicognani, levará a seu destino como Nosso Legado, é um símbolo permanente do grande amor que o Papa vos consagra. Dizei a todos os brasileiros, Senhor Cardeal, que esta flor é a expressâo mais espontânea do afeto que temos por esse grande povo que nasceu sob o signo da Cruz. No Santuário de Nossa Senhora Aparecida, ela dará testemunho de Nossa constante oração à Virgem Santissima para que interceda junto do Seu Filho pelo progresso espiritual e material do Brasil. Nos conhecemos muito bem, queridos filhos, o vosso amor à Mae do Céu. Seguimos bem de perto a campanha pela reza do terço em familia, levada a efeito através de todos os meios de informaçâo. Os laços sagrados e indissolúveis do matrimonio, fonte fecunda de um amor perene, são assim sublimados pela oração no lar. Que Nossa Senhora seja sempre a vossa guia. Déssejaríamos ainda recomendar-vos uma coisa: nunca separéis Nossa Senhora de Cristo. Não se compreende a Mãe sem o Filho. Os privilegios de Maria Santissima vêm-lhe de Jesus. Ela é como a lua: se * Die 5 mensis martii a. 1967.

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ALLOCUTIONES

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I. Habita in Aula Sixtina, die Domini "Laetare", ad Reverendissimum Dominum Hamletum Ioannem Cardinalem Cicognani, praefectum Negotiorum Publicorum Ecclesiae, Legatum Pontificis Maximi, et ad ceteros ex Natione Brasiliana, qui ad benedictionem Rosae ex Auro confectae ad templum perillustre Mariae Virginis "de Aparecida" dedicatum, interfuerunt.

*Domine Gar deal, Fili carissimi Brasilienses. Iam benediximus Rosam Auream, quae destinatur ad Sanctarium Nostrae Dominae Aparecida, et nunc magna cum voluptate verba ad populum Brasiliensis, hic tam distincte repraesentatum, dirigimus. Haec Rosa Aurea, cuius concessionem ad Sanctarium Aparecida personaliter praenuntiabamus Praesidi electo Brasiliensi, Maréchali Arthurio da Costa e Silva, cum visitatione quam ipse nobis voluit tribuere mense Ianuario ultimo, et quam Noster dignissimus Secretarius Status, Cardinalis Amletus Ioannes Cicognani, ad locum suum feret ut Legatum Nostrum, est symbolum perpetuum amoris magni quem Pontifex vobis dedicat. Dicite omnibus Brasiliensibus, Domine Cardinale, ut haec flos est expressio spontanea affectus qui ad hunc magnum populum, qui sub signo Crucis natus est, habemus. In Sanctario Nostrae Dominae Aparecida, illa testificabit orationem Nostram constantem ad Virginem Sanctissimam, ut intercedat apud Filium Suum pro progressu spirituali et materiali Brasiliensis. Nos bene scimus, Fili carissimi, amorem vestrum ad Matrem Caelorum. Diligenter sequimur campanam pro oratione Rosarii in familia, quae per omnia media informationis agitur. Vincula sacra et indissolubilia matrimonii, fons amoris aeterni, ita sublimantur per orationem in domo. Ut Virgo Maria semper sit dux vester. Etiam hoc vobis commendare volumus: numquam Virginem Mariam a Christo separatis. Non intelligitur Mater sine Filio. Privilegia Mariae Sanctissimae ex Iesu proveniunt. Sicut luna est: si

[*Latin ed. p. 339*]

Acts of Pope Paul VI, p. 339: "Just as the sun, if it does not shine upon us, we will never see it; but if its rays illuminate us, then we are enlightened. The devotion to Mary is an introductory devotion: we go to Mary in order to reach Jesus. Loving Our Lady in this way, we can comprehend her in her true greatness, and through her, we will reach Christ, the Son of God. May the blessed name of Our Lady Aparecida always be in your hearts, as a sure sign of your steps on the path taught by Jesus. We ask that she always assist our esteemed Cardinal of Aparecida, the Cardinals, and the Episcopate, the Reverend Bishop of Baurú, Dom Vicente Marchetti Zioni, present here, representing Cardinal Motta and his beloved Archdiocese of Aparecida to the Clergy and the religious and secular Families, to the official representative of the Brazilian government to Our See, Ambassador Henrique Souza Gomes, and to the Brazilian colony residing in this blessed city of Rome, and to all of you, dear children of Brazil, with our hearts filled

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with joy, we grant you a most special Apostolic Blessing. To the Superiors of the most sacred virgins and to the other various Religious Institutes, which held a gathering in Rome for the purpose of implementing the norms issued by the Apostolic See for the execution of the sacred Council's Decree "Perfectae caritatis." * It is truly an exceptional audience that you offer Us today, dear Daughters, General Superiors who have come from more than sixty countries, and delegated by all the religious congregations of women which exist today in the Church – more than 2,200! Considering the spiritual capital of faith, piety, and devotion that you represent in your persons; the variety of vocations and works; the richness of the treasure of merits accumulated, day by day, by the thousands of consecrated souls who sanctify themselves in the Institutes that have mandated you, a multitude of reflections and sentiments crowd into Our mind and on Our lips, and We would like, in order to express them to you properly, not to be restrained, as We are, by the limits of a brief audience. At least, let Our first words be those of gratitude to God and to all. March 7, 1967."

[*Latin ed. p. 340*]

Acta Apostolicae Sedis - Official Commentary 340, and each of you, for the truly comforting and promise-filled vision that you offer to Us today, which appears to Us as a respite and refreshment on the arduous path of Our apostolic labors. Your "Union," born on the very day of the close of the recent ecumenical Council, presents itself to Us as one of the first and finest fruits of that memorable assembly. And We expect that from the sharing of your investigations and experiences, a decisive step will be taken on the path of that "aggiornamento" desired by Our Predecessor John XXIII and by Ourselves, and traced with unparalleled authority, as far as you are concerned, in the Conciliar Decree *Perfectae caritatis* regarding the renewal and adaptation of religious life. Without dwelling on the details of the revisions and updates that are requested of you and which are the subject of your work, We would like to invite you, during these few moments granted to Us, to turn with Us our eyes towards what is essential: the religious sense of your consecrated lives. What distinguishes religious life is that it tends towards the perfection of divine love through the way of the evangelical counsels. Saint Thomas observes that there are two ways to love God perfectly: the first is that of the blessed in Heaven, who constantly and actually—*actualiter*—direct their hearts towards God: *perfectio patriae*; the second is the *perfectio viae*, that of those of us who are travelers, who strive to habitually—*habitualiter*—direct their hearts towards God, avoiding that which would be contrary to this love. The perfection to which the counsels tend, he adds, is like a mean between these two states: it is that of the person who detaches himself, as much as possible, from temporal things, even those permitted, which occupy the soul and prevent it from being actually directed towards God. This perfection is yours. It is that

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which you must instill in the souls entrusted to you. It involves something absolute, something total—*totalitas quaedam*—a unique love, to which the entire heart is given, and to which one must constantly return in order to live deeply and truthfully the religious life. In a world that tends to free itself from absolute imperatives, and to consider all values as relative, the consecrated soul, fixed in God by vows, appears, one might say, as anchored in the absolute.

1 *Summa Theologica*, II-ae, q. 44, art. 4, ad 2 et 3.

[*Latin ed. p. 341*]

Acts of Pope Paul VI, p. 341: And it is perhaps in this light that the truly "religious" character imprinted upon her life is best manifested. She may, by vocation as well as by obedience, be devoted to external works of teaching, charity, and beneficence; what gives value to her activities is the interior charity that inspires them, and therefore the value of her union with God. Let me tell you, dear Daughters, that a certain degree of contemplative life, of interior dialogue and love of the soul with her God, is inherent in every form of religious life. This is, moreover, affirmed with authority by the Decree *Perfectae caritatis*, when it exhorts all consecrated souls to live for God alone: *soli Deo vivant*. "It is necessary," it adds, "that the members of every Institute—*cuiuslibet Instituti*—seeking first and foremost and only God, join to the apostolic love that impels them to associate themselves with the work of Redemption and to extend the Kingdom of God, contemplation by which they adhere to Him with heart and mind" (n. 5). How, you may ask, in today's bustling world, can we instill in our religious women this primacy of contemplation? You will first strive to ensure the external conditions that make it possible. You will endeavor to foster recollection, using methods that may vary from institute to institute, but which must, in all cases, safeguard places and times of silence. This is a point to which the conditions of modern life require the greatest attention. The liturgy is also, and must remain, along with Holy Scripture, one of the substantial foods on which contemplation is nourished. The false objection that opposes the public prayer of the Church to mental prayer has rightly been denounced. These two great supernatural realities must be associated, and not divided. On the one hand, liturgical prayer—especially now that each can participate in it more fully—is a valuable aid for contemplative souls in their spiritual ascent. And, by a kind of reciprocal causality, nothing prepares the soul to participate fruitfully in the liturgy as does the habit of interior life. The same can be said of that which is the very object of the apostolate of most of your religious families. By serving the poor, the sick, the children, by dedicating themselves to the service of the Church, the

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consecrated soul...

[*Latin ed. p. 342*]

342 Acta Apostolicae Sedis - Commentarium Officiale: The love of God grows, along with the desire to possess Him more perfectly; and, in return, this ardent desire to love and possess God is the best stimulus for all our activities, whatever they may be, in the service of our neighbor. Finally, the very form of communal life itself provides consecrated souls with a constant opportunity to grow in love and to prepare themselves for contemplation. And this is true for those who exercise authority, as well as for those who are subject to it: for obedience and authority in religious life are both, in their own way, dependent on the love of God, which, at the same time, inspires and is nourished by them. Thus understood, communal life is a constant example and testimony to the love of God, a demonstration, so to speak, of what life can and should be in this world. However, this testimony will only be intelligible if it is manifested outwardly through ways of being and living that are not in opposition, as sometimes happens, to the spirit of the Gospel, especially with regard to poverty. We know that many of you are concerned about this. We congratulate you and encourage you paternally in this endeavor. As We have said on other occasions, the personal practice of religious poverty is not enough: the entire community must bear this witness, and it must be clearly perceptible to modern man. Dear Daughters, there is nothing, not even outward appearance itself, that does not have its influence on the preservation of a true and authentic religious life. Since the pontificate of Our Predecessor, Pope Pius XII, appeals have been addressed to women's religious institutes, inviting them to adopt a habit that is both dignified and in accordance with the requirements of hygiene and the conditions of modern life. These appeals have been received in various ways by your religious families: some have shown a certain distrust of this "aggiornamento" of clothing, while others have been tempted by excessive "secularization." Changes are, without a doubt, necessary. [Let care be taken, however, not to go from one extreme to the other, and let the religious habit, through its simplicity and modesty, always remain, according to the long tradition of the Church and the wise prescription of the Conciliar Decree, *signum consecrationis*: the visible sign, recognizable by all, of the state of life embraced by the consecrated virgin. We have nothing more to say to you, dear Daughters, than to invoke the light from on high upon the work of your Assembly. We do so with all our heart.

[*Latin ed. p. 343*]

Acts of Pope Paul VI, page 343: We do this, without forgetting to bestow praise upon those who took the initiative – and We are thinking primarily of Our meritorious collaborators from the Sacred Congregation of Reli-

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gious – which is their due. May the cooperation of so many good intentions, gathered together to promote the flourishing of religious life in this post-conciliar period, find the ways that will make it shine with a new splendor in the eyes of the world, for the glory of Christ and of His Church. This is the wish that We express, granting you, as well as your communities and all those whom you represent here, a most paternal Apostolic Blessing.

III. In the Vatican Basilica, before the faithful assembled, the Supreme Pontiff inquired as to what the Fathers of the Second Vatican Ecumenical Council had felt and taught concerning the faith.

Beloved sons and daughters,

The audience, to which you are participating, should, in Our desire, and perhaps also in yours, bring comfort to your Catholic faith. What other gift can We desire for you? We think of the immense turmoil in which your minds must, almost by necessity, be immersed, as they are in the stormy sea of modern thought regarding religion, and more precisely, regarding the faith; and We think that you come to this meeting hoping to enjoy a moment of spiritual tranquility, a moment of religious security, a moment of joyful breathing in the inner experience of the invigorating power of faith. Here is the harbor of serenity, here is the firm ground of stability: and We wish, through Our prayer and Our blessing, to obtain this blessed and decisive comfort for you.

Our apostolic ministry gives Us this obligation and power for this purpose. And it is to spread this supreme benefit throughout the entire People of God that We have announced the upcoming celebration of the centenary of the martyrdom of the Saints Apostles Peter and Paul. But in the meantime, We can present to you a consideration that is well suited to this post-conciliar period, in which the entire Church is studying and meditating on the treasure of doctrine left to us by the Second Vatican Council. And this consideration concerns the thought that the Council expressed regarding the faith.

March 8, 1967.

[*Latin ed. p. 344*]

The Acts of the Holy See - Official Commentary, certainly a subject worthy of extensive study by theologians and historians; We shall here content ourselves with merely mentioning it. What is the doctrine of the Second Vatican Council concerning faith? He who poses this question immediately realizes that the recent Council did not leave a proper treatise on faith, as other Councils have done. For example, the teaching of the Second Council of Orange (year 529), the Council of "Arausicanum" II, presided over by Saint Cesarius of Arles; it was not an ecumenical council, but it was of great importance for the controversies and discussions in which it took place, and for the doctrines that, following Saint Augustine, it taught, especially

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concerning the grace necessary to arrive at justifying faith, and which Pope Boniface II confirmed. Thus, we cannot forget the teachings of the Council of Trent on faith, especially on the necessity that faith be integrated by charity and by sacramental grace. The First Vatican Council also spoke expressly of faith in its famous Constitution *Dei Filius* (year 1870), especially in chapters III and IV, where the functions of intelligence and will, operating with grace, in the act of faith, are specified, and the relationships between faith and reason are indicated; these teachings have provided material for study and discussion for theology, apologetics, spirituality, and even the practical activity of the Church until our own day.

Why, then, did the Second Vatican Council not leave us a "chapter" expressly dedicated to faith, when it is still at the center of controversy and religious vitality? One must be careful. This supposed omission has been related by some to one of the programmatic points of the recent Council, namely, not to give new solemn dogmatic definitions; which has generated in some the suspicion that dogmatic definitions were outdated forms of Catholic teaching, and that therefore the Council could be considered as a liberation from the ancient dogmas and their related anathemas. Faith, it is said, is not the dogma considered verbally; this consists of fixed formulas that attempt to define and enclose immense, ineffable, and inexhaustible truths. And so it is; even Saint Thomas teaches that...

[*Latin ed. p. 345*]

345 The acts of Pope Paul VI state that the act of faith does not end with the formulas that express it, but with the reality to which they refer; but not without a complete understanding of this doctrine. Furthermore, it is observed that faith is a virtue given to us by the Holy Spirit, and therefore it would seem that no intermediary should impose a particular discipline upon it. Thus, one would not see what function a magisterium could have that defines and safeguards it; so that faith should be free from external constraints, and have as its internal instrument of interpretation the conscience; and therefore, it could have different conceptions and different contents among men. We do not wish to think that one would arrive at these conclusions: faith would remain without "symbols" that define and express it; it would remain without a unique and authoritative catechesis; it would remain a source of division and no longer of unity (a *fides*!); it would remain without the guidance, established by Christ, of an undeniable magisterium, which safeguards its expressions, promotes its teaching and dissemination, defends its integrity, of which the faithful nourish themselves, and for which testimony is due. Rather, we wish to observe that, although the Council does not explicitly treat of faith, it speaks of it on every page, recognizes its vital and supernatural character, presupposes it to be integral and strong, and builds its doctrines upon it. It would suffice to recall the conciliar statements on the joint necessity of the teaching Church

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and faith, on the meaning of faith, which, under the guidance of the sacred magisterium, animates the entire People of God, on the due purity of faith, asserted precisely in function of the ecumenical dialogue, on the work of the Bishops in teaching the truths of faith, on the encounter of faith and reason in a single truth at the level of higher studies, on the new synthesis that is seen as possible and magnificent between ancient faith and modern culture, and so on, to realize the essential importance that the Council, consistent with the doctrinal tradition of the Church, attributes to faith, to true faith, which has its source in Christ and its channel in the magisterium of the Church.

6, 7, 8, 9, 10, 11, 12 To you, therefore, most beloved children, seek, find, and enjoy the comfort.

6 Cf. II-n S 1, 2, ad 2.

7 Const. dogm. de Ecclesia Lumen gentium 14, 48. Ibid. 12. Decret, de oecumenismo Unitatis redintegratio, 11. Decret, de past. Episcop. munere in Ecclesia Christus Dominus, 36. Decl. de educatione christiana Gravissimum educationis, 10. Const. past. de Ecclesia in mundo huius temporis Gaudium et spes, 57.

8, 9, 10, 11, 12 a, a.

[*Latin ed. p. 346*]

Acta Apostolicae Sedis - Official Commentary 346 concerning the faith in this encounter with Him who, through faith, grants you assurance; in this reflection on the ecumenical council, which has given new testimony and new splendor to the faith; in this profession of our Creed, which we shall now sing together and which We shall confirm with Our Apostolic Blessing.

IV. To His Majesty, Gustav VI Adolf, King of Sweden.

* Majesty, We have many reasons to rejoice in the honor that Your Majesty bestows upon Us by visiting Us today in an official capacity. This visit is that of a friend of science and culture, Sovereign of a country whose high degree of social development is praised by all, and which is, in a certain sense, defined by its character – we would almost say, its "vocation" – as a peaceful nation, within a continent so often troubled by war: these are traits that constitute, for the Catholic Church, particularly noteworthy points of interest.

Culture: It was under its auspices that commemorative celebrations took place last autumn, in which both the Holy See and Sweden were also interested, and which provided Us with the opportunity for a first and very pleasant private meeting with Your Majesty. The exhibitions organized at the National Museum of Stockholm and at the Vatican in honor of Queen Christina, the opening of her tomb in the Vatican grottoes, the sending of a mission to Sweden, presided over by the Cardinal Dean of the Sacred

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College: these are events that have aroused, in the realm of cultural exchange, a spirit of enthusiasm from which both the Holy See and your noble homeland have greatly benefited.

Your Majesty herself demonstrates, on every occasion, her concern for culture, and We need not here recall the merits that she has acquired through tireless activity in the fields of archaeology and history. The high degree of social development achieved by the Swedish people is another trait that attracts the attention of the Church, which is always concerned with the true well-being of man and with what the state of society in which he lives can bring him. This constant concern of the Church has recently been...

[*Latin ed. p. 347*]

The Acts of Pope Paul VI, page 347, serves as a timely reminder of the recent celebration of the Second Vatican Ecumenical Council. And the memorable pages dedicated to this subject in the Constitution on "The Church in the Modern World" have not escaped the attention of Your Majesty: in it, Your Majesty has seen that, in this area, the concerns of the Church align with those of those responsible for public authority. Your Majesty has also been able to discern how much the participation – as it exists in Your Country – of various social spheres in public life is in harmony with the doctrine of the Church. If the leaders of Sweden have been able to promote the economic and social development of their homeland, it is largely thanks to the wise policy of neutrality that has spared the country from being drawn into the turmoil of the two recent world wars. The neutrality practiced by Sweden, Your Majesty, appears to Us as an active neutrality, which does not hesitate to engage, even at the cost of painful and sometimes bloody sacrifices: the trials of Your soldiers, mobilized in the service of the United Nations, and the tragic death of two great Swedes, in missions in service of peace, Dag Hammarskjöld and Count Folke Bernadotte, bear witness to this. And for this reason, Sweden appears to Us, among the nations of Europe, as one of those whose prestige is most intact, whose voice is most capable of being heard effectively in favor of peace. The Holy See has long embraced this great cause, and desires nothing more than to see all truly peaceful powers unite with its efforts. We are confident that Our expectation, with regard to Your Country, will not be disappointed. Certainly, the history of relations between Sweden and the Catholic Church has known many vicissitudes. If Your Majesty would allow Us to recall a page in Your presence, We would choose the one that saw, following the "Edict of Toleration" of 1781, the establishment by the Holy See of an Apostolic Vicariate for Sweden in 1783, and the arrival in Rome, in the autumn of the same year, of King Gustav III, to whom Our Predecessor, Pope Pius VI, reserved the most cordial welcome. The visit that Your Majesty deigns to make to Us today therefore reaffirms, across the centuries and beyond

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religious differences, an ancient friendship. We remember that the father of Your Majesty was eager to maintain this friendship during the time of Our predecessor, Pope Pius XII, whose anniversaries were always honored with a cordial message of greetings.

[*Latin ed. p. 348*]

348 Acta Apostolicae Sedis - Official Commentary of King Gustave. We are confident that the visit of this day will only contribute to further developing the cordiality of relations between the Swedish nation and the Holy See. We believe that we can assure Your Majesty that the small Swedish Catholic community practices the most perfect loyalty towards the Authorities of the Country. And these, We know, reserve the most liberal treatment for it. Perhaps, even on the occasion of the Council and in the current ecumenical climate, everything concerning the Catholic Church has experienced a renewed interest in Sweden, which will undoubtedly be beneficial to the good understanding between the various religious families of the Country. This is the hope that We express in welcoming Your Majesty here today. The Holy See cannot forget that a great Swede, whose figure We would like to recall in conclusion, and whom the Church has long since placed among its Saints, chose Rome as her preferred residence and played an important role in the affairs of the Church and the Papacy, at a particularly difficult time. May the great Saint Bridget protect Sweden! And may, through her intercession, the best blessings of Heaven descend upon Your Majesty, upon her family, and upon all her noble people.

To the Most Excellent Sir Peter E. Brin, Legate to the Republic of PanamÃ¡, bearing letters of his appointed mission to the Supreme Pontiff.

* Señor Ambassador: We have heard with great and paternal attention the devout expressions that Your Excellency has just addressed to Us, when presenting the Credentials that accredit you as Extraordinary and Plenipotentiary Ambassador of the Republic of PanamÃ¡ to the Holy See. Your noble words, Señor Ambassador, are dictated by a firm adherence to the Chair of Saint Peter and are in accordance with the characteristic fidelity to the Church of which your esteemed Nation justly boasts; they also reflect, as an echo of a constant concern of... * March 20, 1967.

[*Latin ed. p. 349*]

Acts of Pope Paul VI, p. 349: Our universal ministry, the yearning for peace among peoples. For such humanitarian and Christian sentiments, we express our profound gratitude, and we are pleased to offer you the warmest of welcomes. We see in you a worthy representative of the Panamanian nation, to which, on this solemn occasion, we wish to reiterate our benevolence and our affectionate interest in the growing well-being of all its citizens. Panama, facing the vastness of two oceans, united by the famous trade route, has a past that we are pleased to recall, in order to

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attest to the heritage of faith that it has assimilated, since those times when the first children of the Church arrived, and which has been perpetuated even in the names of its cities, rivers, gulfs, and mountains. We ask the Most High that this same Christian spirit and its decisive and beneficial influence may continue to distinguish this beloved nation, so that the irreplaceable religious and moral values may always be the soul that guarantees and vivifies personal dignity, the defense of the family, culture extended to all environments, the rights of labor, in order to further promote ordered and constructive progress. In expressing these wishes, we desire, Mr. Ambassador, that your mission may serve to strengthen the relations between the Holy See and the Republic of Panama, which happily exist; and, with the request that you convey to the Lord President of the Nation our recognition for his respectful greeting, we invoke upon him and his government, upon Your Excellency, and upon the entire beloved Panamanian people, the abundance of divine gifts, as a pledge of which we bestow our Apostolic Blessing. VI To "Young Servers" and various nations of Europe, who have made a pilgrimage to Rome. * You, dear sons, offer us in your beautiful white robes, a magnificent spectacle, which delights our eyes and our heart, and we are pleased to address you, in response to the desire expressed on your behalf by your friend and protector in Rome, the most worthy Cardinal Archpriest of Saint Peter. * March 3, 1967.

[*Latin ed. p. 350*]

The Acts of the Apostolic See - Official Commentary 350. The terms in which you have been presented invite us to believe that the whiteness of your vestments is but a reflection of the whiteness of your souls, where contact with the Holy Altar nourishes and develops faith, piety, purity, and all the virtues that attract divine favor. You remember that young man in the Gospel who had diligently cultivated these virtues from his childhood: the Evangelist assures us that the gaze of Christ fell upon him with love: *Jesus, intuitus eum, dilexit eum.* Jesus, having looked upon him, loved him. We seem to see the gaze of the Savior thus fixed upon each of you with a special predilection: are you not those who approach Him most closely, by serving at the altar? And what is surprising if His call to an even closer intimacy with Him sometimes resounds – as we have just been told – in the heart of one or another of you? Dear Sons, the instructions that We wish to give you can be summed up in two words: be faithful in carrying out, in an exemplary manner, the liturgical functions entrusted to you; be attentive to the voice of Christ if He deigns to call you to follow Him more closely. To be faithful: this is a whole program of life. In the word fidelity, as you know, there is faith – *fides* – that faith which you have come to renew in Rome, upon the tombs of the Apostles; that faith in which Saint Paul, having reached the end of his earthly life, in a certain way summarized his entire career as an apostle: *Fidem servavi*, he said to his disciple Timothy.

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I have kept the faith. I have been faithful to God, to Christ, to the Church, faithful to my vocation, to the ministry that had been entrusted to me. May that fidelity be yours. And may it be verified particularly in the area to which you apply your functions as servants of the altar. It may sometimes seem to you that the liturgy consists of very small things: postures of the body, genuflections, inclinations of the head, the handling of the incense burner, the missal, the cruets... It is then that you must remember the words of Christ in the Gospel: "He who is faithful in little also will be entrusted with much." Moreover, nothing is small in the Holy Liturgy, when one considers the greatness of Him to whom it is addressed.

Marc. 10, 21.

2 Tim. 4, 7.

Luc. 16, 10.

[*Latin ed. p. 351*]

Therefore, beloved Sons, be most faithfully diligent in fulfilling your sacred duties. Apply yourselves to them with all your effort, with all your heart, and with all your love. And pay heed to the divine call. We will confide in you one of Our anxieties: faced with the immensity of the task that this modern world presents for evangelization, We sometimes ask ourselves: where and how can We find enough priests, enough religious, to suffice for the work? Does it not seem that God calls in vain? that the youth of today no longer wishes to hear it? that it no longer has a taste for God, a sense of the ideal, an attraction to sacrifice? Beloved Sons, many of your elders have brilliantly refuted these fears! May you, in great numbers, follow in their footsteps! Be attentive not to let the voice that calls be lost and remain unheard. And pray all with fervor that Christ may choose from your ranks many continuers of His priesthood. This is Our wish as We welcome you here today with your Bishops, your worthy educators, and, at their head, the dear and venerable Canon Hoornaert. With a generous heart, We encourage your beautiful pilgrimage and the resolutions that it will inspire in you, and to all – not forgetting your families, the "Pueri Cantores" who accompany you, and the devoted "Filles de l'Eglise" of Bruges – We impart paternally, as a pledge of the graces that We invoke upon you through the intercession of your heavenly patrons, the Apostolic Blessing that you have come to ask of Us. And now, a most fervent greeting to the young "Ministranti" of the Italian language! After celebrating Easter, you have come to Rome for your second international congress; and the tone of bright joy, which characterizes the Paschal season, thus characterizes this meeting of young souls: your white cassocks, like the white tunics of the readers, recall the pure ranks of the neophytes, who in the Church of the early centuries animated this week of Easter with their faith and their piety: and this morning, the silvery voices of the "Pueri Cantores," also present with you, repeated, as then, the "Alleluia" during Mass. Therefore,

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in contemplating the splendid and uplifting spectacle that you offer to Our eyes today, We think that you, like so many neophytes full of fervor and joy, are the honor and the pride of the Church.

[*Latin ed. p. 352*]

352 Acta, Apostolicae Sedis - Commentarium Officiale: And furthermore, we believe that you are like a jubilant hymn, which resounds within the Church and for the Church, to the edification of the faithful people. For this conscious and generous participation of yours in the Liturgy, which is the heart of all Christian life, and, as the Council has effectively stated, "is the summit toward which the activity of the Church is directed, and at the same time, the fount from which all its power flows,"; for this participation, we see that in you the ideal of the Christian layman is realized, an open and active collaborator of the Catholic priesthood, as proposed by the Second Vatican Council. It is true, however, that, given your age, which is still developing, the complex instructions of the Council regarding this matter cannot yet find full realization in you; nevertheless, you already exemplify in an exemplary manner what the Council has clearly proposed as an indispensable foundation and condition of the apostolate of the laity and its fruitfulness: namely, "a life of intimate union with Christ, which is nourished in the Church with the spiritual aids common to all the faithful, especially with active participation in the Holy Liturgy." You participate actively, and how well!, in the Liturgy of the Church, you live its spirit, and you are familiar with its ceremonies through your reverent and harmonious behavior. Therefore, beloved children, know that for this reason you are placed at the center of the life of the Church, and from here you can, indeed you must, draw the constant nourishment for the apostolate that you are now undertaking, and that you will undertake in the future, whatever profession or work the Lord calls you to. The same theme of the Congress tells us how much your worthy spiritual guides desire to make you fully understand these magnificent realities, which must guide you throughout your lives: "To live the Sacraments of Christian initiation," says the theme; indeed, this means not only understanding their theological and ecclesial meaning, but also accepting their precepts on the level of daily life: it means living as those who have died and risen with Him who died and rose for us, being consecrated to the apostolate without any shadow of human regard, as true soldiers of Christ, giving a Eucharistic imprint to your thoughts and your way of life; having a heart that beats in unison with the great intentions of the Church in this present hour.

[*Latin ed. p. 353*]

Acts of Pope Paul VI, page 353, concerning this matter. You will not merely consider this topic as the subject of a temporary and learned discus-

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sion, but rather you will make it the hidden spring, the constant animation, the inner tension of your life. This is indicated by the seriousness of your attention; it is indicated by your presence around the Altar, as ministers, readers, and altar boys; it is also indicated by the increasing number of young people who, from your ranks, come forward to hear the voice of God, which calls them to a higher purpose, to a closer and more lasting and consecrated bond with Christ, the eternal Priest. For all these reasons, you today fill our heart with moved joy, and for this reason we have desired to dedicate a portion of our time to you. Continue in this manner, most beloved children; grow in number and in quality; make your love for Jesus, who looks upon you with a look of favor, ever more fervent and personal; live with Him every moment of your life, and dedicate to Him the pure and ardent forces of your youth, beautiful as springtime. Blessed are you, dear boys and young men, who, trained in the serene and strengthening school of the Liturgy, can look upon life with a clear and thoughtful eye, supported by faith, transformed by grace, and formed in the practice of the most solid and constructive Christian virtues. These are our paternal wishes, which we address to you with heartfelt affection, as we, together with your excellent parents and your spiritual guides, bless you all with all our heart. "May the peace of the Lord be always with you. Amen." A special greeting to the altar servers and choir boys of the German language – as well as to their parents and teachers! This great international gathering here in Koni is certainly a wonderful experience, a great gift for you. You see the oldest churches, the sublime places of early Christianity, and you feel that you live in a holy community and in a powerful tradition. Rejoice from your hearts, and show yourselves worthy of this tradition, show yourselves worthy of your Church! You altar servers, who are brought so close to the Altar by the liturgical service: think of the young man about whom the Gospel tells us, who approached Christ. And then it says: And Jesus looked at him, and loved him! Does not Jesus also look at you from the Altar – and desire to love you? Always be aware of the nearness of Christ, perform your duties with earnestness and zeal.

[*Latin ed. p. 354*]

With fidelity and devotion, but above all with a most profound love for Christ the Lord. Then your love will guide you and make you happy; then you will master your lives with strength and without fear. And you, young singers, who have appeared in such great numbers – under the direction of the Most Reverend Dean Wurm – in brotherly harmony with the altar servers, you are called to the service of God; raise your bright voices in praise of God. Always do what you proclaim, and then your entire life will be a hymn of praise to God, yes, even now a fulfillment of that to which we are called for eternity: to praise and glorify God for all His goodness and glory. But to you all, may I encourage and strengthen you in your fidelity

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to Christ the Lord. Our Apostolic Blessing.

TO THE RADIO AND TELEVISION AUDIENCE, to those who attended the seventy-second assembly held in Rouen by the association *Union des Œuvres Catholiques de France*.

*Dear sons and daughters of France, It is a great joy for Us to be among you this morning, through the image and the word, bearing Our thoughts and Our affection. ”Priests, religious, men and women of the religious life, in the countryside and in the cities, in a world that is becoming urbanized”: this is the theme that you have been invited to study at the seventy-second congress of the *Union des Œuvres Catholiques de France*, under the benevolent authority of Our beloved son, Cardinal Martin, Archbishop of Rouen. Urbanization is one of the major facts of the world today. Specialists define it as a new way of occupying space, which gives rise to a new way of living in society and calls for a renewed culture. Traditional ways of life are being shaken, relationships between men are being transformed, and new conditions are emerging.

*March 29, 1967.

[*Latin ed. p. 355*]

Acta Pauli Pp. VI 355. A partir de ces constatations, une profonde interrogation vous est posée : tout cela n’appelle-t-il pas une nouvelle manière d’être chrétien, une façon renouvelée d’annoncer l’Evangile? L’Eglise se doit de rejoindre les hommes où ils vivent, dans leur milieu familial, économique, culturel et politique. C’est à ces hommes, avec leur langage, qu’il faut faire découvrir le Christ, pour qu’ils le connaissent, l’aiment et le suivent. Qui ne voit dès lors, pour les prêtres comme pour les religieux et religieuses, la pressante nécessité de revoir nombre d’attitudes et de comportements habituels, et d’adapter certaines structures pastorales? Cette nécessité est celle de l’amour, qui se fait tout à tous pour les gagner tous à Jésus-Christ. C’est sans peur que l’Eglise regarde cet homme nouveau qu’engendre la civilisation urbaine : avec une immense confiance, elle découvre les valeurs positives qui sont les siennes ; avec une charité sans limites, elle veut l’aider à découvrir son mystère, en lui révélant le dessein d’amour du Christ sauveur. Chers fils et filles de France, allez de l’avant, sous la sage conduite de vos pasteurs. En ces lendemains du Concile, si riches de promesses, que votre apostolat saisisse avec ardeur toutes les possibilités qui lui sont offertes. Cherchez ensemble et travaillez ensemble, pour mieux communiquer cet amour du Christ dont vous êtes débordants, comme le grand apôtre Paul, qui sut implanter des communautés chrétiennes vivantes et rayonnantes, aussi bien dans les villes d’Asie mineure que dans les cités grecques et jusque dans la capitale de l’empire romain. Et que vous bénisse, selon le vœu de l’apôtre Pierre, premier évêque de cette cité, « le Dieu de toute grâce, qui vous a appelés dans le Christ à sa gloire éternelle »1 1 1 Petr. 5, 10.

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From these observations, a profound question is posed to you: does all of this not call for a new way of being Christian, a renewed way of proclaiming the Gospel? The Church must join men where they live, in their family, economic, cultural, and political environment. It is to these men, with their language, that Christ must be made known, so that they may know Him, love Him, and follow Him. Who does not see, therefore, for priests as well as for religious men and women, the urgent need to re-examine many habitual attitudes and behaviors, and to adapt certain pastoral structures? This necessity is that of love, which makes itself all things to all, in order to win all to Jesus Christ. Without fear, the Church looks upon this new man born of urban civilization: with immense confidence, it discovers the positive values that are his; with boundless charity, it wants to help him discover his mystery, by revealing to him the saving love of Christ. Dear sons and daughters of France, go forward, under the wise guidance of your pastors. In these days following the Council, so rich in promises, may your apostolate seize with ardor all the possibilities offered to it. Seek together and work together, to better communicate this love of Christ of which you are overflowing, like the great Apostle Paul, who knew how to establish living and radiant Christian communities, both in the cities of Asia Minor and in the Greek cities, and even in the capital of the Roman Empire. And may He bless you, according to the prayer of the Apostle Peter, the first bishop of this city, "the God of all grace, who hath called you unto his eternal glory in Christ Jesus"1 1 1 Peter 5:10.

[*Latin ed. p. 356*]

Acts of the Apostolic See - Official Commentary 356. RADIO ADDRESS: To all the faithful of the city and the world, and to all men, given on the Feast of the Resurrection of our Lord Jesus Christ, before the Most Blessed Father imparted the Apostolic Blessing from the external platform of the Vatican Basilica.

* Venerable Brothers and beloved children, and you, pilgrims and visitors and guests, dear and illustrious, who are celebrating the Easter festivities with Us in this Rome, and you all, listeners, who hear Our words through the radio, receive, even in this year of grace 1967, almost poised on the fleeting history of the world, Our always equal, always new testimony: know you all that Jesus, born of the Virgin Mary, heir to the promise of the ancient Testament, "a prophet, powerful in action and in word before God and all the people," that Jesus who was condemned, crucified, and buried, that Jesus has risen! He is alive! He sits at the right hand of the Father in the heavens; God has made Him both Lord and Christ." He has risen! We bear witness to this! From the word and the blood of the Apostles and the first disciples, eyewitnesses, we have gathered it, and with scrupulous accuracy, with unwavering certainty, that the Holy Spirit assures us, we announce it to you, we proclaim it to the world, we hand it down to future generations:

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Christ is risen! What is the profound meaning, what is the immense value of such a statement? We do not say now; let the magisterium of the Church say it, let the study of the wise say it, let the conscience of the People of God say what a prodigious announcement this is, and what virtue it contains to reveal to men their destiny, to guide individual consciences towards the true concept of our existence, to instill a unified and organic sense into the history of the world, to establish the fundamental principles of spiritual and moral life. Like a beacon in the night.

1 2

* March 26, 1967. Luke 24:19. Cf. Acts 2:29 ff.

1 2

[*Latin ed. p. 357*]

357 The Acts of Pope Paul VI. The Paschal announcement casts its joyful and fervent rays upon the face of the earth. We could, from your own lips, hear the spontaneous and characteristic cry of Easter: that of joy, that of "Alleluia"; and we could, with you, reflect upon this first effect of the blessed announcement of the Resurrection in our spirits, upon Christian joy; but the historical moment that we are traversing, made troubled and uncertain by persistent conflicts and by threatening and colossal problems, does not allow for its free expression. Nevertheless, Our voice, proclaiming the Paschal announcement, does not fall silent; for it brings to us not only the blessed awareness of the goods obtained through the Resurrection of the Lord, but also the foretaste of other goods to be attained; the Paschal announcement is not merely an announcement of joy; it is also an announcement of hope. "Gaudium et spes!" Yes, the hope born from the Resurrection of Christ, We wish to communicate to you today; and to accomplish this ministry, mere words are not sufficient, words that should extend to every human and even to every created reality: the Resurrection of Christ is the inauguration of a new and universal order; a new energy is infused into creation, and a liberating regeneration is being prepared, and "we ourselves, who have the first fruits of the Spirit, groan inwardly, waiting for adoption, that is, the redemption of our body (mortal): in hope we are saved." Thus the Apostle; thus We, as Our thoughts turn to those who are in need of hope. We have a gift of Paschal hope for all: for you, most beloved, who listen to Us; do not let your spirits be saddened by the adversities of the things of this difficult world, by the futility of good endeavors, by the growing power of darkness, by the transience of hopes founded on the shifting sands of time; but found your hope in the Word that does not pass away, in the goods that are truly worthy of being desired, in the higher and more abundant life to which Christian vocation invites us. Nourish your spirits with trust in the good, and have the courage to always be its defenders and promoters. And for you who suffer, for you who are humble and poor, for you who weep, for you who are hungry and thirsty

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for justice, for you who desire to be peacemakers, for you who, for your faith, endure the weight of oppression, We remind you of the message of the great and invincible [reference to Romans 8:23-24].

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis - Commentarium Officiale. Speranza, quam Christus in mundo et per saecula diffundit, per cantum beatitudinum evangelicarum. Et cum videtur nobis, discipulis traditionis doctrinae Ecclesiae, quae spem religiosam etiam in plano concreto vitae humanae, id est in plano sociali, reflectit, ut hoc sit tempus, post Concilium Œcumenicum recentem, ad renovandum, per novum caput, discipulum de quaestionibus quae agitant, fatigant et dividunt viros qui quaerunt panem, pacem, libertatem, iustitiam et fratrem; et ad offerendum mundo humilem et cordiale verbum nostrum spei, non solum religiosa, sed etiam socialis, non solum spiritualis, sed etiam terrena, non solum pro credentibus in Christo, sed aequaliter pro omnibus, et semper dictatum a lumine quod nobis ex fide provenit, nos in proximis diebus Litteram Encyclicam nostram edemus, cuius thema erit progressus populorum, earum developmentum, et obligationes quae ex programma, hodie iam non recusabile, sufficientiae oeconomicae, dignitatis moralis, collaborationis universalis pro omnibus gentibus. Nos libenter coniungimus notitiam et factum huius documenti nostri cum celebratione huius mysteriosi et dulcissimi festi resurrectionis Christi, et corde magno in spem communem, concretam, humanam convertimus auspicium paschale, auctum a Benedictione Apostolica nostra. Fratres, Filii, Amici, Homines totius terrae: Pascha bonum! Christus resurrexit! Resurrexit Christus! Christes anésti! Le Christ est ressuscité! Christ is risen! Christus ist auferstanden! ¡Cristo ha resucitado! Cristo ressuscitou! Chrystus zmartwychwstal! Cristos a inviat!

[*Latin ed. p. 359*]

Sacred Congregational Acts 359. SACRED CONGREGATION CONSISTORIAL. PROVISIONS CONCERNING CHURCHES. The Most Holy Pope Paul, by Divine Providence, Pope VI, having, through successive decrees of the Sacred Congregation Consistorial, provided for the following churches with new pastors, namely: on January 5, 1967, – He appointed the Reverend Father Radulfum Nicolaum Gonçalves, of the clergy of the archdiocese of Goiana, director of the Pastoral Institute of St. Pius X, as titular bishop of the Church of Rapidum, and designated him Auxiliary to the Most Reverend Father Franciscus Xaverius da Piedade Rebello, Bishop in title of Tipasita in Mauritania, and Apostolic Administrator *sede plena* of the archdiocese of Goiana and Daman. on January 12. – He appointed the Reverend Father Rinus Carlesi, of the Congregation of the Sons of the Sacred Heart of Jesus, as titular bishop of the African Church, and constituted him Prelate of St. Anthony of Balsas. on January 19. – He appointed the Reverend Father

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Martinum Wiesend, Canon of the metropolitan chapter of Bamberg, as titular bishop of the Church of Migirpa, and designated him Auxiliary to the Most Reverend Father Iosephus Schneider, Archbishop of Bamberg. on January 23. – He appointed the Reverend Father Augustinum Ferrari Toniolo, formerly Urban, from the patriarchate of Venice, as titular bishop of the Church of Tarasa in Byzacena, and designated him Auxiliary to the Most Reverend Father Raphaelis Baratta, Archbishop of Perugia, and Apostolic Administrator of Eugubinus and Civitas Castelli. on January 25. – For this occasion, as archbishop, he appointed the Most Reverend Bernardum Iosephum Bueno Miele, hitherto Bishop in title of Baratta, as Coadjutor with right of succession to the Most Reverend Father Felix Caesaris da Cunha Vasconcelos, Archbishop of Rivi Nigri.

[*Latin ed. p. 360*]

360 Acta Apostolicae Sedis - Official Commentary, dated January 31st. — To the titular bishopric of the Church of Troflmian, His Excellency, the Reverend Father James Garcia Goulart, formerly Bishop of DÃli. February 2nd. — To the cathedral church of Oporto and Saint Rufina, His Excellency, the Reverend Father Andrea Pangrazio, formerly Archbishop of Gorizia-Gradisca, to whom the archiepiscopal title is retained "in person." February 10th. — To the titular bishopric of the Church of Obba, the Reverend Father James Sin, rector of the seminary of the diocese of Capie, whom he appointed as an Auxiliary to His Excellency, the Reverend Father Joseph Maria Cuenco, Archbishop of Jaren. February 11th. — To the cathedral church of Vapinc, the Reverend Father Robert Coffy, General Vicar of the diocese of Annecy. February 13th. — To the titular bishopric of the Church of Thasbalta, the Reverend Father Valfrid Tepe, a member of the Order of Friars Minor, whom he appointed as an Auxiliary to His Excellency, the Reverend Father Eugenius de Araújo Sales, Bishop titular of Thibica and Apostolic Administrator "sede plena" of the archdiocese of Saint Savior in Brazil. February 17th. — To the titular bishopric of the Church of Pauzera, His Excellency, the Reverend Father Mcanore Charles Gavilanes Chamorro, formerly Bishop of Porto Velho. February 18th. — To the titular, for this occasion archiepiscopal, church of Masuccaba, His Excellency, the Reverend Father Urban John Vehr, formerly Archbishop of Denver. — To the titular bishopric of the Church of Siccesita, His Excellency, the Reverend Father William Patrick O'Connor, formerly Bishop of Madison. — To the metropolitan church of Denver, His Excellency, the Reverend Father James Vincent Casey, formerly Bishop of Lincoln. — To the cathedral church of Madison, His Excellency, the Reverend Father Cletus Francis O'Donnell, formerly titular Bishop of Abritten. — To the titular bishopric of the Church of Taraqua, the Reverend Father James Aloysius Hickey, from the diocese of Saginaw, whom he appointed as an Auxiliary to His Excellency, the Reverend Father Stephen Woznicki, Bishop

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of Saginaw. February 20th. — To the titular bishopric of the Church of Sesta, the Reverend Father Mary Teixeira Gurgel, from the Society of the Divine Savior, whom he appointed as an Auxiliary to His Eminence, the Reverend Father James, His Holiness, Cardinal de Barros Cámara, Archbishop of Saint Sebastian of Fluminense. — To the cathedral church of Ruy Barbosa, His Excellency, the Reverend Father Joseph Adelin Dantas, formerly Bishop of Garanhuns. February 21st. — To the titular bishopric of the Church of Flenucleta, His Excellency, the Reverend Father Julian Le Couèdic, formerly Bishop of Troyes.

[*Latin ed. p. 361*]

The Sacred Consistorial Congregation, number 361: To the Cathedral Church of Trecensi, the Reverend Father Andrew Fauchet, Vicar General of the diocese of Briocensis. Dated February 22nd.

To the Archiepiscopal Church of Ancona and Numanensi, His Excellency, the Most Reverend Stephen Tinivella, formerly the titular Archbishop of Uthinensem. Dated February 25th.

To the titular church, for this occasion archiepiscopal, of Vassinassa, His Excellency, the Most Reverend Charles Eugene Parent, formerly the Archbishop of Saint Germain.

To the Cathedral Church of Calgary, His Excellency, the Most Reverend Francis Joseph Klein, formerly the Bishop of Saskatoon.

To the titular church, for this occasion archiepiscopal, of Sistroniana, His Excellency, the Most Reverend John Alexander Floersh, formerly the Archbishop of Ludovicopolitana.

To the Metropolitan Church of Ludovicopolitana, His Excellency, the Most Reverend Thomas Joseph Me Donough, formerly the Bishop of Savannah.

To the titular episcopal church of Tunnuna, His Excellency, the Most Reverend George John Behring, formerly the Bishop of Toledo in America.

To the Cathedral Church of Toledo in America, His Excellency, the Most Reverend John A. Donovan, formerly the titular Bishop of Rhasus. Dated March 4th.

To the titular episcopal church of Thizica, the Reverend Father Edwin B. Broderick, from the archdiocese of Neo-Eboracensi, whom the Most Reverend and Eminent Father Francis, Cardinal Spellman, Archbishop of Neo-Eboracensis, appointed as Auxiliary.

To the titular episcopal church of Thagamuta, the Reverend Father Joseph V. Sullivan, from the diocese of Kansanopolitana-Sancti Iosephi, whom the Most Reverend Charles Hermann Helmsing, Bishop of Kansanopolitana-Sancti Iosephi, appointed as Auxiliary. Dated March 10th.

To the Cathedral Church of Reno, His Excellency, the Most Reverend

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Michael Joseph Green, formerly the titular Bishop of Trisipa.

To the Cathedral Church of Northantonia, His Excellency, the Most Reverend Charles Alexander Grant, formerly the titular Bishop of Alinda.

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis - Official Commentary

SACRED CONGREGATION FOR RELIGIOUS

DECREE N. Concerning the faculties granted to the Supreme Moderators of Religious Institutes of Pontifical Right.

Having received numerous petitions from Religious Institutes, both of men and women, seeking to enjoy certain faculties delegated to the Supreme Moderators of Clerical Religious Institutes by a Pontifical Rescript of November 6, 1964, faculties which are not connected with a clerical status, the Sacred Congregation for Religious, having reported the matter to the Supreme Pontiff Paul VI, and having been entrusted by the aforementioned Supreme Pontiff with the task of granting these Institutes the merit of his benevolent will and of promoting more effectively their internal governance, has deigned to decree the following:

I. The following faculties are granted to the Supreme Moderators of Religious Institutes, both of men and women, of Pontifical Right:

1. With the consent of their Council, to admit into the Religious Institute those born out of wedlock, provided they are not sacrilegious or adulterous.

2. With the consent of their Council, to grant, for just cause, permission to alienate, encumber, mortgage, lease, redeem, or to allow the Religious Institute itself to contract debts with moral persons, up to the sum of money proposed by the National or Regional College of Bishops and approved by the Apostolic See.

3. To obtain, for their subjects, upon their request, that they be dispensed from temporary vows by the Ordinary of the local diocese to which the house is affiliated.

4. With the consent of their Council, to permit their own subjects to be absent from the religious house for a just cause, but not for more than one year. This permission, if granted due to infirmity, may be given for as long as the need persists; if, however, it is granted for the purpose of apostolic works, it may, for a just cause, be given even for longer than one year, provided that the apostolic works are connected with the purposes of the Religious Institute and that the norms, whether of common or particular law, are observed.

[*Latin ed. p. 363*]

Sacred Congregation for Religious, 363. The Major Superiors possess the

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power, with the consent of their Council, to delegate to other Major Superiors the following faculties, provided that these other Major Superiors may only exercise them with the consent of their own Council.

5. With the consent of their Council, to grant to their subjects who request it, the faculty of making perpetual simple vows, and to grant them the faculty of disposing of their patrimonial goods, for a just cause and with due prudence. This faculty may be delegated, with the consent of their Council, to other Major Superiors, provided that these other Major Superiors may only exercise it with the consent of their own Council.

6. To grant to their subjects the faculty of changing their will. This faculty may be delegated, with the consent of their Council, to other Major Superiors of the same religious order.

7. With the consent of their Council, to transfer, either permanently or temporarily, the novitiate, already established according to law, to another house of the same religious order, after having notified those Ordinaries to whom the matter pertains, and observing the laws that must be observed.

8. With the consent of their Council, to confirm, for a third triennium, local Superiors, after having previously consulted with the local Ordinary.

9. To the Supreme Madames of monastic orders, to grant, for a just cause, to individual nuns dispensation from the obligation of reciting the Divine Office when they are absent from the choir, or to change this obligation into other prayers. This faculty may be delegated, with the consent of the Council, to the Superiors of individual houses. The same faculty is also granted to all Abbesses of monasteries of nuns of their own jurisdiction.

11. With regard to the extension, subject matter, and use of these faculties, the following are declared:

1. The faculties mentioned above pertain to religious orders that are not clerical and are under pontifical jurisdiction.

2. The faculties mentioned above are also to be considered granted to the Supreme Madames of Societies, of those living in common without public vows, under pontifical jurisdiction (cf. Lib. II, Cap. XVII, CIC); the faculties listed under nos. 2 and 3 are also to be applied, in a corresponding manner, to the Supreme Madames of Secular Institutes under pontifical jurisdiction.

[*Latin ed. p. 364*]

364 Acta Apostolicae Sedis - Official Commentary 3. The subject of these faculties is the person of the Supreme Moderator or Supreme Moderatrix, or the person who, in their absence, temporarily succeeds them in governance, according to the approved Constitutions; and, with regard to the faculty mentioned in the end of number 9, it is the person of the Abbot of a monastery of its own right, and, in their absence, the person who temporarily succeeds them in governance. 4. If the Supreme Moderator or Supreme Moderatrix are hindered in their office, they can delegate these

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same faculties, either in their entirety or in part, to a member of their own Institute, who acts in their place, and who, therefore, can use these faculties themselves, and also, in each case, delegate them again to others, according to the limits and clauses established above. 5. These decrees begin to take effect immediately, and do not require a formula of execution. From the offices of the Sacred Congregation for Religious, on May 31st of the year 1966. I. Card. ANTONIUTTI, Prefect. L. S. © Paulus Philippe, from the Secretariate. SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES DECREE. The Faculty of Theology of Northern Hispaniae, with a double location in Burgensi and Victoriensi, is canonically erected, according to the aforementioned six-year course of studies. "Of those who instruct many in justice" (Daniel 12, 3), those men who dedicate themselves to the arduous task "of investigating the riches of Christ and illuminating all those to whom the mystery of the sacrament hidden from ages in God, who created all things, has been revealed... so that through the Church the manifold wisdom of God may be made known, according to the eternal purpose which He purposed in Christ Jesus our Lord" (Ephesians 3, 8-11), have never lacked in Hispaniae.

[*Latin ed. p. 365*]

The Holy Congregation for Seminaries and Universities, mindful of the people who, in every age, have founded and fostered theological schools, guided by holy and approved masters, and who, in due time, established what are now known as Faculties, notes that, after such institutions for higher ecclesiastical studies had been reformed by the Apostolic See in the year 1931, in order to more fully achieve their purpose of investigation and scientific labor, and adapted to the demands of our time, certain dioceses of Spain, with a notable number of professors, students, and the publication of books and periodicals, petitioned in urgent letters that they be raised to the rank of Theological Faculties by the Apostolic See.

To better arrange this matter, the Holy Congregation for Seminaries and Universities, on the twenty-fifth day of January in the year 1957, addressed a letter to His Eminence, the Archbishop of Toledo, Primate of Spain, in which the Commission of Spanish Bishops, dedicated to promoting sacred studies, was informed of certain theological schools, and that they should be opened to all those who, having been thoroughly imbued with sacred doctrine, would be worthy of academic degrees in Sacred Theology. Among these, the "Theological Faculty of Northern Spain" was foreseen to be established, encompassing the studies of Burgos and Vitoria, which, due to the abundance of renowned masters and students, the wealth of libraries, the size of the buildings, and especially the publication of learned periodicals and treatises, had gained considerable renown among theologians.

From the year of Our Lord 1952, the Archbishop of Burgos and the

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Bishop of Vitoria, suffragan of the same ecclesiastical province, frequently and repeatedly petitioned the Apostolic See, urging the erection of both theological studies into a single Theological Faculty, while at the same time they added both buildings and printed volumes, as well as an increase in the number of professors, so that the Holy Congregation, desiring to justly reward these constant advancements, repeatedly reviewed and amended the proposed statutes, and finally approved them.

When all was prepared, the same Holy Congregation informed the Conference of Spanish Bishops of its intention to accept their aforementioned petitions, and requested that they be encouraged. Finally, after the Most Reverend Bishop, from the secretariate of the Spanish Episcopal Conference, had assured the aforementioned Holy Dicastery that the Bishops of Spain were unanimously recommending and desiring the erection of the "Theological Faculty of Northern Spain" with a double seat, in the metropolitan city of Burgos and in the episcopal city of Vitoria, the entire matter was presented to the Most August Pontiff.

Now, with the benevolent approval of His Holiness, Pope Paul VI, the Holy Congregation for Seminaries and Universities, for the glory of God and the honor of the Church, erects...

[*Latin ed. p. 366*]

366 The official commentary of the Acta Apostolicae Sedis declares the establishment, "for a period of five years and as an experiment," of the Faculty of Theology of Northern Spain, with a double seat, namely, in the theological studies of the Archdiocese of Burgos and in the theological studies of the Diocese of Victoriensis, with the right to confer the bachelor's degree upon those who have completed a full four years of institutional training and special courses, and the license to those who, after passing examinations on all of theology, have devoted a full year to monographic courses and scientific research, with a more extensive written dissertation; and finally, the doctorate to those who, after at least another year, have fulfilled the requirements established by the regulations, and have produced a dissertation that is truly "conducive to the progress of science," and which is published in print. Meanwhile, it will be the duty of the Faculty to diligently imbue the most deserving students with those sciences which the modern "University" demands, teaching, for example, the philosophy and psychology of religion, the various forms of religion and irreligion prevalent in the modern world, the philosophy and psychology of religious language and symbolism, biblical and Semitic languages, the archaeology of the Near and Middle East, the literature and "folklore" of at least their own people, ethnology and anthropology from a religious perspective, pastoral, catechetical, and liturgical disciplines thoroughly investigated, religious sociology or statistics, ecumenism with a careful understanding of the individual Christian denominations, and many other things that must be care-

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fully explained and investigated, in accordance with the Encyclical Letters of the same Supreme Pontiff, blessed reign, "Ecclesiam Suam" (A. A. S. LVI, 1964, pp. 637-654), as the Statutes prescribed by the aforementioned Sacred Congregation more fully state; all other legal provisions, especially the laws of the Code of Canon Law and the Apostolic Constitution "Deus scientiarum Dominus" and the attached "Ordinances," remaining in force, and to the contrary, nothing whatsoever. Given in Rome, from the offices of the Sacred Congregation, on the sixth day of February, in the year of Our Lord 1967, in the feast of Saint Titus, Bishop.

[Signatures:]

£B I. Cardinal Pizzardo, Prefect

Gabriel M. Garrone, Archbishop of Turin, Pro-Prefect

Dinus Staffa, Archbishop of Caesarea in Palestine, Secretary.

[*Latin ed. p. 367*]

Acts of the Sacred Roman Rota.

SACRED ROMAN ROTA.

Edital Citations.

I. MIAMIENSIS.

Concerning the Nullity of Marriage (Grappo - Toscani).

Since the actual place of residence of the aforementioned Mr. Cajetan Toscani, party in the aforementioned cause, is unknown, we cite him to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Roma), on the 14th day of June, 1967, at the eleventh hour, for the purpose of resolving or signing the following doubt: Whether the decision of the Rota, dated November 21st, 1965, should be confirmed or annulled, in this case.

The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the actual residence of the aforementioned Mr. Cajetan Toscani, are to take care that he is duly informed of this edital citation.

* Ovidius Bejan,

From the Chancery of the Tribunal of the Sacred Roman Rota,

on the 9th day of March, in the year 1967.

Victorius Palestro, Notary.

* It is unknown where Mr. Gaétan Toscani, the defendant in this cause, currently resides; therefore, we cite him to appear, either in person or through a legitimately constituted procurator, at the seat of the Roman Rota (Rome, Palazzo della Cancelleria), on June 14, 1967, at 11 o'clock, to resolve or sign the following doubt: Should the decision of the Rota, dated

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November 24, 1965, be confirmed or annulled, in this case?

The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Gaétan Toscani, should, as far as possible, inform him of this citation.

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis - Official Commentary II CLE VEL ANDENSIS Nullity of Marriage (Bonica - Jackson) Since the actual place of residence of Lady Mary Elizabeth Jackson, involved in the aforementioned cause, is unknown, we summon her to appear, either in person or through a lawfully appointed representative, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on May 30, 1967, at ten o'clock, for the purpose of resolving or signing the following question: Does a nullity of marriage exist in this case? The Ordinary of the place, the parish priests, and the faithful who have knowledge of the actual residence of the aforementioned Lady Mary Elizabeth Jackson, are to take care that she is duly informed of this summons.

* Henry Ewers, Secretary from the Chancery of the Tribunal of the S. Rota, on March 13, 1967. Victorious Palestro, Notary.

* The current place of residence of Mrs. Marie Elisabeth Jackson, defendant in this case, being unknown, we summon her to appear, either in person or through a lawfully constituted representative, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on May 30, 1967, at 10 o'clock, to resolve or sign the following question: Does a nullity of marriage exist in this case? The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Marie Elisabeth Jackson, must, insofar as possible, inform her of this summons.

[*Latin ed. p. 369*]

Sacra Romana Rota III, OTTAVIENSIS. Concerning the Nullity of Marriage (Cooper - Pickering). Since the actual place of residence of the aforementioned actress, Lady Irene Fern Cooper, is unknown, we summon her to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Piazza della Cancelleria, 1 - Roma), on the 19th of June, 1967, at the twelfth hour, for the purpose of resolving or signing the following question: Does the nullity of the marriage exist, in this case? The ordinaries of the places, the parish priests, and all those who have knowledge of the actual residence of the aforementioned Lady Irene Fern Cooper, are to ensure that she is duly informed of this edictal citation.

* Emmanuel Bonet, Secretary from the Chancery of the Tribunal of the Sacred Roman Rota, on the 16th day of the month of March, in the year 1967. Victorius Palestro, Notary.

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* The place of current residence of Madame Irene Fern Cooper, defendant in this case, is unknown; therefore, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on June 19, 1967, at 12 o'clock, to agree upon or sign the following question: Does the nullity of the marriage exist in this case? The ordinaries of the places, the parish priests, and the faithful who have knowledge of the place of residence of the aforementioned Irene Fern Cooper, should, insofar as possible, inform her of this present citation. 24 - A. A. S.

[*Latin ed. p. 370*]

370 Acta Apostolicae Sedis - Official Commentary IV

TARVISINA

Concerning the Nullity of a Marriage (Lebanon - Horvath)

Since the actual place of residence of Mr. John Horvath is unknown, the aforementioned individual, involved in the cause mentioned above, is hereby summoned to appear, either in person or through a duly appointed legal representative, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on July 5, 1967, at ten o'clock, for the purpose of resolving or signing the following question: Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the actual residence of the aforementioned Mr. John Horvath, are obligated to ensure that he is duly informed of this official summons.

Ovidius Bejan,

From the Chancery of the Tribunal of the Sacred Roman Rota,

March 17, 1967.

Victorious Palestro,

Notary

And since the place of the current residence of Mr. Jean Horvath, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legally constituted representative, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on July 5, 1967, at 10 o'clock, to agree or sign the following question: Does the nullity of the marriage exist in this case? The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of said Mr. Jean Horwath, must, insofar as possible, inform him of this present summons.

[*Latin ed. p. 371*]

The Sacred Roman Rota 371 V ROMA. Concerning the Nullity of Marriage (Raffo - Colaiori). Since the actual place of residence of the Lord Thomas Colaiori, the party involved in the aforementioned cause, is un-

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known, we summon him to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on the 3rd of July, 1967, at the eleventh hour, for the purpose of resolving or signing the following question: Whether the Decree of the Rota of the 2nd of May, 1957, should be confirmed or annulled, in this case. The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the actual residence of the aforementioned Lord Thomas Colaiori, are to take care that he is duly informed of this edictal summons.

* Ioannes Angelus Abbo, Prefect from the Chancery of the Tribunal of the S. Rota, on the 30th of March, in the year 1967. Victorius Palestro, Notary.

* It is unknown where Mr. Thomas Colaiori, the defendant in this cause, currently resides; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on July 3, 1967, at 11 o'clock, to resolve or sign the following question: Must the Decree of the Tribunal of the Rota dated May 2, 1957, be confirmed or annulled, in this case? The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the place of residence of said Mr. Thomas Colaiori, should, as far as possible, inform him of this present summons.

[*Latin ed. p. 372*]

372 Acta Apostolicae Sedis - Official Commentary VI YOUNGSTONIENSIS Concerning the Nullity of a Marriage (Igoe - Me Allister) Since the actual place of residence of Mr. Robert Me Allister, who is also called Francis Glasgow or Francis H. Giaco, or even Reek Glasgow, is unknown, and he is the defendant in the aforementioned cause, we summon him to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on July 1, 1967, at the twelfth hour, for the purpose of resolving or confirming the following doubt: Does the nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the actual residence of the aforementioned Mr. Robert Me Allister, are to take care that he is duly informed of this official summons.

* Cardinal Charles Lefebvre, From the Chancery of the Tribunal of the Sacred Roman Rota, on the 3rd day of April, in the year 1967. Victorius Palestro, Notary.

* The place of current residence of Mr. Robert Me Allister (also known as François Glasgow or François H. Giaco, or Reek Glasgow), the defendant in this cause, is unknown. Therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on July 1, 1967, at 12 o'clock, to resolve or confirm the following doubt: Does the marriage exist as null? The Ordinaries of the places, the parish

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priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Robert Me Allister, should, insofar as possible, inform him of this summons.

[*Latin ed. p. 373*]

The Sacred Roman Rota, 373 VII, LAËNSIS, concerning the nullity of marriage (Barnard-Dicker). Since the actual place of residence of the Lady Elizabeth Dicker, the plaintiff in the aforementioned case, is unknown, we summon her to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on the 23rd of June, 1967, at the eleventh hour, for the purpose of resolving or signing the following question: Does the nullity of the marriage exist, in this case? The Ordinaries of the places, the parish priests, and the faithful, who may have knowledge of the actual residence of the aforementioned Lady Elizabeth Dicker, are to ensure that she is duly informed of this summons.

* Henry Ewers, Secretary from the Chancery of the Sacred Roman Rota, on the 7th of April, in the year 1967. Victorious Palestro, Notary.

* The current place of residence of Madame Elisabeth Dicker, the defendant in this case, is unknown. Therefore, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria), on June 23, 1967, at 11 o'clock, to resolve or sign the following question: Does the marriage have a nullity, in this case? The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Elisabeth Dicker, must, insofar as possible, inform her of this summons.

[*Latin ed. p. 374*]

374 Acta Apostolicae Sedis - Official Commentary. ACTS OF THE SECRETARY OFFICES OF THE STATE, RESCRIPT. Certain faculties are delegated by the Apostolic See to the Supreme Moderators of clerical religious orders under Pontifical jurisdiction and to the Abbots Presidents of monastic congregations. After prayers were presented to the Apostolic See, so that the Supreme Moderators of clerical religious orders might enjoy certain faculties, by which they might more expeditiously fulfill their office, the Most Holy Pope Paul VI, Supreme Pontiff, on the sixth day of the month of November, this year, having publicly received me, a Cardinal, before him, and after offering prayers, deigned to decree the following, guided by this consideration, namely, to more effectively promote the internal governance of the religious orders, and at the same time, to grant to these religious orders a testimony of the merit of their own devout will. I. To the Supreme Moderators of clerical religious orders under Pontifical jurisdiction, and to the Abbots Presidents of monastic congregations, the following faculties

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are delegated: 1. To permit, for the good of the religious, to their subordinate priests, for a just cause, to celebrate Mass at any hour of the day in their houses, and to distribute the Holy Sacrament of Communion; with all other things to be observed, and with the rights of the local Ordinary reserved, with regard to the celebration of Mass for the benefit of the faithful. This faculty may be delegated to other superiors of the same religious order, with the consent of their Council. 2. To grant to their subordinate priests who are affected by a weakening of visual acuity, or who are suffering from another infirmity, the permission to celebrate daily the votive Mass of the Blessed Virgin Mary, or the Mass for the Dead, with the assistance of another priest or deacon, if necessary, and with the liturgical norms and prescriptions on this matter issued by the Holy See observed.

[*Latin ed. p. 375*]

Secretaria Status 375

3. Facultatem eandem concedere sacerdotibus subditis suis, qui omnino caeci sunt, dumtaxat, si alius sacerdos vel diaconus praesit.

4. Sacerdotibus subditis suis facultatem concedere Missam celebrandi in domo religiosa extra locum sacrum, sed in loco honesto et decenti, excepto cubiculo, supra lapidem sacramentalem, aut, si de Orientalibus agatur, supra antimensionem: quod concedi potest solum per modum exceptionis, et justa causa; si vero de celebratione constanti eiusmodi agatur, causa gravior requiritur. Hanc facultatem, de consensu sui Concilii, ceteris Superioribus Maioribus eiusdem Religionis subdelegare possunt.

5. Sacerdotibus subditis suis, infirmis aut aetate provectis, facultatem concedere, ut, si stare non possint, sedentes Missam celebrent: legibus liturgicis servatis.

6. De consensu sui Concilii, dispensandi subditos suos ad sacros Ordines promovendos, a defectu aetatis, qui sex integros menses non excedat.

7. De consensu sui Concilii, dispensandi suos subditos ab impedimento ad sacros ordines, quo filii acatholicorum afficiuntur, dum parentes in suo errore permanent. Pariter dispensandi super impedimento quo detinentur admittendos in Religionem, qui sectae acatholicae adhaeserunt, et dispensandi super illegitimitate natalium admittendos in Religionem, etiamsi sint sacerdotio destinati, dummodo ne sint sacrilegi vel adulterini. Si tamen conflictus hac de re oriatur inter Episcopum et Supremum Moderatorem Religionis, prioris sententia praevaleat.

8. De consensu sui Concilii, dispensandi subditos suos ad sacros ordines iam promotos, eam tantum ob causam ut Missam celebrare possint, a quibuslibet irregularitatibus, tum ex delicto, tum ex defectu provenientibus: ea condicione ut altaris ministerium rite expleatur, neve scandalum exinde oriatur: exceptis tamen casibus de quibus agitur in can. 985, nn. 3 et 4 CIC, et praevia abiuratione in manibus absolventis, quando

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agitur de crimine haeresis vel schismatis.

9. De consensu sui Concilii, concedendi, justa de causa, ut bona propriae Religionis alienari, oppignerari, hypothecae nomine obligari, locari, emphyteusi redimi possint, utque personis moralibus propriae.

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis - Official Commentary: It is permissible for a religious institute to incur a debt of any sum of money, up to the amount proposed by either the National or Regional Assembly of Bishops and approved by the Apostolic See.

10. To grant to their subjects permission to read and retain, with the proviso that they not be given to the hands of others, prohibited books and periodicals, with no exceptions for those which openly promote heresy or schism, or which attempt to undermine the very foundations of the religion. This permission may only be granted to those for whom it is necessary to read or possess prohibited books or periodicals, in order to refute them, to more effectively perform their duties, or to complete a more comprehensive course of studies.

11. To grant to their subjects letters of dispensation for receiving into the sacred orders, subject to the laws that must be observed: since, indeed, we are speaking of religious institutes, which by law do not possess this faculty (can. 964, n. 2 CIC). This faculty may be delegated by them, with the consent of their Council, to other Superiors Major of the same religious institute.

12. To grant not only to their own priests, but also to priests of any rite, whether from the secular clergy or from another religious institute, who have been approved by their Ordinary or by their Superior Major, delegated jurisdiction to hear religious confessions, to receive religious vows from professors, novices, and others, concerning which see can. 514, § 1 CIC and can. 46, § 1 of the Apostolic Letters issued *motu proprio* on February 9, 1952; since, indeed, we are speaking of religious institutes, which by law do not possess this faculty (can. 875, § 1 CIC). This faculty may be delegated by them, with the consent of their Council, not only to other Superiors Major, but also to Superiors of individual houses of the same religious institute.

13. To exercise acts of jurisdiction for the internal governance and discipline, in the manner of Regular Superiors Major, always subject to the dependence on the Ordinaries of the places, according to the norms of canon law; since, indeed, we are speaking of religious institutes, which by law do not possess this faculty (can. 501, § 1; can. 198, § 1, CIC). This faculty may be delegated by them, with the consent of their Council, to other Superiors Major of their religious institute.

14. To restore, with the consent of their Council, their subjects who have temporarily professed vows to the secular state, so that these may return

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to the world.

[*Latin ed. p. 377*]

Secretaria Status 377, quae ita appellantur, possunt libere et licite redire, secundum normam sive canonem 640, § 1, numeri 1 et 2, Codicis Iuris Canonici, sive canonem 191, § 1, Litterarum Apostolicarum Postquam Apostolicis Litteris.

15. Permittere, de consensu sui Concilii, propriis subditis, ut justa de causa a domo religiosa non ultra annum absint. Quae venia, si infirmitatis gratia detur, usque dum necessitas perdurabit dari potest; si vero ob eundi opera apostolatus gratia, etiam ultra annum, justa de causa, dari potest; dummodo et opera apostolatus cum finibus Religionis coniungantur, et normae sive iuris communis, sive iuris peculiaris serventur. Hanc facultatem, de consensu sui Concilii, subdelegare possunt ceteris Superioribus Maioribus, qui tamen ea uti nequeunt, nisi suo ipsorum Concilio consentiente.

16. De consensu sui Concilii, concedendi suis subditis vota simplicia professis, id rationabiliter petentibus, facultatem cedendi sua bona patrimonialia, justa de causa et salvis normis prudentiae. Hanc facultatem, de consensu sui Concilii, subdelegare possunt ceteris Superioribus Maioribus, qui tamen ea uti nequeunt, nisi suo ipsorum Concilio consentiente.

17. Concedendi suis subditis, vota simplicia professis, ut testamentum suum mutare possint. Hanc facultatem, de consensu sui Concilii, ceteris Superioribus Maioribus eiusdem Religionis subdelegare possunt.

18. Transferendi, de consensu sui Concilii, vel in perpetuum vel ad tempus, sedem novitiatus, ad normam iuris iam erectam, in aliam domum eiusdem Religionis, praemonitis Ordinariis locorum interesse habentibus et servatis de iure servandis.

19. Confirmandi, de consensu sui Concilii, ad tertium triennium Superiores locales, collatis antea consiliis cum Ordinario loci.

II. - Quoad extensionem, subiectum et usum spectat earundem facultatum, haec declarantur:

1. Facultates, de quibus supra, respiciunt ad Religiones clericales iuris Pontificii cuiuslibet ritus, e quavis Sacra Congregatione Apostolicae Sedis pendentes.

[*Latin ed. p. 378*]

378 Acta Apostolicae Sedis - Official Commentary 2. The aforementioned faculties are also to be considered granted to the Supreme Moderators of clerical societies, living in common, without public vows, under Canon Law (Cf. Book II, Chapter XVII, CIC); the faculties listed under numbers 9 and 14 are also granted to the Supreme Moderators of clerical secular institutes under Canon Law; and the other faculties

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may be exercised by these Supreme Moderators only for secular clergy who are not incardinated to any diocese. 3. The subject of these faculties is the person of the Supreme Moderator or Abbot President, or the person who, in their absence, succeeds them in governance according to approved Constitutions. 4. If the Supreme Moderator or Abbot President are hindered in their office, they may delegate these same faculties entirely or in part to a religious man who acts in their stead, and who, for this reason, may also use these faculties himself, and in individual cases, delegate them again to others, according to the limits and clauses established above. 5. These decrees shall take effect from the twenty-first day of the month of November of this year, and do not require the formula which is called "execution." From the seat of the Secretariat of the Holy See, on the sixth day of the month of November, in the year 1964. HAMLETUS I. Cardinal CICOGNANI, concerning public affairs of the Church.

[*Latin ed. p. 379*]

The Roman Curia Diary, 379.

On Thursday, March 16, 1967, the Holy Father Paul VI received in audience His Majesty Gustav Adolf, King of Sweden, on an official visit.

On Monday, March 20, 1967, the Holy Father Paul VI received, in a solemn audience, His Excellency Mr. Pedro E. Brin, Extraordinary and Plenipotentiary Ambassador of the Republic of Panama, for the presentation of his credentials.

SECRETARY OF STATE

APPOINTMENTS

By Apostolic Briefs, the Holy Father Paul VI, happily reigning, deigned to appoint:

January 2, 1967. His Excellency, Reverend Monsignor Constant Maltoni, titular Archbishop of Tugga, as Apostolic Pro-Nuncio to Pakistan.

January 9, 1967. His Excellency, Reverend Monsignor Felice Pirozzi, titular Archbishop of Horaziana, as Apostolic Pro-Nuncio to Madagascar.

By Apostolic Briefs, the Holy Father Paul VI, happily reigning, deigned to appoint:

Assistants to the Papal Throne:

April 30, 1965. His Excellency, Reverend Monsignor Serafini Gomes Jardim, titular Archbishop of Anasarta.

September 15, 1965. His Excellency, Reverend Monsignor Bernardo Teodoro Espelage, Bishop of Gallup.

Apostolic Protonotaries *ad instar participantium*:

September 19, 1966. Monsignor Niccolò Mund (Cologne).

February 4, 1967. Monsignor Salvatore Alessi (Piazza Armerina).

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February 15, 1967. Monsignor Carmelo Merola (Vallo di Lucania).

[*Latin ed. p. 380*]

380 Acta Apostolicae Sedis - Official Commentary. The Most Holy Father, Pope Paul VI, may He be blessed, deigned to appoint the Directors, Members, and Consultors of the "Council for the Laity" and of the Pontifical Commission for the Study of "Justice and Peace." The two bodies are thus constituted:

COUNCIL FOR THE LAITY

President: His Eminence, the Most Reverend Cardinal Maurice Roy, Archbishop of Québec.

Vice-President: His Excellency, the Most Reverend Monsignor Alberto Castelli, titular Archbishop of Eusius.

Secretary: The Reverend Monsignor Achille Glorieux.

Under-Secretaries: Mr. Mieczyslaw de Habicht; Miss Rosemary Goldie.

Members: Mr. Joseph Amichia; Mr. Vittorio Bachelet; Miss Marguerite Fievez; Mr. Alain Galichon; Mr. Mañero Icaza Alvarez; Mr. Patrick Keegan; Mr. Joaquín Ruiz-Jiménez; Mr. Eienzie Rupasinghe; Mr. Juan Vásquez; Miss Maria Vendrik; Mr. Martin Work; Mr. Karl zu Löwenstein.

Consultors: His Excellency, the Most Reverend Monsignor Emilio Guano, Bishop of Livorno; His Excellency, the Most Reverend Monsignor Stefan László, Bishop of Eisenstadt; His Excellency, the Most Reverend Monsignor Marco Gregorio McGrath, Bishop of Santiago de Veraguas; His Excellency, the Most Reverend Monsignor Jacques Eugène Ménager, Bishop of Meaux; His Excellency, the Most Reverend Monsignor Karol Wojtyla, Archbishop of Krakow; His Excellency, the Most Reverend Monsignor Derek Worlock, Bishop of Portsmouth; His Excellency, the Most Reverend Monsignor Jean Zoa, Archbishop of Yaounde; Father William Möhler, General Rector of the Society of Catholic Apostolate; Miss Maria del Pilar Bellosillo; Mr. Luigi Gedda; Mr. Jean Larnaud; Mr. Eamón Sugranyes De Franch; Mr. P. T. Kuriakose.

[*Latin ed. p. 381*]

381 Diary of the Roman Curia, PONTIFICIAL COMMISSION OF STUDY ((JUSTICE AND PEACE)), President: His Eminence, the Most Reverend Cardinal Maurice Roy, Archbishop of Québec, Vice-President: His Excellency, the Most Reverend Monsignor Alberto Castelli, titular Archbishop of Rusio, Secretary: The Most Reverend Monsignor Joseph Gremillion, Members: The Most Reverend Monsignor Gottfried Dossing, The Most Reverend Monsignor Luigi Ligutti, The Most Reverend Monsignor Jean Rodhain, Mr. Alceu Amoroso Lima, Mr. Léon De Rosen, Ms. Marga Klompé, Mr. James Norris, Mr. John Ryan, Mr. Johannes Schauff,

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Mr. Stefan Swiezawski, Mr. Auguste Vanistendael, Mr. Vittorino Veronese, Ms. Barbara Ward (Lady Jackson), Consultants: His Excellency, the Most Reverend Monsignor Eugenio de Araújo Sales, titular Bishop of Tibica, His Excellency, the Most Reverend Monsignor Angelo Innocent Fernandes, titular Archbishop of Neopatrasso and coadjutor with succession in Delhi, His Excellency, the Most Reverend Monsignor Luis Eduardo Henríquez Jiménez, titular Bishop of Lamdia, His Excellency, the Most Reverend Monsignor Edward E. Swanstrom, titular Bishop of Arba, The Most Reverend Monsignor Gian Battista Guzzetti, The Most Reverend Monsignor Pietro Pavan, Father Vincent Cosmao, O.P., Father Gerald Mahon, Superior General of the Society of St. Joseph of Mill Hill for Foreign Missions, Mother Suzanne Guillemin, Superior General of the Daughters of Charity of St. Vincent de' Paoli, Mr. Gerolamo Luigi Bassani, Mr. Gabriel D'Arboussier, Mr. Orio Giacchi, Mr. Gabrio Lombardi.

[*Latin ed. p. 382*]

382 Acta Apostolicae Sedis - Official Commentary. By order of the Secretariat of State, the Holy Father Paul VI, may He happily reign, has deigned to appoint: February 21, 1967. His Excellency, Most Reverend Monsignor Felici Pericle, titular Archbishop of Samosata, Pro-President of the Pontifical Commission for the revision of the Code of Canon Law.

March 9. The Reverend Father Bartolomeo Belluco, of the Order of Friars Minor, Consultor of the Sacred Congregation of Rites (Section II - for the Sacred Liturgy).

April 1. The Reverend Father Giovanni Battista Andretta, of the Society of Jesus, Consultor of the Sacred Congregation of Religious.

April 7. His Excellency, Most Reverend Monsignor Giovanni Giuliano Weber, Bishop of Strasbourg, Member of the Pontifical Commission for the revision of the Vulgate.

HONORS. By Apostolic Briefs, the Holy Father Paul VI, may He happily reign, has deigned to bestow:

The Collar of the Order of Pius: March 4, 1967. Upon His Majesty Gustav VI Adolf, King of Sweden.

The Grand Cross of the Order of Pius: December 29, 1966. Upon His Excellency, Mr. Moliamad Nazir Isa, Ambassador of Indonesia to the Holy See.

The Grand Cross of the Order of Saint Gregory the Great, civil class: May 28, 1966. Upon Mr. Francesco Gurk (Freiburg im Breisgau).

November 12. Upon Mr. Antonio Michele Sehnaoui (Lebanon).

The Grand Cross of the Order of Saint Gregory the Great, military class: March 6, 1967. Upon His Excellency, Admiral Stig H:son Ericson (Sweden).

The Grand Cross of the Order of Saint Sylvester the Pope: February 16, 1966. Upon Mr. Pietro Pfeifer (Speyer).

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March 6, 1967. Upon General Count Thor Bonde (Sweden).

Upon Professor Ulf Nordwall (Sweden).

Upon His Excellency, Mr. Lei Beitrage (Sweden).

Upon His Excellency, Mr. Brynolf Eng (Sweden).

Upon His Excellency, Mr. Richard Hichens-Bergström (Sweden).

[*Latin ed. p. 383*]

From the Roman Curia Diary 383, concerning documents from the Secretary of State: The Holy Father Paul VI, may He reign happily, has deigned to bestow the following honors:

The Commander's Cross with Plaque of the Order of Saint Sylvester: November 19, 1966. To Mr. Caio Mario Cattabeni (Milan).

To Mr. Pasquale Castaldo (Naples).

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: April 1966.

To Mr. Guglielmo Antonio Furness (Westminster).

August. To Mr. Giorgio E. Tritschler (Winnipeg).

September 23. To Mr. Camillo Marsella (Sorø).

September 29. To Mr. Nicola Pinto (Florence).

October 4. To Mr. Carlo Misión (Sweden).

October 10. To Mr. Carlo Giovanni Holzamer (Mainz).

October 12. To Mr. Giuseppe Seidl (Vienna).

January 2, 1967. To Mr. Francesco d'Assisi Grieco (Brazil).

February 1. To Mr. Michele Páez Vilar (Uruguay).

February 10. To Mr. Pasquale Santucci (L'Aquila).

February 14. To Mr. Vittorio Castellani Pastoris (Rome).

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, military class: January 11, 1967.

To General Mohamed Ahmed Selim (Jordan).

The Plaque of the Order of Saint Gregory the Great, civil class: December 9, 1966.

To Mr. Giuseppe Lamacchia (Matera).

January 28, 1967. To Mr. Mario Cristallini (Rome).

The Commander's Cross of the Order of Saint Gregory the Great, civil class: November 11, 1965.

To Mr. Alberto Mayer (Lausanne, Geneva, and Fribourg).

February 1966. To Mr. Gualtiero Gase (Cologne).

March 22. To Mr. Paolo Szajkowski (Cologne).

March 30. To Mr. Ludovico Lantz (Cologne).

To Mr. Clemente de Oer (Münster).

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May 21. To Mr. Giovanni Wosnik (Cologne).
June 22. To Mr. Paolo Fleig (Freiburg im Breisgau).
July 5. To Mr. Emanuele Vega Penichet (Madrid).
July 28. To Mr. Luigi Nuzzolillo (Rome).
September 15. To Mr. Ludovico Van Helshoecht (Malines-Brussels).
To Mr. Giuseppe Agozzino (Perugia).
To Mr. Ermanno Götz (Fulda).
To Mr. Carlo Schmitt (Fulda).
To Mr. Antonio Storch (Fulda).
To Mr. Mario Ronco (Paris).
To Mr. Lorenzo Albanese (Milan).
To Mr. Luigi Lancetti (Milan).
To Mr. Giovanni Giuseppe Radice (Milan).
October 4. To Mr. Rolando Clementoni (Rome).

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis - Official Commentary, October 4, 1966. To Mr. Eden Olof (Sweden). » » 6 To Mr. Ooccolini Giuseppe (Bologna). » » 22 To Mr. Rotondi Franco (Avellino). November 4th » To Mr. Rombaux Giovanni (Malines-Bruxelles). » » To Mr. Michelini Tocci Luigi (Rome). » 8 To Mr. Giansili Andrea (Ajaccio). » » 11 To Mr. Hauth Teodoro (Bamberg). » » 17 To Mr. Kuypers Adamo (Rotterdam). » » 30 To Mr. Sidarous Massimiliano (Alessandria dei Copti). » » To Mr. Fernandes Roberto (Naples). » » » To Mr. Santoro Arles (Pistoia). To Mr. Marazzi Federico (Reggio Emilia). » » To Mr. Rossi Mario (Reggio Emilia). December 9th » To Mr. Gennari Giorgio (Rome). » » 13 To Mr. Cavallari de Caballaria Vittorio (Rome). 16 To Mr. Brodil Alfredo (Vienna). » » » To Mr. Dermota Antonio (Vienna). » » » To Mr. Hof reiter Nicola (Vienna). » 21 To Mr. Vacca Francesco (Salerno). January 2, 1967. To Mr. Riccobono Francesco Paolo (Monreale). » » To Mr. de Salvo Coimbra Marco Antonio (Brazil). » » To Mr. Weinschenck Guglielmo (Brazil). 12 To Mr. Rivasi Pietro (Modena). 27 To Mr. Delrio Giovanni (Bosa). February 3rd » To Mr. D'Angelo Carlo (Rome). To Mr. Eroli Pio (Rome). » » To Mr. Eroli Silvio (Rome). To Mr. Malaspina Michele (Rome). » » To Mr. Pettinelli Diego (Rome). » 10 To Mr. Colangeli Giulio (L'Aquila). » » To Mr. Liberotti Giacomo (L'Aquila).

NECROLOGY

February 28, 1967. Most Reverend Alberto Mendoza Bedolla, Bishop of Campeche. » 4 March Most Reverend José de la Soledad Torres y Castañeda, Bishop of Ciudad Obregón. » 10 Most Reverend Vitale Bonifacio Bertoli, titular Bishop of Attea, Apostolic Vicar of Tripoli. » 13 Most Reverend Vincenzo Del Signore, Bishop of Fano. » » 15 Most Reverend Pedro Francisco Luna, titular Bishop of Tiziopoli. » » Most Reverend George

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Laurence Graven, titular Bishop of Sebastopoli of Armenia, Auxiliary of the Archdiocese of Westminster. » 18 Most Reverend Bartolomé Pascual Marroig, Bishop of Menorca. » » 24 The Most Reverend Cardinal Francesco Bracci, Deacon of St. Cesareo in Palatio. » » 27 Most Reverend Gerardus Henricus de Vet, Bishop of Breda.

[*Latin ed. p. 385*]

Year and Volume LIX, May 31, 1967, No. 6. ACTA APOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA OF PAUL PP. VI. APOSTOLIC LETTERS, granted by Motu Proprio. Regulations concerning the faculty of granting dispensations, are imparted to the Bishops of the Eastern Churches.

PAUL PP. VI. THE EPISCOPAL POWER, the extent of which is clearly defined by the Vatican Council I, which We were fortunately able to initiate and conclude, especially in the Decree beginning with the words of our Lord Jesus Christ. In this Decree, No. 8, the following is read:

a) To the Bishops, as successors of the Apostles, all ordinary power pertains within the dioceses entrusted to them by Ourselves, a power which is proper and immediate, and which is required for the exercise of their pastoral ministry; always with the power which the Roman Pontiff possesses by virtue of his office, to reserve matters for himself or for another authority.

b) To each diocesan Bishop, by the general law of the Church, is granted the faculty, in a particular case, to grant dispensations to the faithful to whom they exercise authority according to the norms of law, whenever they judge that it will contribute to their spiritual good, unless a special reservation has been made by the Supreme Authority of the Church.

1. Cf. A. A. S. LVIII (1966), pp. 673-701.

2. Ibid., p. 676.

3. A. A. S.

[*Latin ed. p. 386*]

Acta Apostolicae Sedis - Official Commentary 386. In order that the aforementioned be brought to effect, on the fifteenth day of the month of June of the preceding year, We issued Apostolic Letters concerning the duties of Bishops, in which, for the entire Latin Church, We established a list of general laws, the burden of whose dispensation was reserved to Us; that is, laws from which the Apostolic See has never ceased to grant dispensations, or which it is accustomed to grant only rarely, due to matters of importance in human society. At approximately the same time, at the urgent request of the Sacred Congregation for the Eastern Church, We decided to extend the validity of the law, pertaining to n. 8-b, for the Eastern Churches, primarily for the reason that a similar list,

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adapted to the nature of the Eastern Churches, could be more suitably prepared, since it would require more careful investigation due to the greater variety of discipline. Now, after hearing the Sacred Congregation for the Eastern Church, and other Offices of the Roman Curia, Post-Conciliar Commissions, and Secretariats, and after maturely considering their opinions, with certain knowledge and by Our supreme and apostolic authority, We declare or decree the following for the Eastern Churches.

3 4

I. We declare to be integral and valid, without revocation, those laws which the most provident Mother Church established and which have not been revoked in the Apostolic Letters *Creae* (February 2, 1949), *Sollicitudinem Nostram* (January 6, 1950), in the Apostolic Letters (February 9, 1952), *Cleri sanctitati* (June 2, 1957), and in other subsequent documents, unless the Second Vatican Ecumenical Council has openly abrogated them, or has abrogated them in certain respects.

8

Cf. A. A. S. LVIII (1966), pp. 467-472.

4

Cf. A. A. S. LVIII (1966), p. 523.

Motu proprio *De disciplina sacramenti matrimonii pro Ecclesia Orientali*: A.A.S. XXXXI (1949), pp. 89-117.

Motu proprio *De Iudiciis pro Ecclesia Orientali*: A. A. S. XXXXII (1950), pp. 5-120.

Motu proprio *De Religiosis, de bonis Ecclesiae temporalibus, de verborum significatione*: A. A. S. XXXXI V (1952), pp. 65-150.

Motu proprio *De Ritibus Orientalibus, de personis pro Ecclesiis Orientalibus*: A. A. S. XXXXIX (1957), pp. 433-600.

5 6 7 8

[*Latin ed. p. 387*]

387 The acts of Pope Paul VI state: Diocesan or eparchial bishops are understood not only as residential bishops, but also as others who are equated with them in law. This is because they require either equality of rights, with which eparchial bishops and others enjoy, or a common basis of their rights, or the necessity of providing for the spiritual good of the faithful. Therefore, even Exarchs with their own territory, Apostolic Exarchs, patriarchal and archiepiscopal Exarchs (according to canons 388 and 391 of the Apostolic Letter *motu proprio* concerning the sanctity of the clergy), and permanently appointed Apostolic Administrators also enjoy this faculty of dispensing.

9 10 11 12 13 Dispensation is understood as a relaxation of the law in a specific case. The faculty of dispensing is exercised concerning laws that

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command or prohibit, but not concerning constitutive laws. The notion of dispensation does not at all include the granting of a license, a faculty, an indulgence, and an absolution. Laws pertaining to judgments, since they are established for the defense of rights, and since dispensation does not directly concern the spiritual good of the faithful, are not the object of the faculty about which we are speaking in the Decree *Christus Dominus*, n. 8 b.

14 By the name of the general law of the Church, only disciplinary laws are meant, established by the highest ecclesiastical authority, by which all are bound for whom they have been enacted; but not the divine laws, both natural and positive, from which one Supreme Pontiff – when exercising vicarious power – can dispense; as is the case in dispensations from a valid but unconsummated marriage, from those concerning the privilege of faith, and from others.

V. The particular case refers not only to individual faithful, but also to several physical persons, constituting a certain community in a strict sense.

9 Decree on the pastoral ministry of bishops in the Church, *Christus Dominus*, n. 21: cf. *AAS* LVIII (1966), p. 683.

10 Apostolic Letter *motu proprio* concerning the sanctity of the clergy, canon 364, § 2: *AAS* XXXIX (1957), p. 541.

11 Ibid., canon 367, § 1.

12 *AAS* XXXIX (1957), p. 547.

13 Ibid., canon 355, § 1.

14 Cf. *AAS* LVIII (1966), p. 677.

[*Latin ed. p. 388*]

Acts of the Apostolic See - Official Commentary 388 V I. The faithful, to whom the authority to grant dispensations is exercised according to the norms of law, are faithful, whether of their own rite or of another rite, who are subject to the Bishop by reason of domicile or another title. 15 V I I. For a dispensation to be granted, a just and reasonable cause is required, taking also into account the gravity of the law from which the dispensation is granted. The legitimate cause for a dispensation is the spiritual good of the faithful. 16 VIII. Saving the faculties which legitimately belong to Patriarchs, Archbishops Major, Legates of the Roman Pontiff, and Hierarchs, We expressly reserve to Ourselves the following dispensations: 1. From the obligation of celibacy, or from the prohibition of contracting marriage, to which deacons and priests are bound, even if they have been legitimately transferred or returned to the lay state, in rites in which married clerics are not admitted; in other rites, however, the same [deacons and priests], if they have freely chosen celibacy. 2. In rites in which married clerics are not

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admitted, from the prohibition against exercising the order of the priesthood, for married men who have received that order without an Apostolic dispensation. 3. From the prohibition, which falls upon clerics who have been constituted in a higher Order, of exercising, either by themselves or through others, any negotiation or commerce, whether for their own benefit or for the benefit of others. 4. From general laws, which affect monks and other religious, but not insofar as they are subject to Patriarchs and Hierarchs according to the norms of law, and especially the Conciliar Decree Christus Dominus (nn. 33-35), always maintaining the religious discipline and the right of the proper Superior. From other general laws, only if it concerns monks. 17 18 19 20 is Litterae Apostolicae, Motu Proprio "De Cleri Sanctitate," canon 22: A. A. 8. XXXXIX (1957), pp. 441-442. IG Decretum de past. Epp. munere in Eccl. Christus Dominus, n. 8 b : A. A. 8. LVIII (1966), p. 676. 1 Litterae Apostolicae, Motu Proprio "De Cleri Sanctitate," canon 157, § 2 : A. A. S. XXXXIX (1957), p. 477. is Ibid., canon 72, § 2: A. A. 8. XXXXIX (1957), p. 457. 1 Ibid., canon 83. 20 Cf. A. A. 8. LVIII (1966), p. 690. 7 9

[*Latin ed. p. 389*]

389 The Acts of Pope Paul VI concerning the Monastery of Grado, exempt from all obligations, or concerning religious of a clerical religious order also exempt by pontifical dispensation.

5. From the obligation to denounce to a priest a penitent who confesses a crime of solicitation.

6. From the impediment of age for validly contracting marriage, whenever the deficiency of age exceeds two years.

7. From the matrimonial impediment arising from the diaconate, or from the sacred Order of the priesthood, or from a solemn or major religious profession.

8. From the impediment of a crime, as mentioned in canon 65, paragraphs 2 and 3.

9. From the impediment of consanguinity in the direct line and in the collateral line up to the third *gradum*.

10. From the impediment arising from affinity in the direct line.

11. From all matrimonial impediments, if the matter concerns mixed marriages, whenever the conditions required by law cannot be observed.

12. From the *forma* prescribed by law for validly contracting marriage.

13. From the law concerning the renewal of matrimonial consent in a radical remedy, whenever: a) a dispensation is required from the Apostolic See, reserved to it; b) the impediment concerns natural or divine law, which has already ceased; c) the matter concerns mixed marriages, when the conditions prescribed by law have not been observed.

14. From the penal sanction established by common law, which has been

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declared or inflicted by the Apostolic See itself.

15. From the time established for Eucharistic fast.

21 June 1, 1741; cf. Codex Iuris Canonici, Documenta, Docum. V, in A.A.S. IX (1917), pp. 505-508.

22 By the *motu proprio* Crebrae allatae, canon 32: A. A. S. XXXXI (1949), p. 95.

23 Ibid., canon 62, § 1 and canon 63.

24 Ibid.

25 Ibid., canon 66.

26 Ibid., canons 67 and 68.

27 Ibid., canon 51.

28 Ibid., canon 51.

[*Latin ed. p. 390*]

390 Acta Apostolicae Sedis - Official Commentary on the Norm concerning the faculties of granting dispensations, granted to Bishops according to the Conciliar Decree Christus Dominus, shall be effective from the sixth day of the month of August of this year, on the Feast of the Transfiguration of Our Lord Jesus Christ. Furthermore, whatever has been established by Us in these Letters, issued by Our own initiative, We command that all things be firm and valid, notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, on the second day of the month of May, on the feast of Saint Athanasius, Pope and Doctor, in the year 1967, the fourth year of Our Pontificate. PAULUS PP. VI. LETTER I To His Most Excellent Lordship, the Most Reverend Monsignor Portalupi, Archbishop with the title of Christopolitan and Apostolic Nuncio in Honduras, whom the Blessed Father designates as Legate to preside over the first Eucharistic Congress, to be held in Tegucigalpa, for the entire nation of Honduras. PAULUS PP. VI. Venerable Brother, greetings and Apostolic Benediction. — Nothing could be more pleasing to Us during Our pontificate, nor do We see a more excellent and joyful result of the Second Vatican Ecumenical Council, than to observe the widespread increase in the devotion to the Most Holy Eucharist, and the solemn expressions of honor being offered to It. Therefore, deeply delighted, We have been refreshed and comforted amidst the many labors of Our apostolic ministry, when We received from the Venerable Brother Hector Henry Santos Hernández, Archbishop of Tegucigalpa, news of the imminent holding of the first Eucharistic Congress for the entire nation of Honduras. This event recalls a moment of great importance and significance. Indeed, not so long ago, fifty years have been completed since Pope Benedict XV, of blessed memory, decreed...

[*Latin ed. p. 391*]

The Acts of Pope Paul VI, page 391, state that, through Apostolic Letters

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entitled "Quae Rei Sacrae," the Ecclesiastical Province of Honduras was established. Here, all are diligently striving to ensure that the celebrations are held with magnificent decorum and perfect order, and that, through careful preparation of hearts, they are as suitable as possible for fostering the flourishing and vigor of Christian life. Therefore, We desire not to be absent from this act of triumphant veneration and love, in which the Divine Savior is presented under the Eucharistic species, an event which will undoubtedly remain a lasting memory in the annals of Honduras. We choose and appoint you, Venerable Brother, known for your devotion to the Sacrament in Aoste, to represent Us there and to preside over the Eucharistic Congress with Our authority. Furthermore, We declare to all who will gather at the Congress in Tegucigalpa that they must strive with all diligence and effort to pursue and cherish the divine Sacrifice of the altar, which represents and perpetuates the Sacrifice of the Cross, and that they should always hold the Sacrament in the highest regard above all other sacraments, recognizing its culmination and purpose as the sun of sacred liturgy, a sign and cause of the Church's vital unity, and a source of all holiness, setting a shining example even for neighboring nations. From this, may they draw abundant encouragement and strength to cultivate virtuous conduct in both public and private life, demonstrating through faith, piety, concord, peace, integrity, reverence for God, and a fervent desire to live according to the Gospel, a constantly brighter and more noble appearance, to the praise of the Catholic and national name, and may they preserve this. Announce these things in Our name and with Our blessing, and let them foretell the joyous, and promising progress and outcome of this great Eucharistic Congress. Meanwhile, We impart to you, Venerable Brother, to the most astute Archbishop of Tegucigalpa, and to all the Bishops, magistrates, priests, and faithful who will gather together in Tegucigalpa, Our Apostolic Blessing, a pledge of spiritual benefit. Given in Rome, at St. Peter's, on the nineteenth day of the month of March, in the fourth year of Our Pontificate. PAULUS PP. VI.

[*Latin ed. p. 392*]

Acts of the Apostolic See - Official Commentary 392 II To the Reverend Father Theodore Foley, Superior General of the Congregation of Clerics Excalceators of the Most Holy Cross and Passion of Our Lord Jesus Christ, as the first century since Saint Paul of the Cross, Founder of that Religious Family, is completed, and he is enrolled among the Saints. PAULUS PP. VI, Beloved Son, health and the Apostolic Blessing.

Bearing the banner of the King, illuminated by the victorious light of the Cross, Saint Paul of the Cross, as the memory of the great event concerning him approaches, will soon be present, shining more brightly for those minds that recall the glories of the past. Indeed, the century is now complete since, by Pope Pius IX, of immortal memory, our Predecessor,

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he was publicly honored with the rites of sanctity on June 29, 1867, when the secular celebrations of the most blessed Peter, Prince of the Apostles, and his co-apostle Paul were held. To this glorious and illustrious event, inscribed in the ecclesiastical annals, it is fitting to recall, and you, beloved Son, having obtained the common consent of that religious family, which has Saint Paul of the Cross as its legitimate father, have instituted solemnities to carry out this act of veneration, love, and praise. We consider this plan of yours, to which we give our assent, to be entirely worthy, and we gladly approve it. Moreover, we easily foresee and securely trust that, if this deliberation is brought to a proper conclusion, it will bear abundant fruit, and that the benefits of heavenly grace, a rich stream, will flow not only within the walls of your houses, but especially in those places which are the domicile of Saint Paul of the Cross, and which are ennobled by evangelical works and the example of virtue. This hope, which is certainly present within us and kindles confidence in our heart, does not consist in a single reason. God, who "definit numerum stellarum et singulas nomine vocat," adorns the heavens with a multitude of shining fires, and with His hand, as a skillful Artisan, He creates Saints, just as He creates stars. "One is the glory of the sun, another the glory of the moon, and another the glory of the stars. For star differeth from star in glory." And just as the stars of the heavens are similar, so too are the Saints, equally, configured to Christ, the Holy of Holies.

[*Latin ed. p. 393*]

The acts of Pope Paul VI, volume VI, page 393, reveal that his virtues, the nature of his life, and the particular mission entrusted to him distinguish him, and each of his qualities shines forth with its own unique brilliance. What are the hallmarks of the sanctity of our Paul? If we examine his figure and character closely, we see that he seems to have emerged from his own time, somewhat different from it, as if drawn from the very depths of ancient times, from the solitude of the ancient Thebaid or Palestine. Indeed, it was certainly by divine providence that this happened, so that, with a more radiant virtue and rich in heavenly gifts, he might offer more effective remedies to a lax and dissolute age, and restore the Christian discipline of morals to the people. The singular love with which he burned for Christ crucified permeated his entire life, his entire spiritual tenor, all his intentions and works, and now, as we repeat and recall these things, it shines brightly; for he was truly a mystic and an ascetic. Just as the Apostle Paul and Saint Francis of Assisi, an extraordinary and supernatural knowledge of the suffering Divine Redeemer inspired in him a strong inclination towards austerity, which increased with the passing years, leading to more rigorous and sublime practices; therefore, he could apply to himself the Pauline saying: "And I live, now not I: but Christ liveth in me. And that I live now in the flesh: I live in the faith of the Son of God, who loved

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me and delivered himself for me." But the sacred apostolate of the Cross must not cease, even when he himself has passed away to the heavenly reward, especially because, in subsequent ages, and even in our own, the usual and weakening remedies are not sufficient, and a healing of greater strength, surpassing the ordinary, is awaited and sought from those of greater virtue. Indeed, this mandate seems to have been most clearly and eminently entrusted to the religious family, which originates from him. For this reason, a fourth vow has been added to the number of vows that are prescribed for his members in their religious profession, namely, to foster and promote with great religious piety the worship of the Passion and death of our Lord Jesus Christ. Oh, how beautiful is this heavenly choice, oh, how glorious is the mission assigned to you! May it be to the highest honor of the sons of Saint Paul, who will soon be spread throughout the regions of Europe and, not long after, even beyond the vast expanse of the ocean.

[*Latin ed. p. 394*]

Acta Apostolicae Sedis - Official Commentary 394 4, with an abundance of the blessings of the Gospel of Christ. They have followed the footsteps of paternal virtue and, in the garden of the Church, they themselves have cultivated a garden flourishing with sweet and pure flowers, reaping abundantly the precious myrrh with its fragrances, confident in the invincible love and the immense power of the Cross. For it is a most pleasing concern for these apostles to glory in the Holy Cross, and with constant effort they strive to draw from it the incorruptible balsam of life, often repeating the very true words of St. Leo the Great: "Your Cross is the source of all blessings, the cause of all graces, through which to those who believe is given strength from weakness, glory from reproach, life from death." And there is another thing, which St. Paul has transmitted to you from the Cross, a heritage indeed to be highly esteemed, which must not only be faithfully preserved, but also diligently increased. In his account of his life, we see St. Paul, from his youthful years, exhibiting a prophetic and wondrous impulse, taking particular care of the state and condition of religion in England, and therefore, for fifty-five years, he poured out prayers and tears, so that the way might be paved for the restoration of the unity of the Catholic faith there. He himself recounts this in his daily writings: "I was drawn by a singular and intimate impulse to pray for the conversion of the English to the true faith. My desires burn with the hope that there the banner of the holy faith may be raised, and that devotion, diligence, love, and frequentation of the most holy Altar of the Sacrament, the ineffable mystery of God's charity towards us, may be extended." Perhaps, with these prayers and desires, the hope for future events will shine forth day by day. For what happened in England after his death, through the ministry of your confreres, especially and above all of Blessed Dominic of the Mother of

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God, and what has happily transpired in recent times after the Second Vatican Council, is a clear and open demonstration of this good hope. It will be incumbent upon you, to the best of your ability, to persevere in this paternal work, through prayer, speech, action, and suffering, until the dawn of that blessed day arises, when the lamentable wall of division shall be torn down and the structure of the hoped-for unity shall be completed. Furthermore, it is fitting and necessary, in accordance with the decrees of the recently celebrated General Synod, that efforts be made, as much as the changing necessities of the age in which we live require, to adapt the life and apostolate of this Institute.

[*Latin ed. p. 395*]

The acts of Pope Paul VI, page 395, concerning the manner of acting, let them be suitably renewed. However, strive to preserve the law of the inner spirit and inspiration, received from your most holy Founder: may He, who, through the recurring memory of His age, has advanced you to public honors among the saints, be favorably disposed towards you, may He protect you with His benefits, and may He grant greater increases to your number and your virtues. For you, who are docile in following the royal way, seem to heed and encourage the ancient admonition: "Let your mind be always in heaven, your hope in the resurrection, your desire in the promise. Let the Cross of Christ and His glorious Passion be preferred with confidence... Thus, the hand of God will protect you, thus the Holy Spirit of Christ will guard your entrance, now and until the ages of ages, when, meditating on Christ, you say to one another: Brothers, whether we wake or sleep, let us live with Christ, to whom be glory for the ages of ages." Having prayed these fervent prayers, to you, beloved Son, and to the entire Congregation which you govern, for the celebration of the solemnity of the hundredth anniversary of the inclusion of Paul in the list of saints, who was crucified at Cento, we freely and gladly impart the Apostolic Blessing, a pledge of heavenly help and a promoter of a more fervent love for Christ crucified. Given in Rome, at Saint Peter's, on the twenty-eighth day of the month of April, in the fourth year of Our Pontificate.

PAUL P. VI

ALLOCUTIONS

I. To the Most Excellent Sir, Julius Ravony, the first representative of the Republic of Madagascar at the Apostolic See, with authority, presenting to the Supreme Pontiff the letters that attest to his office.

* Monsieur l'Ambassadeur, The words that Your Excellency has just addressed to Us, in presenting to Us the letters that accredit you before Us as the Ambassador of the Malagasy Republic, deeply touch Us. They first testify to the nobility of your sentiments and the... (The text continues in

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French, but the English translation of the Latin portion is complete.)

[*Latin ed. p. 396*]

396 Acta Apostolicae Sedis - Commentarium Officiale

We are keenly aware of the significance of the high mission that you are inaugurating today, representing the Holy See. We note with the greatest satisfaction that the President of the Malagasy Republic has chosen a person of vast experience, who, among other positions in her homeland, has held the offices of President of the National Assembly and President of the Senate. Therefore, we are justified in believing that she is particularly qualified to represent her country before Us. Moreover, nothing could have been more pleasing to Us than to hear Your Excellency pay such a fine tribute to the work accomplished by the Church in the service and for the benefit of the inhabitants of the "Great Island," from the day that the light of the Gospel shone upon it. How many glorious pages are there in this already long history of the spread of Christianity in Madagascar! We relived one of them with emotion when, by the Providence of God, in the autumn of 1965, We were given the opportunity to place on the altar the heroic martyr Jacques Berthieu. It is a constant law of the Church that, according to the striking formula of Tertullian, "from the blood of the martyrs comes a seed of Christians." This has been verified here as elsewhere, and there is no doubt that it is due to the courageous sacrifice of the pioneers that the magnificent flourishing of Christian institutions and works that Your Excellency mentioned just now in such high terms has occurred. Our dearest desire, in welcoming here today the first ambassador of Madagascar, is to see the beautiful Christian community of Madagascar continue to prosper and to grow in every way. And Our joy would be great if We could one day give it a protector in Heaven by bestowing the honors of the Blessed upon a true daughter of your people, the Servant of God Victoire Rasoamanarivo. We hope, Mr. Ambassador, that the diplomatic relations now established between the Holy See and your country will experience happy developments. Thanks be to God, they promise to be marked by the greatest cordiality. We are familiar with the personal sentiments of Mr. the President of the Republic. We were genuinely pleased to converse with him during his visit to the Vatican, and the welcome that he graciously extended to Our Representative, who is now the Apostolic Nuncio to Antananarivo, is a guarantee of his good will towards the Catholic institutions in Madagascar. You will kindly convey Our most respectful greetings to him.

[*Latin ed. p. 397*]

Acts of Pope Paul VI, p. 397: We are confident that the Malagasy Government, for its part, will always be eager to promote the moral and spiritual values of which the Church is everywhere the advocate, for the true

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good of the people. The efforts that Your Excellency will personally make in this regard will always find here the most prompt response, and We can assure you that in the exercise of your office, Our collaborators and We ourselves will always offer you complete and sincere support. While offering the most heartfelt prayers to God for Your Excellency and for the successful fulfillment of your new mission, We invoke upon your person, upon His Excellency the President of your Republic, upon the Government, and upon the entire Malagasy people, the most abundant divine blessings.

To those who have come to Rome from the International Institute of the Order of Citizens, known as "the middle classes," convened for a congress:

We have not wished, dear Gentlemen, despite the busy schedule of this Paschal season, to deprive ourselves of the honor of receiving your visit. And We do not wish to deprive ourselves either of the pleasure of addressing a few words to you, in order to once again express to you the great interest that the Church has in what you represent with such authority, both at the national and international level: the middle classes. The middle classes do not always enjoy a good reputation today, nor everywhere. The virtues that they embody: prudence, a sense of thrift, concern for moderation, are easily labeled as "bourgeois," and the term is often used with a condescending indulgence that is not without a certain disdain. Indeed, favor is rarely shown to those who preach social stability rather than demands, to those who prefer arbitration to violent confrontation, to wisdom that sees far ahead rather than to passion that demands immediate gratification. Nevertheless, the Church approves of you and encourages you. Our predecessors, Pope Pius XII, Pope John XXIII, and We ourselves have testified to this on more than one occasion. And the current rapid evolution of society can only, it seems to Us, strengthen the conviction that the middle classes can and must play an irreplaceable role.

April 1, 1967.

[*Latin ed. p. 398*]

398 Acta Apostolicae Sedis - Commentarium Officiale. Vos consideratis esse essentialem ad vestram conditionem socialem quandam autonomiam, et quaeritis eam defendere contra pressiones semper magis intensas. Nemo potest negare vos sic opportunum auxilium adhibere causa quae Ecclesiae cara est: defensio personae humanae et iurum eius. Elementum harmoniae et stabilitatis quod classes mediae repraesentant, non est, in oculis Ecclesiae, minus pretiosum auxilium ad verum bonum commune societatis. Sed quod Ecclesia maxime sensit, est contributio notabilis quam, per magnitudinem numerorum eorum, per statum, per qualitates proprias, media sociales quae vos repraesentatis, ad praeservationem valorum moralium et spiritualium afferre possunt et afferunt. Hoc est, ut scitis, cura constantis Ecclesiae in conspectu mundi moderni. Concilium hoc manifeste ostendit, et nobis grata est vobis hoc iterum dicere post publicationem documenti

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Magistri qui novam probationem huius rei affert: encyclica *Populorum progressio*, quae problematibus progressus dedicata est. Immensa problemata, ad quae omnis homo cordis debet esse apertus, qualecumque classis socialis ad quam pertinet. Interdum, ut scitis, vestrae classis imputatur nimius individualismus vel independentia, suspicio nimis magna erga ea quae ordinem constitutum turbare possunt. Habemus fidem quod amplificatio horizonis quae hodie omnibus imponitur ab statu mundi, adiuvat classes medias ut, etiam ipsae, melius consciam sint responsabilitatum eorum. Voluimus, carissimi, vobiscum diutius colloqui. Noster carus Praeses, Dominus Roger Millot, nobis est – et putamus dicere posse – amicus diu venerabilis. Et scit quantum cum vobis partimur curas et aspirationes pulchri et magni motus quem ipse praesidet cum tanta auctoritate et cum optimismo tam benigno. Invocamus super eum, super personas vestras, familias vestras et super omnes socios Institutionis vestrae internationalis, optimas benedictiones Caelorum, quarum signum esse vult illa quae vobis ex animo tribui damus, testamento nostrae paternae et constantis benevolentiae.

[*Latin ed. p. 399*]

399 The Acts of Pope Paul VI, addressed to the clergy and the immense multitude of the Christian faithful from the Apostolic Administration of Baèka, who have journeyed to Rome to venerate the tombs of the Apostles Peter and Paul. *We greet with deep emotion the venerable Brother Monsignor Matthias Zvekanovic, the zealous Bishop and Apostolic Administrator of Baèka, in Yugoslavia! And with him, we greet the priests, the students of the major and minor seminaries of Subotica, and the most beloved faithful, who form this magnificent and numerous pilgrimage! We wish to express to you all our joy and our satisfaction at this moment, in which we receive you in this house, which is the home of all our children, and which, after so many years, opens itself once again to such a large and united group of faithful from the beloved Yugoslavia. What you offer us today is a most consoling sign of a revival full of promise; it is an act of faith, renewed and celebrated here in Rome, which is the mother, the heart, and the driving force of the entire Catholic world; your presence is a sign of a living, eloquent, and spiritually perceptible presence: that of your homeland, strong and generous, ardent and good, so worthily represented by you here, and united with you in presenting to us the expression of its faith, its hope, its love, its constancy, its patience, and its fervor. Our eyes today reflect yours, and our thoughts at this moment turn to the entire beloved and venerated episcopate of Yugoslavia, which has watched over and continues to watch over its flocks with pastoral solicitude; they turn to the zealous and generous clergy, and to all the Catholic faithful of your enchanting land. To all, we send our greetings, with the words of Saint Paul to the Thessalonians: "We give thanks to God always for you, as is

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meet, remembering you in our prayers; and we give thanks to God for the grace of God bestowed on you in our Lord Jesus Christ: because your faith flourishes more and more, and the love you have for one another is increased. Therefore, we boast in you in the churches of God, of the comfort which you have ministered in your affliction, and the exceeding abundance of your charity." (1 Thessalonians 1:2-4). To all these reasons, which make today's meeting particularly pleasing, is added the singular significance of your coming. * April 3, 1967.

[*Latin ed. p. 400*]

Acta Apostolicae Sedis - Commentarium Officiale. For the first time in history, a pilgrimage has arrived in Roma from your native Backa, and this alone is sufficient to indicate the importance, the value, and the uniqueness of this event. And you have come here with a specific purpose: to venerate the tomb of the Apostle of the Gentiles in his Basilica Ostiense, as a sign of devotion and gratitude for the countless bonds that unite the history of your territory with Saint Paul, his heavenly Patron, for a time beyond memory – a devotion that has inspired the religious and civil glories of your history – Protector of the Seminary, rebuilt with the exemplary and generous support of the entire Apostolic Administration. In the year marking the nineteenth centenary of his glorious Martyrdom, and of the Martyrdom of Saint Peter, whose tomb you have also come to venerate, your presence in Roma is for Us a prompt and most consoling response to Our recent appeal, addressed to the entire Church, that the anniversary be fittingly celebrated with particular manifestations of faith in all the dioceses of the world. You have accepted Our invitation, arriving in large numbers with such devotion, which clearly tells Us what is the intimate participation of hearts in the commitments and programs of the upcoming "Year of Faith." Beloved children, We thank you from the heart for this open testimony of yours, and for the silent assurance that it gives Us. And We urge you to keep in your hearts the memory of your pilgrimage, as a constant stimulus, for yourselves and for your distant friends, to renew the common commitment of fidelity to Christ and to the Church. Roma, for those who know how to look at it with the eyes of the spirit, opens up inestimable treasures of emotion and edification, through the sacred memories of the Apostles and the Martyrs, who have hallowed its soil, giving to its history a definitive consecration in the gentle sign of the peace of Christ. May you draw from it the provident and blessed teaching. Return to your homes, your hearts filled with holy emotions and ardent intentions! You priests, under the amiable and expert guidance of your beloved Pastor, continue to sow abundantly the Word of God, to pasture and nourish the flock of Christ with His Mystically immolated Flesh on the altar, and to direct their steps on the path of peace. You, beloved seminarians, always direct your thoughts towards the ideal of the total offering of your young lives. [Reference: Cf.

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Lk. 1, 79.]

[*Latin ed. p. 401*]

401 The Acts of Pope Paul VI, addressed to Christ and to the souls, joyfully consecrating you, both in intellectual and spiritual formation, to be tomorrow among the faithful an example and model of the Good Shepherd. The Church counts on you! Tomorrow opens for you, especially for you, full of responsibilities, but also of hopes and joyful promises: know how to correspond to these expectations, which make Our heart beat anxiously! And you, most beloved faithful, always comfort us, and comfort your Bishop and your priests with the full response of fidelity, with the daily commitment to honor the Lord and His Church, according to the program that the Ecumenical Council has entrusted to all Christian laymen of good will: for indeed, the Council said, "being sharers in the priestly, prophetic, and royal office of Christ, they have their own role in the Church and in the world. In fact, they exercise the apostolate by evangelizing and sanctifying people, and by animating and perfecting with the spirit of the Gospel the temporal order, so that their activity in this order constitutes a clear witness to Christ and serves the salvation of people." 3 Here is your program, beloved children, to which we exhort you with all our heart. And returning to your homes, tell your friends and fellow citizens that the Pope loves them, that the Pope follows them, encourages them, and comforts them with daily prayer; tell them that the Pope expects from them, in the name of the Lord, the constant proof of a mature and compelling faith. To all goes Our greeting full of affection, while to you, here present, and to all your loved ones far away, we impart Our particular Apostolic Blessing. "The Lord of peace grant you peace always and in all ways. The Lord be with you all."

4 IV To the Most Reverend Prelates, Priests, and Christian Faithful of Slovenia, who have come to Rome in the twelfth century since the acceptance of the Christian Faith in that region. * Not long after the pilgrimage that came from Baèka Yugoslavia, Providence renews Our consolation today by receiving your numerous group, most beloved Slovenian pilgrims, who have come to Rome. 3 Decree on the apostolate of the laity, Apostolic Act 2. 2 Thessalonians 3:16. * On April 6, 1967. 4 26 - A. A. S.

[*Latin ed. p. 402*]

402 Acta Apostolicae Sedis - Official Commentary for the commemoration of the 1200th anniversary since the conversion of your ancestors to the Religion of Christ. We welcome you with a heart filled with emotion and joy! We address our greetings to the venerable Prelates present: to Monsignor Giuseppe Pogacnik, to Monsignor Massimiliano Drzecnik, and to Monsignor Giovanni Jenko, who are leading this pilgrimage. With them, we embrace the zealous priests who have accompanied them, and all of

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you, most beloved children, who surround them; thus, we greet all the Slovenians, who have come here from other nations, or who reside in Rome, offering them an expression of our affection, our esteem, and our pleasure. Following in the footsteps of the Venerable Saints Cyril and Methodius, beloved brothers and cherished sons, your arrival acquires a particular significance as an act of faith. Just as the great apostles of the Slavic lands, Cyril and Methodius, descended to Rome to obtain from the See of Peter confirmation and encouragement for their evangelizing mission, so too, you, today, after twelve centuries, have once again followed in their footsteps, faithful and exemplary as always, to thank the Lord for the gift of the call to the Gospel, to renew here, near the Tomb of the Prince of the Apostles and near the still eloquent memories of the two Saints, your intentions of Christian life, and to gain new energy for the peaceful conquests of the Kingdom of Christ. How much we are indebted for the comfort you give us! And, as we said to your compatriots last Monday, so we repeat to you that we cannot but see in your pilgrimage the most consoling sign of a revival full of promise. Honor to you, zealous and generous Bishops, who have kept the flame of faith and love burning high in the hearts of your faithful; honor to you, priests; honor to you, faithful, who have kept alive the fervor and commitment: it is the Pope, humble but authentic Vicar of Christ, who says this in the name of the Lord; it is the entire Church that, through us, praises you, thanks you, and exalts you. From your land, so rich in splendid and evocative beauties, and in glorious monuments that testify through the centuries to the love of country and fidelity to the Church, you have come to renew your faith here, where is the center and the heart of Christianity; in the temple of Santa Maria Maggiore, the most venerable and ancient basilica dedicated to the Mother of God, you have gathered in prayer, during the celebration of the Divine.

[*Latin ed. p. 403*]

Acta Pauli Pp. VI 403: The Sacrifice, to express the hymn of gratitude for the benefits received from God during these long centuries of history; and near the tombs of the supreme Apostles Peter and Paul, the two pillars of the Roman Church, you will anticipate the beginning of what we have called "the Year of Faith," responding generously to our recent invitation. We therefore love to contemplate with the eyes of the spirit a solemn, magnificent image: your presence in Rome is for Us the symbol of the presence of all your compatriots, of whom you have brought us signs of the most heartfelt affection, the joyful tone of greetings and acclamations, and symbolic expressions of their work through the gifts that you have presented to Us. And since your pilgrimage is taking place for the first time in Rome on the occasion of the jubilee of the conversion to Catholicism of the Slavic nation, Our gaze extends to embrace all the vast regions evangelized by the two apostles of the Slavs, of whom you are today the first fruits, giving Us

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a foretaste of the hope of other encounters with other peoples. God alone knows the hour and the moment; but We already await it with unwavering confidence. "The Pope is with you." But if your presence tells Us that here today is the heart of Slovenia, and of all Yugoslavia, We also want to tell you that We are with you. The Pope follows you and loves you: know it, say it, be convinced of it. The Pope is with you first of all through prayer, which invokes for you the constant gifts of the Holy Spirit, that you may be comforted, strengthened, and always encouraged in fidelity. The Pope is with you through his Representative in your beloved nation, the most worthy Apostolic Delegate and Envoy of the Holy See, who, with his stable presence among you, returns to tell you all the solicitations of the Chair of Peter towards your nation, which remain the same. The Pope is with you for all the care that He has dedicated to you in recent times, and will dedicate even more to you. We ardently desire that your dioceses be as many hearts beating with the great heart of the universal Church, in harmony of thoughts and works, of words and example; We desire that your parishes be as many forges of convinced and generous apostles, and that they see a remarkable growth, according to the indications of the Second Vatican Council, of fervent ranks of young people, of fathers and mothers of families, who nourish their faith and their charity at the Eucharistic table, as a...

[*Latin ed. p. 404*]

404 Acta Apostolicae Sedis - Commentarium Officiale

1. A crown of children, like new olive trees around the table of the Lord; we desire that your families be just as many sanctuaries where good servants of God are formed, faithful children of the Church, honest and hard-working citizens, according to the high program traced for them by the Council, as is said in the Decree on the apostolate of the laity with these words: "It has always been the duty of spouses, and today it is the principal part of their apostolate: to manifest and prove, by the example of their lives, the indissolubility and the sanctity of the marriage bond; to assert with strength the right and the duty that belongs by nature to parents and guardians to educate their children Christianly; to defend the dignity and the legitimate autonomy of the family." And again: "The family has received from God this mission, to be the first and vital cell of society. And it will fulfill this mission if, through the mutual affection of its members and the prayer offered to God in common, it shows itself to be the domestic sanctuary of the Church."

Therefore, venerable brothers and beloved children, our heartfelt wishes, which we want to accompany you always throughout your lives. We entrust them to the intercession of the glorious Queen of Heaven, of the holy Apostles Peter and Paul, of the holy Cyril and Methodius, praying that they may always obtain for you the joy, the peace, the strength of the Lord; and

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in His name, we impart to you our special Apostolic Blessing, which we extend to all the Slovenians, in their homeland and throughout the world, especially to the young, the elderly, and the workers. "May the grace of our Lord Jesus Christ be with you all."

2. To the Most Reverend Prelates and the Assembly of Italian Bishops, who were present at the meeting in Rome, the second one after the Ecumenical Council.

* My Lords Cardinals, venerable brothers, the Pastors of the Italian Church are before us, they are with us. This singular moment pleases and moves us. Immediately, the words of the Lord come to mind: "For where there are two or three gathered together in my name, there am I in the midst of them." Not two or three, but almost three hundred Bishops, all...

[*Latin ed. p. 405*]

The Acts of Pope Paul VI, page 405, and as many as this country numbers, successors of the Apostles, who, with full awareness of their mandate and in the unquestionable exercise of their function as teachers and guides of the Christian people, gather together to study and discuss together the common and urgent matters of their ministry, occupied with nothing else and solicitous for the interests of the Church of God; would not Christ be, by this very fact and at this very hour, in our midst? Does not this event take on the meaning and value of a mysterious and sweet presence of the Lord? Do not the antiphons of Holy Thursday still resound in our hearts: "Charity gathers us together in one; for charity and love, God is there"? The meeting, without becoming a liturgical act, nevertheless reveals the fullness of charity that informs it, and the sacred character that shines forth. This is what we say to qualify the sentiments with which we welcome your visit, with which we all greet you, with which We participate in your second post-conciliar general assembly, and with which we still look with wonder and joy at the novelty that it represents, at the promises that it contains. We are indeed still at the beginning of the institution and activity of the Italian Episcopal Conference, as the recent Council prescribed, and as the new Statutes configure it. We think with gratitude of the work of those who, in anticipation, outlined its structures and directed its work; after those of the lamented Cardinals Schuster and Fossati, the name of Cardinal Siri comes to mind, who, as President, assisted by the venerable Monsignor Castelli, Secretary, guided the Conference towards its present form and trained it for the exercise of its high and arduous functions. And we are pleased to see how this new constitution of the Italian Episcopal Conference, strong in the spirit and norm of the Council, has already given excellent proof of itself, by establishing broad and complex operational structures, by determining issues and programs of activity that are extensive and concrete, and by undertaking studies and works of great importance. We must be especially grateful to the Most Reverend Cardinal Urbani, President of the

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Conference, and to his new Secretary, Monsignor Pangrazio: their respective reports, by their extent and the precision of the problems considered, document the vitality of the Conference itself and of the organs of its multifaceted activity; and the extensive and learned report of Monsignor Carlo Colombo on the theological culture of the clergy and the laity speaks to the competence and seriousness with which the Italian Episcopate now intends to proceed on the path of its new duties. This abundance of topics and this richness of developments exempt Us from entering into the heart of the matters discussed;

[*Latin ed. p. 406*]

Acts of the Apostolic Section - Official Commentary 406: It is only right that we rejoice in such a significant affirmation from the Italian Episcopal Conference, and to encourage methods and purposes for a persevering and progressive continuation of work. It will likewise be our duty to provide you with every possible assistance in achieving positive results. It is, of course, superfluous to state how much the theme of promoting theological culture in Italy is dear to us. We shall be pleased to know that you, esteemed Brothers, fulfilling your primary function as teachers of the faith, will dedicate yourselves with special care, balancing the standard of sincere doctrinal orthodoxy (which itself fosters ever-living thought) with the demands of scientific research and the constantly renewed expression of culture. We will certainly have occasion to speak of this again.

Concerning the providential consequences of the unified cohesion of the Italian Episcopate: We do not, however, wish to deprive ourselves of the opportunity of this audience to reiterate some brief considerations that this magnificent gathering brings to mind. And the first is that concerning the unified form of being and acting that the Conference imparts to the Italian Episcopate. Must we still observe how this union is a new and wondrous historical fact in the nearly two-thousand-year history of the Church in this country? Must we point out what practical importance, what operational effectiveness, what cultural fruitfulness can derive from this? Rather, let us dwell on the spiritual value, the exemplary splendor, the growing charity that the fraternal and organic union of all the Bishops of the Peninsula produces for the fullness and authenticity of its ecclesial character, certainly not lacking in immense divine charisms. And let this be sufficient to confirm in each of us the joy of this fortunate condition: "Quam bonum et quam iucundum habitare fratres in unum" – it is fitting to say so. We thank the Lord. And let us strive not to accentuate the perfectly legitimate diversity of opinions at the expense of a substantial, solid, and exemplary convergence of thought and action, so necessary for the Church in this difficult moment; let us strive not to aggravate the difficulties that a large community brings with it, nor the inevitable organizational inconveniences that, especially at the beginning, can arise from the complexity of the work

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that the Conference proposes; but let us seek to take advantage of this unified cohesion of the Italian Episcopate to give the Italian people a greater awareness.

[*Latin ed. p. 407*]

Acts of Pope Paul VI, page 407, concerning his traditional and still-present Catholic profession, and to facilitate the execution of pastoral programs of common interest. From this arises a second consideration, namely, the climate of civil liberty in which the spiritual mission of the Church can today be carried out in Italy. This, too, is a historical circumstance of great value. We can appreciate it in comparison with the conditions, in some cases still very mortifying (though heroic and glorious for our Brothers who endure them), in which the Church finds itself in other countries. It must be said that even in Italy, the life of the Church is not without limitations, conflicts, and dangers; but we must recognize that the established, concordant distinction between the two spheres, civil and ecclesiastical, the prestige attributed respectively to the two Authorities, the state and the religious, the defined and friendly relations between the two parties, their intention of mutual respect, and, we can add, the unconditional and valuable contribution of Italian Catholics to the prosperity of their country, have been of positive advantage, both to the civil life of the Nation and to the normal exercise of the spiritual mission of the Church. This means that the Italian Episcopate will continue in its line of action to honor, with sincere loyalty, this achieved balance between the State and the Church, to educate the Christian people to love, fidelity, and service to the Nation, and to dispel, if possible, certain environments (where, even though there are often people of high sentiments) from residual anti-clerical prejudices. The mission of the Episcopate, which is directed to impress upon the conscience of the Clergy and the Faithful the sacred and strong principles of the Christian faith, can and must also resolve itself into a salutary pedagogical contribution to the integral formation of man, as a believer and as an honest and valiant citizen; and this will certainly not be the last merit of the sacred Pastors. On the eve of the reorganization of the Dioceses. Another consideration we must make concerns a characteristic aspect of this Assembly: it is celebrated in the spirit of a great novelty: feared, desired, now mature and imminent; we mean that it constitutes the eve of the announced "reorganization of the Dioceses," understood not as a means of upsetting the present arrangement of the diocesan geography, but as a means of establishing it according to criteria that no one can deny are objective, opportune, and urgent. We fully understand how such a novelty may encounter many difficulties and harm many particular interests; and we praise the open

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and respectful manner in which...

[*Latin ed. p. 408*]

Acts of the Apostolic See - Official Commentary 408, concerning the competence with which we proceed in the study of the planning of this reorganization; but we implore those who are interested to keep in mind the general and supreme good of the Italian Church, and to perform generous and supportive work, so that this difficult undertaking may be favorably received by the Clergy, the Faithful, and public opinion. What we have already said on this matter, we should recall and repeat here; and what the Cardinal President has presented on this topic to this Assembly, it seems worthy of common approval. Venerable Brothers, We cannot fail to mention to you, at least in the form of a simple list, certain matters of great importance for the good of the People of God, to whose service and salvation we are responsibly consecrated by divine mandate. You already know these matters, and it suffices that We mention them so that you may know how present they are in Our mind, and how they should be in yours.

Taking a stand in defense of the faith. The first matter, a capital matter, is that of the faith, which We Bishops must consider in its impending gravity. Something very strange and painful is happening, not only in the profane, irreligious, and anti-religious mindset, but also in the Christian sphere, not excluding the Catholic one, and often, almost inexplicably, even among those who know and study the Word of God: there is a lack of certainty in objective truth and in the ability of human thought to attain it; the sense of true and genuine faith is altered; the most radical attacks on sacred truths of our doctrine, always believed and professed by the Christian people, are admitted; every dogma that is not pleasing is questioned, and which requires humble obedience of the mind to be accepted; the irreplaceable and providential authority of the Magisterium is disregarded; and it is claimed to preserve the Christian name by arriving at the extreme negations of all religious content. All of this, in Italy, has not yet had notable original manifestations, fortunately; nor has it obtained widespread dissemination. But there are people and publications, who have the mission of teaching and defending the faith, who, unfortunately, even among us, do not fail to echo these subversive voices, for the fame, more than for scientific value, of their proponents; fashion makes law more than truth; the cult of one's own person... (Isaiah 19:14).

[*Latin ed. p. 409*]

409 The acts of Pope Paul VI concerning the nature and the proper freedom of conscience are often cloaked in the most hasty and servile herd mentality; obedience to the Church is lacking, but credence is readily given to the opinions of others, and to the irreverent and utopian audacity of the prevailing culture, which is often superficial and irresponsible. There

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is a danger of the disintegration of doctrine, and some believe that this is inevitable in the modern world. It falls to us, Bishops, as teachers and witnesses of the faith, to take a stand: with the positive affirmation of the Word of God and the teaching of the Church that derives from it; and where that is not sufficient, with the calm and sincere denunciation of errors, which are sometimes spread like an epidemic. It falls to us, pastors of souls, to understand, to sympathize with, to instruct, and to correct those spirits that are still open to dialogue and the search for truth, who are sometimes eager for a serene and reasonable testimony from us, and who are perhaps closer than it may seem to opening their eyes to the light of Christ. It falls to us, in the most serious moments of crisis, to repeat to Him, Christ, for all, the words of Peter: "Lord, to whom shall we go? You have the words of eternal life." We trust that the "Year of Faith," which We have announced to honor the centenary of the martyrdom of the Apostles Peter and Paul, will give each of us the opportunity to study the problems related to the faith, and to give our faith the internal assent and the external profession that this time of darkness and lightning requires of us, Successors of the Apostles.

4. The Catholic Laity. Another important question concerns the Catholic Laity. In Italy, where for many years the effort to honor, to associate, to form, and to encourage our lay faithful in the apostolate has been made, it will not be difficult to resume the study, in the light of the Council, of all the questions that concern their integration and their mission in the Church and for the Church. The upcoming World Congress of Catholic Laymen will offer an opportunity and material for such study, and for the resulting practical conclusions. However, we say immediately that this new interest of ours in favor of our Laity must not prejudice the existence and activity of the Catholic Action and other recognized Catholic associations and works, but rather must greatly favor their growth, also in order to offer all the faithful the example, the encouragement, and the possibility of no longer being passive and almost extraneous to the ecclesial community, but of being sensitive and active members. 1 John 6:69.

[*Latin ed. p. 410*]

410 Acta Apostolicae Sedis - Commentarium Officiale. This leads us to commend to your pastoral charity two areas which, in our opinion, are at this moment most in need and most deserving of diligent and prompt charity: that of the young (who are almost all students today), and that of the workers. You, venerable brothers, know all about this; and we add nothing, except the prayer and the hope that your ministry may become ever more loving, skillful, and fruitful in these fields.

The defense of morality. And finally: morality. Here is a problem that becomes more complex and more serious every day. And by morality, we mean first of all, that of custom, which seems to dissolve so much into

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shameless and repugnant forms, that it encounters, here and there, not the censure of the responsible and the wise, but the free and indignant censure of the young. May God bless them. It would not be the first time in history that the fresh and spontaneous reaction of a healthy and strong youth recalls, with instinctive vigor, the lax tolerance of society to the sensitivity and observance of moral laws, which coincide with the beauty, the vigor, and the goodness of life.

But the mind goes further, and that is, to the morality of thought, of human relationships, of the sense of duty and responsibility. The spread of organized crime, the ease and extent of public scandals, the honor paid to a reckless form of devotion concerning the basic laws of love and family, the aspiration to make the dissolution of the marital bond legal, the increasingly decadent and ambiguous style of so many spectacles and so many hedonistic forms of entertainment, and so on, make us fear for the healthy and good resistance of the moral conscience of our people.

We know how difficult it is to act today in defense of morality; one does not even want to hear about it. But we cannot remain indifferent and silent. Those who love honesty, purity, and the dignity of life must know that we are in solidarity with them.

And now, let us conclude. You can imagine how many other issues would like to come to our lips. But if the description demands a conclusion, let this be the assurance that we share the anxieties, the pains, the hopes, and the joys of your apostolate, and that, invoking upon all of you and upon your respective Dioceses the heavenly protection of the "Mater Ecclesiae," and of the Holy Apostles Peter and Paul, in the holy and powerful Name of Christ our Master and Savior, we bless you all from the heart.

[*Latin ed. p. 411*]

The Acts of Pope Paul VI, April 8, 1967.

To those who were present in Rome at the meetings held by the Council, concerning "The Committee for Cooperation of Trade Unions and Professional Organizations of Young Farmers in the Countries of the European Economic Community."

Responding with great willingness to the desire that was expressed to Us in your name, We are pleased to welcome you here today, dear sons, who have come to participate in the meetings of the "Committee for Cooperation of Trade Unions and Professional Organizations of Young Farmers in the Countries of the European Economic Community." During your days of study in Rome, you have heard learned presentations on "the profession of farming in Europe today and tomorrow," on "the harmonization of social systems in agriculture," and on "young farmers and hunger in the world." The latter point of your program has particularly attracted Our

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attention, because We have recently studied carefully the problems of developing countries and have published an Encyclical on this subject, the echo of which has undoubtedly reached you. Perhaps you have even been surprised that a spiritual society, such as the Church, takes such an interest in temporal matters such as the problem of hunger in the world? But you know well that the spiritual and the temporal are closely linked, and that the Church is aware of its "duty to be at the service of men," to "help them to achieve their full personal and communal development." In this decisive turning point in the history of humanity, She has felt it necessary to exhort not only her sons, but all believers and all men of good will, to become aware of the painful and dramatic situation of so many unhappy peoples. She addresses her urgent message to the most privileged and asks them for "much generosity, many sacrifices, and unremitting effort."

* * *

* Encyclical *Populorum Progressio*, n. 1.

* Ibid., n. 13.

* Cf. ibid., nn. 16-17.

* Ibid., n. 1.

* Ibid., n. 47.

[*Latin ed. p. 412*]

Acta Apostolicae Sedis - Commentarium Officiale 412, ut iustitia et caritas non solum inter familias vel classes sociales, sed inter omnes populos floreant. Cum vos, qui legem bonam et rectam agitis, coram Nobis videtis, non possumus cogitationem abstinere de omnibus quae vestrae praeclarae virtutes possunt, et ergo, officium vostrum erit ad prosperitatem huius magnae operationis, ex qua in magna parte felicitas et pax mundi pendent. Drama enim populorum minus aevigatis praecipue in agro situm est; in agro, scilicet. Si eis instrumenta necessaria praebentur, si doceantur technicae modernae in hoc campo, si facultas daretur ipsi terram et culturae emendare: hoc est illis aurora vitae melioris, certitudo progressus possibilis, accessus ad development, ad vitam non iam miserabilem et incertam, sed humanam et dignam vivendi. Nam sine minimo materiale certo, quae spes umquam eis aperiretur ad bona mentis et ad patrimonium culturale humanitatis? Hoc Nos, carissimi filii, movit, ut hunc clamorem ad omnes viros rectores, et ad opinionem publicam mundi totius, emitteremus, et praesertim ad iuvenes nos converteremus. Quare, ex animo nostro, hunc clamorem vobis ipsis dirigimus, cum Providentia nobis occasionem dat. Utinam eum benigne accipiatis, et in bona voluntate vestra et in ingenio vobis viam inveniatis, ut eum in facta transferatis. Sic ad prosperitatem huius "actionis concertatae," urgente et necessaria, pro fratribus vestris et pace mundi, contigeritis. Ille qui corda penetrat et omnes et singulas cogitationes nostras novit, vos remunerabit. Hoc invocantes potentissimam pro-

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tectionem Suam super personas vestras, familias vestras et patrias vestras – sine oblivione praeclariorum ordinatorum dierum studiorum Romanorum vestrorum apud F.A.O. – omnibus vobis de corde Nostram Benedictionem Apostolicam indulgimus. 6 7 0 7 Cf. ibid. n. 74. Ibid. n. 5.

[*Latin ed. p. 413*]

Acts of Pope Paul VI, p. 413, April 9, 1967. Having resided in the Archbasilica of the Lateran, addressing the Clergy and the faithful who were present at the solemn ceremony, as the Apostolic Visitation of the Pastoral Diocese of Rome was inaugurated.

"Greetings to you, venerable Brothers! Greetings to you, most beloved children! Greetings to the Authorities of the State and the City, present at this ceremony! Greetings to you, O Rome of Christ, today spiritually present with us. Our reverent thoughts turn to Cardinal Aloisi Masella, Archpriest of this Lateran Basilica, and to the entire venerable Chapter that exercises divine worship there; to Our General Vicar for the Diocese of Rome, Cardinal Luigi Traglia, present here with Monsignor Vice-Gerent, with the Auxiliary Bishops and Delegates, and to all the Officials of the Vicariate; to you, esteemed and valiant Parish Priests, to you, Priests, who assist them in pastoral work; to you, members of the Roman Chapters, and to all the Roman Clergy; to Our Seminaries, to the Religious and Religious Sisters, to all the Catholic Associations, to the Confraternities; and to you all, faithful, of this holy Roman Church. We now have in our heart the entire City, with its civil and ecclesiastical authorities, with its institutions, its families, its social classes, its youngest children, its poor, its sick, all its citizens. We would like to review the entire citizenry; and if the scope of Our ministry concerns those who compose the Church community, Our apostolic affection extends to the entire population; and never more than on this occasion does it desire to embrace all, to consider all, to greet all; to exclude no one, to forget no one. Why this outpouring of cordial and devoted sentiments? Let it be clear to all: because today Our ministry is defined as a visitation; the first thought, the first gesture of a visitation, is the greeting, the desire for encounter, the concern for those who are being visited. And indeed, Our visitation is addressed to the entire city of Rome, even though Our pastoral dialogue will then be contained within the bounds of Our Catholic family. And let it be clear to all that the Church is made for all; and that the fundamental principle of its law is charity, which for those who represent and promote it means a duty of expansion, which has..."

[*Latin ed. p. 414*]

Acts of the Apostolic See - Official Commentary 414: limits, a capacity for love that admits of no exclusions, a vivacity of sentiments and action, which must know no truce. Thus, the pastoral visit is configured within

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the framework of the life of the Church, which we inaugurate here today. Who comes to you? We come; We, in person, when it is possible for Us; We, in the person of Our Cardinal Vicar and the Bishops who assist in his ministry; and We come as sent by Christ, His representatives and His ministers, direct and legitimate successors of those to whom Christ gave the very command to go and announce the coming of the Kingdom of God. The Gospel continues. The pastoral visit is an act of apostolate, an act of presence of one who is responsible for the great proclamation of common salvation; it is an intervention authorized and commanded by the Bishop-Pastor to make manifest and operative the divine plan of redemption, which is itself a visit, quite unusual and surprising, of God to humanity: *Visitavit et fecit redemptionem plebis suae* (He visited and redeemed His people). And to whom does the pastoral visit come? To you, Brothers and Children, as far as is possible to you all, individually and collectively, as We said. We can make Our own the words that the Apocalypse reserves for the mysterious coming of the Spirit to the early Christian communities: "Behold, I stand at the door, and knock." The pastoral visit seeks to reach everyone, especially the parish communities; but pastoral concern wishes to reach everywhere; wherever there is the Church; indeed, wherever there are souls. Naturally, the external realities of the Church are where the visitor's steps are directed, but the charity that moves them wishes to reach, as a messenger of grace, of light, and of peace, even the interior realities, the hearts in need of comfort and love, the spirit that animates the institutions, the latent and dormant energies, deposited in the depths of the souls of baptized men, and the ideal statutes of works weary and worn by the years. Do not let this intention of interiority, which is proper to the pastoral visit, escape you, Brothers and beloved Children; it is not a bureaucratic inquiry, nor a simple legal measure; it seeks to be an animation, a reawakening, a call to a new awareness, to better activity. And this truly tells us the purpose of the pastoral visit. Why is it done? What does it ultimately seek to achieve? Here, we could repeat what you have now heard through the reading of the document that follows.

[*Latin ed. p. 415*]

Acts of Pope Paul VI, paragraph 415, concerning the purpose of the pastoral visit, or what has been said on this matter in recent times; we might recall the golden words of canon law, which define the principal aims of the pastoral visit (canon 343); let us simply invite you to reflect on the transformations that this city has undergone in the last thirty years, a city that has almost doubled its population, on the evolution of ideas and customs, on the recent celebration of the diocesan synod, and on the solemn call to the renewal of Christian life, proposed to the entire Church, and to Rome, therefore, before any other diocese, by the Second Vatican Ecumenical Council. It is time to overcome the drowsiness of lazy habits; the Apostle says: "It

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is time for us now to awake from sleep" (Romans 13:11); it is time to give the Church of Rome a face of freshness and beauty; it is time to extend to all the new districts the animating and ennobling flow of genuine religious life; it is time to revive the sacred and incomparable memories of Christian Rome: may the Spirit vivifying come upon the ruins, the tombs, the old relics, the ancient traces of piety and holiness, the ancient and magnificent monuments, and upon this very Basilica, mother and head of all churches; may it be the time of the new fire. Our visit will bring this about. But how, how? you ask us. Perhaps some expect great things from the pastoral visit, as if it were a prodigious and spectacular whirlwind. No, Brothers and Sons. We do not come to you, we will say again with Saint Paul, in lofty words, with splendor of words and deeds; we come to you with the certainty of our mandate and our faith, but clothed, God willing, with the spirit of Jesus Christ, with his humility, his goodness, his dedication, his art of listening and being heard: the image of Christ, evoked by the Gospel just read, rises in our spirit and in yours; he is the good Shepherd, who stands above us all and instills in us right thoughts and appropriate feelings, guide, example, support of our visit, which is precisely called pastoral. We will have nothing to bring you, except his Word and his Grace; we will have nothing to ask of you, except yourselves: "Behold now the third time I am ready to come to you and I will not be burthensome unto you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children." (2 Corinthians 12:14). Once again, the image of the shepherd seeking the lost sheep completes the profile of the pastoral visit: it is a search; a search for souls in need of being loved and guided; a search for the Church.

[*Latin ed. p. 416*]

416 Acta Apostolicae Sedis ^Commentarium Officiale, ut vere sit Ecclesia; quaerimus vobis, fratres venerabiles, vobis omnibus, carissimi filii huius Romae catholicae. Et nunc, igitur, ultima quaestio: cum vos visitaverimus, inveniemusne ostium domus vestrae apertum? vel, dicamus, cordium vestrorum? Incontrabimurne in Domino Iesu Christo? Accipiimurne a vobis bene? Intelligimur? Reservabimini nobis indifferencia, suspicionem, resistentiam, asperitatem? Aut, caritatem, pro qua nos estis vestri et vos estis nostri? Imprimemusne, simul vobiscum, nova authenticitatem Romanam et Christianam in antiqua et semper viva Ecclesia Sanctorum Apostolorum Petri et Pauli? Hoc est responsum quod ab vobis exspectamus, ab hoc die inaugurali, responsum factuum, responsum cordium! Et ita, fiat in vobis Sanctissima Virgo Maria, salute Populi Romani, et hic austerus Ioannes, praeco Christi, baptizator populi qui adventum eius exspectat, cum altero Ioanne, mystico evangelista amico Iesu, et cum Sanctis Petro et Paulo, apostolis et martyribus Romanis, cum Nostra Apostolica Benedictione. VIII Moderatoribus, Membris et

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Consultoribus ex recens constituto "Consilio de Laicis", primum Coetum habentibus. * Venerabiles Fratres et carissimi filii, magna gaudia habemus vos hoc mane accipere, quasi in familia. Sub sapienti directione carissimi Cardinalis Mauricii Roy, vos constituetis Consilium de Laicis, quod Nos voluimus instituere apud Nos, in prolixione Concilii Oecumenici. Videtes vos primum convenire, memores et consultores, ad breve meditationem de praeterito, praesenti et futuro Nos sentimus invitatos. Primum, consideremus praeteritum. Non hodie incipit apostolatus laicorum: estis heredes generosi operis quod nunc permittit novos progressus. Tempus deficit ut hanc multiformem historiam apostolatus laicorum retrahatis: sed illa praesens est in cordibus vestris. Sufficiat Nos vobiscum Domino gratias agere et cogitationem gratitudinis habere pro omnibus qui hier seminaverunt, quod Nos gaudio hodie colligimus. De praesenti, consideremus: hoc est fructus Concilii.

* Die 18 mensis aprilis a. 1967.

[*Latin ed. p. 417*]

The Acts of Pope Paul VI, volume 417, record that a constitutive meeting was held, marking a new stage in the centuries-long process of integrating the laity into the structures and activities of the Church. Certainly, difficulties have not been lacking in establishing this modern cooperation, as demanded by the times. But the important thing is that you exist and that you act. We are pleased to welcome and bless this new organ of the Holy See, to recognize its unique characteristics, and thus to fulfill a conciliar desire. Personal and practical problems remain: who would be surprised? This is the law of life. Difficulties are meant to be overcome, and, with your help, We will do Our best to address them. Therefore, let us look to the future: it is a joyful and hopeful vision, which already anticipates the new developments in the activity of the laity. The upcoming World Congress will be proof of this and a "stimulus." Not only does the Church give you its trust, but it is convinced that the Catholic laity will bring it a new spiritual and apostolic effectiveness, for the evangelization of the world, including in its temporal expressions. Let it suffice for us to invite you to implement the teaching of *Gaudium et spes*, which We have sought to extend through Our Encyclical on the development of peoples. Yes, dear sons, go forward. An immense field is opening up today for the apostolate, in all its forms, in all environments, and in all countries. With emotion, We think of all those generous forces—already at work throughout the world—that you represent. But We also think of all those good Catholics who could do so much for the Kingdom of God, if they were more aware of their responsibilities. Therefore, We invite all the laity to a great effort, so that, always more and always better, they may be apostles, witnesses of Christ, and bearers of His Gospel. Thus, the faithful, in close communion of spirit with their pastors, will be ever more a leaven in the world. Yes, repeat it among yourselves,

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dear sons, the Pope expects much from the laity in this important hour in the life of the Church. Venerable Brothers and dear sons, may a great and mutual charity guide you in patience, collaboration, a spirit of service, and the joy of serving Christ in His Church. And, We are sure, your work will be fruitful, and the Lord will bless you. From the bottom of Our heart, We ask this of Him, while giving you Our affectionate Apostolic Blessing. 27 - A. A. S.

[*Latin ed. p. 418*]

418 Acta Apostolicae Sedis - Official Commentary IX To the Most Reverend Fathers Cardinals, Most Reverend Bishops, and experts in liturgical discipline, members of the Council for the Implementation of the Constitution on the Sacred Liturgy, holding its eighth plenary session. * Venerable Brothers and beloved sons, It gives Us great pleasure to express Our gratitude to the esteemed Father James Lercaro, of the Purple Order, who, on behalf of the entire assembly gathered here, has addressed Us with such excellent and devoted words. Although We are currently occupied with many affairs, We nevertheless wished to accede to the requests regarding this admission, so that We might greet the members of this Council for the Implementation of the Constitution on the Sacred Liturgy, which We instituted for the purpose of studying the liturgical books of the Latin Rite, according to the mind and norms of the Council recently concluded, and so that it might provide Our Sacred Congregation for the Discipline of the Sacraments with helpful and wise assistance in this complex and important matter. This Council is certainly worthy of our renewed testimony of good esteem, and We confirm Our trust in its members. We know from whom and of what sort of men it is composed, namely, those who are clearly distinguished by their knowledge and love of the Sacred Liturgy; We know how much work the Council must have undertaken, how weighty and varied questions it must have addressed, and how diligently it has proceeded, not without considerable effort, in order to fulfill the mandate entrusted to it within a reasonable time. We also know the primary reasons why such a difficult and prudent task is necessary; these are those which are stated in the Constitution on the Sacred Liturgy, in paragraph twenty-three, and which are faithfully and diligently kept in mind by this Our Council. It is fitting that We should give voice to these words: "That sound tradition may be maintained and yet the way be opened for legitimate progress, a careful theological, historical, and pastoral investigation must always precede the examination of each part of the liturgy. Furthermore, consideration must be given to the general structure and spirit of the liturgy, as well as to the experience arising from the more recent liturgical reforms and from the indulgences granted in general. Finally, innovations must not be introduced unless they are clearly and certainly beneficial to the Church, and * On

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April 19, 1967.

[*Latin ed. p. 419*]

The Acts of Pope Paul VI, page 419, caution that new forms should arise organically from existing forms. "Therefore, we understand that these endeavors, with which the Apostolic See diligently works and from which it draws material and arguments to exercise its most exalted office, namely to animate the prayers of the people of God and to guide them, sometimes provoke, for various reasons, opposition, generating diverse and manifold cases, raising new questions, not without a certain interpretation that is contrary to right and justice, nor without a certain mode of speaking whose force is doubtful. If it is the nature of things that any novelty be judged less favorably and be imperfectly brought to use, nevertheless, we feel bound by our office to express our grateful appreciation and common approval to the Council. Therefore, this excellent opportunity is offered to us not only to praise and encourage the arduous work of the Council, but also to exhort the clergy and the faithful to rightly esteem its excellence and to promote its effectiveness. 1 Furthermore, with regard to this, we cannot remain silent about our sadness concerning certain actions and events, and certain inclinations, which certainly do not favor the happy outcome that the Church expects from the diligent work of the Council. The first of these actions concerns the unjust and somewhat irreverent attack, recently published in writing, against James Cardinal Lercaro, the most illustrious and eminent President of that same Council. To that writing, as is evident, We do not agree; for it is not filled with piety, nor does it benefit the cause, the defense of which is proposed to it, namely, the preservation of the Latin language in the sacred Liturgy; which is certainly a question worthy of careful consideration, but not of such a nature that it can be resolved in a way that is contrary to the great principle confirmed by the Council, from which liturgical prayer, adapted to the understanding of the people, can be understood, and which contradicts the principle that is now demanded, namely, that the innermost and sincerest sentiments of the mind be expressed in the language that is current in common usage. Therefore, setting aside the question of the use of the Latin language in the sacred Liturgy, to which that writing has rather caused harm, We wish to declare to the Most Reverend Father James Lercaro Our sadness and Our agreement. But We are saddened and concerned for another reason, namely, because of 1 *Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 23: A. A. S. LVI (1964), p. 106.*

[*Latin ed. p. 420*]

420 Acta Apostolicae Sedis - Commentarium Officiale. Significations of deficient discipline, which are spread in various regions, concerning the proper celebration of the communal liturgy; these are often deliberately

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adapted to the will of some, and frequently take on forms entirely different from the precepts that are in force in the Church; this happens to the great disturbance of good Christians, and the reasons given are entirely to be rejected, and they bring the peace and order of the Church itself into danger, and are harmful because of the confusing examples that are spread abroad. In this regard, we wish to recall what the recently held Council concerning the regulation of the Sacred Liturgy decreed: "This regulation depends solely on the authority of the Church." But it is of greater concern to us to express the hope that Bishops will be vigilant regarding such matters, and will safeguard that harmonious order of the Catholic liturgy in the liturgical and religious province, to which this Council, with the utmost diligence and care, is presently devoted. We wish this exhortation of ours to apply also to religious families, so that, through fidelity and example, they may contribute to that order which the Church desires; and we address it to the clergy and all the faithful, so that they may not allow themselves to be inflamed by the empty pursuit of experiments undertaken at the whim of some, but rather strive to bring the rites prescribed by the Church to perfection and completion. This exhortation also touches upon one of the proper functions of this Council, namely, to prudently regulate individual liturgical experiments that appear worthy, so that they may be received with a sense of duty and consideration for their use.

2. However, we are even more distressed by a certain tendency that is spreading, which aims to strip the Liturgy, if it can still be called by that name, of its "sacred character," as some dare to say, and along with it, what necessarily follows, the very Christian religion. This new mindset, the murky source of which is easily discernible, and in which, as they claim, this subversion of the Catholic cult is rooted, introduces such disturbances into doctrine, discipline, and pastoral care, that we do not hesitate to consider it erroneous. We say this with sorrow, not only because of the spirit opposed to the laws of canon law and eagerly pursuing new things, which is carelessly displayed, but also, and more so, because of the dissolution of religion that necessarily follows with it. We are not unaware of certain undertakings and doctrines that are spread abroad.

[*Latin ed. p. 421*]

Acts of Pope Paul VI, VI, 421: We believe that it does not contain a superficial part of the truth, and that those who promote novelties can be good and learned men; and We are always ready to consider those things which are excellent and worthy of praise in any "ecclesiastical" matter. But We cannot conceal from you, especially you, the danger of spiritual ruin which this matter seems to us to pose. In order that this difference may be removed, and that perhaps those who are attracted by the same thing may, through published commentaries, once again organize themselves to provide help, wisely and fruitfully to the Church of God, so that the doctrine

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and norms of the Ecumenical Council may be defended, you, rather than others, are called to describe that aspect of the sacred Liturgy, by which its truth, beauty, and spiritual character are demonstrated, and from which the Paschal mystery, which is alive in it, may shine more clearly each day, to the glory of God and for the interior renewal of many of the men of our age who do not pay attention, but who are thirsting. We are confident that this will happen happily, with the help of God, if we consider the seriousness with which you approach your work, and also the importance and the previous successes of the liturgical restoration, which, in part, have truly been successful and promise even greater improvements. The prayer of the Church is revived in our popular communities: this is certainly a beautiful thing and a sign of the best hope, which our age, so complex, restless, and at the same time full of earthly vigor, places before the eyes of any man inflamed with the love of Christ. Therefore, continue your work with a serene and cheerful spirit: "God wills it": we can say this, for His glory, for the life of Church, for the salvation of the world; and Our Apostolic Blessing will always follow you. To the Directors, Members, and Consultants of the Pontifical Commission called "Justice and Peace," the first meeting.

* Venerable Brothers and dear sons, Again, Monsieur the Cardinal, We are pleased to welcome you. The day before yesterday, you presented to Us the members and consultants of the Council for the Laity. And this morning, you bring to Us the members and consultants of Justice and Peace. How can We not rejoice at this double birth, which We have called forth from Our desires with the Ecumenical Council, and which * On April 20, 1967.

[*Latin ed. p. 422*]

The *Acta Apostolicae Sedis* – Official Commentary 422 presents itself as bearing so much hope for the Church and for the world. So many thoughts flow into Our mind in your presence, of which We would like to speak with you. Unfortunately, Our time is limited. But know well that the brevity of Our words imperfectly conveys the warmth of Our affection and the outpouring of Our trust. You represent, in Our eyes, the realization of the last wish of the Council. As in times past, – and even today, – once the church, or the bell tower, is built, the figure of the rooster is placed on the top of the roof, as a symbol of vigilance for the faith and for the entire program of Christian life; likewise, on the spiritual edifice of the Council, this Committee has been placed, which has no other function than to keep the eye of the Church awake, its heart sensitive, and its hand ready for the work of charity to which it is called to offer to the world, "so as to promote the progress of poorer peoples, and to foster social justice among nations." It is therefore the study that is the specific goal of the Committee; the study for action. We have wanted to publish an Encyclical

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Letter on the development of peoples, which should be for you a basic text, capable of usefully guiding your reflection and your action. You have already devoted yourselves – and We congratulate you on this – to studying *Populorum progressio*, to analyzing it, to becoming imbued with its main ideas, and to seeing how you can usefully work to implement its guidelines. In this message to "all men of good will," We have wanted to help them to become aware that we are all brothers, since we are all sons of the "living God, Father of all men." It is God who calls us all to grow together, through the integral development of man and the solidarity of humanity. In the current situation of the world, this requires a concerted effort to combat injustice, and also, thereby, to save peace. Faced with this requirement that We have recalled in the name of the Lord, each one is called to question themselves, to reflect, and to act. You can do much to help "all men and all peoples (to) take their responsibilities."

1. Cf. Pastoral Constitution *Ecclesia in mundo huius temporis Gaudium et spes*, n. 90.

2. Encyclical Letter *Populorum progressio*, n. 21.

3. Ibid., n. 17.

4. Cf. Pastoral Constitution *Ecclesia in mundo huius temporis Gaudium et spes*, n. 80.

[*Latin ed. p. 423*]

423 Acta Pauli Pp. VI Oh, certainly, you know with Us the smallness of the means at the Church's disposal on the material plane. But you also know that, as mother and educator of souls, she possesses a powerful leaven, which is that of the Gospel, that good news brought to the poor. And her word encounters "the expectation of men," among whom the Spirit of God is at work. A coordination will be necessary, theoretical and practical, certainly, but above all spiritual, cordial, and truly Catholic, between the Commission and the operational institutions, among which *Caritas* internationalis is foremost, which carries out varied, diversified, adapted, and concerted programs, and which already coordinates the various works of charity and assistance recognized by the responsible episcopates.

5 6 Venerable Brothers and dear sons: there is much to be done – perhaps too much, you might say? Yes, certainly! But We know with what ardor and generosity you have already set to work to address, with competence and dedication, the complex and formidable problems that are presented to you, and that you strive to resolve as men of the Church. According to your strength, with humility, method, and perseverance, go boldly forward, following the path that is opened to you by Our recent Encyclical, aware of what the Church and the world expect of you, "at this decisive turning point in the history of humanity." "He who is faithful in very small things

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is also faithful in much." May the Lord fructify your action, which is also Ours: We ask this of Him, giving you Our affectionate Apostolic Blessing.

7 8 XI To those who, from the "Intergovernmental Committee of the World Food Programme," attended the meeting in Rome. * Before leaving Rome, Gentlemen, at the conclusion of the session of your Intergovernmental Committee, you have kindly done Us the honor of visiting Us. We are all the more pleased to welcome you, since this visit takes place for Us on the heels of the publication of an important document.

5 Cf. Lit. Encycl. *Populorum progressio*, n. 12. Cf. ibid. n. 32. Ibid. n. 1. Luke 16:10. * April 20, 1967.

[*Latin ed. p. 424*]

Acta Apostolicae Sedis - Commentarium Officiale 424: Documentum de nostro magistério, quod ad res et curas vestras proxime pertinet. Vos estis delegati, ex 24 nationibus, "Programmatis Alimentarii Mundi". Finis vester est mobilizare omnes facultates communitatis internationalis in pugna contra famem, et ut solutio data sit coniuncta cum incremento economico et sociali nationum in via progressus. Quod Nos, Ecclésiae et totius communitatis humanae, in encyclica *Populorum progressio* proposuimus, est amplum programma actionis pro nationibus in via progressus, tenens in animo hoc factum, capitale in oculis Ecclesiae, scilicet quod incrementum oeconomicum, solum, non sufficit; sed esse debet pleniter humanum, et ideo curare incrementum totum et aequilibratum – tam spirituale et morale quam materiale – personarum et populorum. Videtis, Domini, harmoniam profundam inter fines et actiones vestras et curas Ecclesiae pro bono filiorum suorum et omnium hominum. Et intellegitis gaudium quod Sentimus, colloqui aliquantim, cum auditorio tam erudito quam vester, de re quae Nos tam ad cor tenet. Dubitatio non est quin vultis scire quid Ecclesia facit, vel se proponit facere, in materia auxilii nationibus in via progressus. Actio eius non collocatur pene in eodem plano quam vestra, et concordia effortum et sententiarum, manet distinctio quae se imponit inter societatem spiritualem, sicut Ecclesia, et societatem temporalem, quae constituitur a civitatibus quas repraesentatis. Sed, sine dubio, notavistis – et hoc fuit praesertim sensibile in his ultimis annis – Ecclesia exhorterit semper vehementius filios suos ut se committant sine timore ad munera temporalia, in servitio fratrum et boni communis civitatis terrestri. Superfluo est hic meminisse innumerabiles beneficia materialia et culturalia, praeter beneficia spiritualia, quae missionarii apportaverunt in nationes quas evangelizarunt. Ecclesia numquam recognovit ut suam conceptionem disincarnatam, puramente spiritualem, religionis, conceptionem quae Christianos abmuniret a muneribus terrenis. Illis, potius, imponit officium – et hoc, nomine ipsius fidei – ut...

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Cfr. Litt. Enc. Populorum progressio, n. 13. Cfr. ibid., n. 12.

[*Latin ed. p. 425*]

425 The Acts of Pope Paul VI demonstrate a willingness to accept social and economic responsibilities, and to encourage faithful disciples of Christ, who, as He Himself said to us, "came not to be served, but to serve." The conciliar Constitution on "The Church in the Modern World," which is undoubtedly familiar to you, is particularly explicit in this regard, and the great movement of renewal introduced into the Church by the Council is directed in this way. We ourselves, in Our message to the United Nations Organization, indicated how deeply concerned We are that Our Catholic sons and daughters expand their hearts and their actions to encompass the vast needs of the world. In several countries, Catholic organizations have been established under the direction of the Bishops, for the aid of the "Third World." Others, already existing, have expanded their scope of action in this way. A large international organization has been entrusted by Us to encompass and coordinate all of this activity and to represent it on a global scale: Caritas Internationalis, which is undoubtedly not unknown to you. Finally, given the increasing importance and gravity of these problems, We have not hesitated, despite the additional burden it imposed upon Us, to recently create a new organization within the Roman Curia, a research office, the Secretariat Iustitia et Pax, the name of which sufficiently indicates its program and objectives. This, then, is what the Church does in this area. Its material contribution, compared to that of your States, may seem quite modest. But this is only the least important part of its involvement in the problems that concern you. The other part cannot be measured by figures and statistics, and yet it is, by far, the most significant. It is that which pertains to its spiritual mission. In what way, one might ask, can this aspect of the Church's mission influence the solution of the problems of underdevelopment? In this way: that the root of any lasting solution in this area lies in the hearts of men. A contemporary thinker expressed this in a striking, seemingly paradoxical, but profoundly true formula: "Bread for myself is a material question; bread for my neighbor is a spiritual question" (Nicolas Berdiaeff). Indeed, it is primarily… Matth. 20, 28.

[*Latin ed. p. 426*]

To tear men and nations away from their egoism, their cupidity, and their avarice. One might even say that efforts to resolve the problem of world hunger and poverty would be doomed to failure if one does not succeed in effecting a real change in the hearts of the world's populations, in developing a deeper and more effective altruism, extended to the dimensions of the globe. It is here, it seems to Us, on this spiritual plane which is properly its own, that the Church makes its most effective contribution to the problems that are yours. It can act upon the hearts of men, because it knows "what

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is in man"; it has a doctrine on his origin, his nature, his destiny: and it is for this reason that We believed We could take the boldness to present Ourselves before the United Nations as an "expert in humanity." If the role of the Church is not to dictate technical solutions for the reform of the structures of society, it can, on the other hand, stimulate the conscience, "which has a new voice for our time," awakening it to its new duties in today's world. It can therefore, through this, influence the reorientation of the political, social, and economic structures of nations in the direction of true progress, which is the participation of all men in the benefits of development, the elevation of all men to conditions of life worthy of human beings. This should tell you, gentlemen, how much the Church rejoices to see men of heart, aware of their responsibilities, dedicating themselves, as you do, to multiplying the bread at the table of the great human family. We noted with emotion that the voluntary contributions that reach you from the Governments are not solely, as one might believe, from the wealthy countries. No: nations themselves in the process of development also offer their contribution. Admirable example, which, if necessary, would confirm how much your work transcends the simple material plane to reach the highest, most beautiful, and most elevated aspects of man: his soul and his heart. With Our congratulations and Our warmest wishes for the happy continuation of your beautiful work, We assure you, gentlemen, of the profound interest with which We follow its progress, invoking with all Our heart abundant divine blessings upon your persons, your families, and your activities.

[*Latin ed. p. 427*]

427. The Acts of Pope Paul VI, XII, concerning those who attended the Convention held in Rome, from all nations, with the theme: "The Spiritual Values of Tourism." * The sight of your magnificent assembly, dear sons and friends, with its ecumenical and international character so clearly manifested, is for Us a source of profound satisfaction. It is the study of "the spiritual values of tourism" that has brought you together in a World Congress, under the auspices of the most competent civil and religious authorities in this field. And it is enough to consider the variety of your origins and qualifications to grasp the truly universal character that the phenomenon of tourism has today. We wish first to acknowledge the distinguished personalities who enhance the singular importance of this assembly by their presence: the Cardinals of the Holy Roman Church; the most distinguished President of your Congress, whom We were pleased to welcome here a few days ago; His Eminence, Metropolitan Emilien Timiadis of Calabria, head of the Office of the Patriarchate within the World Council of Churches; the Gentlemen Ministers and Under-Secretaries of State; the Gentlemen Delegates of the various Protestant communities; and you all, who, at the invitation of the Office for the Pastoral Care of Tourism within the Congre-

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gation for the Council, have come to share your experiences and to draw from this meeting some principles of doctrine and action that may guide and inspire the efforts of tomorrow. We do not forget that this Congress takes place within the framework of a "World Year" proclaimed by the 21st Assembly of the United Nations, at the proposal of the International Union of Official Tourism Organizations, and We note with pleasure the suggestive motto under which it is placed: "Tourism, passport to peace." The Holy See, as you know, is a member of the Union, and has wished to contribute to this campaign by giving its support – among other manifestations – to the present Congress, which is intended to promote the cultural, educational, and above all, spiritual role of tourism. Indeed, it considers this to be a very fortunate illustration of the desire of * Die 21 mensis aprilis a. .1967.

[*Latin ed. p. 428*]

428 Acta Apostolicae Sedis - Commentarium Officiale: Ecclesia cooperatur cum omnibus viris bonae voluntatis, sive Christiani sint, sive non, ad solvenda simul, cum respectu valorum universalium communium, quaedam problemata majora et urgenta temporis nostri. Non intendimus vobis explicare theologiam otii, tametsi diversa thema tractata in Congressu vobis praebuerunt perspicuitatem doctrinae catholicae in hoc campo et applicationes practicae quae ex ea sequuntur ad pastoralem. Volumus solum sublinere studium Ecclesiae Catholicae erga hoc novum phenomenon sociale quod est peregrinatio, et ostendere valores positivos et spirituales quos illa continet. Verum est, semper homines, sub una forma aut alia, peregrinationem practicaverunt. Sufficit menti adducere mirabile poema Odyssae, illud monumentum aeternum patrimonii culturalis humanitatis, cuius episodiis commotis omnes memores sunt. Sufficit recordari illam ardentem cupiditatem explorationis quae, per saecula, et contemnens omnia pericula, homines ad omnes vias terrestres et maritimas orbis terrarum misit, in quaestu novarum terrarum. Non, peregrinatio non est solum modum proprium temporis nostri. Illa respondet ad necessitatem hominis, qui semper impellitur, quasi instinctu incoercibili, ad perambulationem mundi, ad cognoscendum alios populos, ad copulandum cum populationibus diversis, ad auctendum se cultura et spiritu formarum civilizationum aliarum quam sua. Haec curiositas, quae hominem impellit ad cognoscendum mundum, ad peregrinando ultra terminos limitatos et angustos quos saepe ei imponent contextus vitae cotidianae, haec necessitas evasionis et quaerendi extra se, sine dubio est res bona, valde bona, quae ipsa a Creatore in corde creaturae posita est. Iam dicemus plus, affirmantes hanc necessitatem quaerendi extra se quasi symbolum aliae quaestionis: quaestionis Dei in se et supra se. Quare non est mirum quod Biblia et scriptores Christiani saepissime imaginem peregrinationis, peregrinationis, adhibeant ad describendum iter hominis et Populi Dei ad patriam caelestem. Momentum peregrinationum, quod

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ab aevo medio ad nostra tempora, turmas ad sancta nota veneranda tulit, illustrat melius quam quidquam alium hanc quaestionem, a fidelibus, civitatis permanentes et domus definitiva, quae simul in intra et extra hominem est.

[*Latin ed. p. 429*]

But this pursuit of God by the faithful, and this journey of the Church towards the Kingdom of Heaven, unfolds within external conditions, which have varied according to the ages and according to places. These have been, at times, favored, and at times, hindered by these historical and material contingencies. During the recent Ecumenical Council of Vatican, where the Church strove to discern "the signs of the times," in order to announce to the world, in a language accessible to men of today, the good news of salvation of which it is the messenger, it became clearly evident that all human problems of some importance have, in these days, taken on a universal, "planetary" dimension, to use a phrase often employed. This is true of the phenomenon which is the subject of your concerns and your solicitude. And it is here that primarily lies the novelty of tourism, as it is practiced now. Through its commercial, advertising, technical, and economic aspects, it has become, before our very eyes, a vast enterprise involving numerous and diverse interests. It also affects an ever-increasing number of populations and tends to constitute a "nomadism" of a hitherto unknown kind. This mass phenomenon may present some negative aspects, but it must be admitted that it is also rich in human and spiritual values. Indeed, as your interpreter has been pleased to recall, it can, most fortunately, contribute to ending the harmful isolation of peoples, to dispelling prejudices and misunderstandings, of whatever kind they may be, to fostering a better mutual understanding, to facilitating exchange and dialogue between men, and ultimately to serving the cause of peace and the construction of a more fraternal and just world, which We have desired in Our recent Encyclical "Populorum progressio." All these positive values that tourism entails, the Catholic Church not only recognizes and defends, but also strives, for its part, to promote and encourage them. Thus are explained Our various written or oral interventions on this subject, the exhortations that We have given to symposia, colloquia, and meetings on tourism, and finally, the creation of a Bureau specifically charged with studying the consequences of this phenomenon on the spiritual life of the faithful, and with coordinating efforts of an apostolic nature to respond to new needs, both of the tourists themselves and of the various categories of personnel charged with welcoming or serving them.

[*Latin ed. p. 430*]

Acts of the Apostolic See - Official Commentary 430. One might also point out other areas where tourism seems destined to be a factor in

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bringing hearts and minds closer together, particularly in the fields of ecumenism and culture itself. There would be ample material for many encouraging considerations, but the too-brief limits of this audience unfortunately do not allow us to develop them as much as We would have wished. May We be permitted, before concluding, to congratulate you, Gentlemen, on the high standard of the work of your Congress, the progress of which We have followed with interest and have appreciated the conclusions. May We also express the hope that all those who bear some responsibility in the field of tourism will always strive to humanize and spiritualize it. May the public authorities themselves, who this year in particular have sought to make tourism a "passport to peace," not only have in view the material and public relations aspects of this phenomenon, but also its spiritual and educational aspects. May the time devoted to leisure and, in particular, to travel, not be an occasion for dissipation and unhealthy diversions, but rather a time for wholesome physical and moral relaxation. May the time of leisure and holidays not be, as We said on another occasion, synonymous with vile and burdensome idleness, a disordered pleasure that would halt the progress of the mind. But rather, may it help that mind to understand that man is destined for a state of life that transcends his earthly journey, and to discover that this instinct that drives him to seek outside of himself – *quaere extra te!* – has meaning only if it is the symbol and the beginning of that other, far more fundamental search that invites him to look within himself – *quaere intra te!* – and above himself – *quere supra te!* Only under this condition will tourism be able to lead man to higher ascents and attract upon him the blessings of God. It is with this perspective that We take our leave of you, dear Gentlemen, and it is with these sentiments that We earnestly invoke an abundance of heavenly favors upon you and your activities. To Our Catholic sons, We gladly grant, as a sign of Our benevolence and as a pledge of the best graces, Our paternal Apostolic Blessing.

[*Latin ed. p. 431*]

Acta Pauli PP. VI, 431, XIII, Ad Maiestatem Suam Olavum V, Regis Norvegiae. *Having formerly received here the Sovereigns of Denmark, and — very recently — the Most Serene King of Sweden, it is a source of joy for Us to see the bonds of the Holy See further strengthened with the Scandinavian countries by receiving today the visit of Your Majesty. We seem to perceive a long silence being broken, and the thread of ancient and fruitful relations being renewed with these Nordic lands, which, geographically distant from this Apostolic See, have nevertheless never been absent from its concerns. For it is from Rome, as history attests, that the Christian message was carried to the extreme north of Europe. And could We forget that Your homeland gave to the Church, among other saints, that saint whose glorious name Your Majesty bears, and who

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preceded you on the throne: Saint Olav? We cannot also pass over in silence that one of Our predecessors, who now rests in the Grottos of the Basilica of the Vatican, the Englishman Nicholas Breakspear, before being raised to the tiara under the name of Hadrian IV, was charged by Rome with the religious organization of Norway: sent as a Legate to your country in 1152, he there founded the archdiocese of Nidaros (the present Trondheim) with ten suffragan bishoprics. If the period of separation that began with the 16th century was undoubtedly a misfortune for all of Christendom, We at least like to acknowledge, in the present ecumenical renewal, the signs heralding better times. The Catholic Church, Your Majesty is not unaware, has in recent years entered into ecumenical dialogue with other Christian denominations, and it hopes thereby to contribute effectively to advancing the great cause of the unity of Christians. It may be thought that this new climate will help to overcome outdated historical situations and preconceived notions, on both sides, and that it will favor the rapprochement of souls, and, as a happy consequence, the cordiality of relations between the Holy See and the Nordic countries. * Die 28 mensis aprilis a. 1967.

[*Latin ed. p. 432*]

432 Acta Apostolicae Sedis - Commentarium Officiale. The Arrival of the Sovereign of Norway at the Vatican.

In this context, this event truly appears as one of those "signs of the times" that Our immediate predecessor, Pope John XXIII, discerned with such keen insight, whose unforgettable figure, as We know, inspired respect and sympathy in Norway, as in the rest of the world. May Your Majesty permit Us to say that this visit of yours touches Us deeply. It testifies to the interest that Your Majesty has in the Catholic Church, and it is a guarantee of Your benevolence towards those of Our sons who live and work within the territory of the Kingdom. Although small in number, the small community of Norwegian Catholics, We believe We can say, comprises individuals who do honor to their Fatherland through their intellectual worth, through the elevation of their religious and moral sentiments. We will even add that the works of some among them – Your Majesty will permit Us to mention here the great novelist Sigrid Undset – have long since crossed the borders of the country, attaining worldwide fame and enriching the cultural heritage of humanity. We can assure Your Majesty that the Catholics of Norway desire nothing more than to be good sons of their Fatherland, while also being faithful to the Church. They enjoy, as We know, the greatest freedom in the profession of their faith and the exercise of their activities, and We are pleased to acknowledge this in the presence of Your Majesty. This is yet another reason for Us to view with confident optimism the relations of this Apostolic See with Norway. These are the sentiments that animate Us, as We wish Your Majesty the

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most cordial welcome to Our home, and We earnestly invoke upon Your person, upon the Royal Family, and upon the entire noble Norwegian people, the abundance of the blessings of Almighty God.

[*Latin ed. p. 433*]

Acta Pauli PP. VI 433. NUNTIUS RADIOPHONICUS ad Christifideles Honduriae, Conventu Eucharistico coacto ex universa illa natione Tegucigalpae.

Carissimi Filii:

Prima est haec occasio qua voces Nostrae per radios ad Honduriam pervenerunt. Hoc facimus cum affectu et amore, qui ex circumstantia exceptione vuestro Primo Congressu Eucharistico Nationali corda ad labia movent. Quid melius quam memoria erectionis primae Archidioecesis in Tegucigalpa, quam series manifestationum religionum, quae per totum annum ordinatae sunt, et cuius centrum constituunt actiones huius temporis? Zelus Conferentiae Episcopalis viam invenit ut illud, quod solum characterem externum et brevem habuisset, in gradum renovationis spiritualis intensae sub praesidio Eucharistiae transformaretur. Decena missionariorum villis et urbibus peragunt, ut in intima conscientiae penetrent per verbum, quod salutem portat et gratiam vehiculum est; ut vitam supernaturalem, quae in baptismo accipitur, restaurarent; ut aspectum sacrum matrimonii aestiment et institutionem familiaris in prospectu Legis Dei restituant; ut, breviter, Catholici in sua expressione individuali et collectiva omnem vigor et laetitiam, omnem vibrationem socialem, quae tempus praesens postulat, tribuant.

Congratulamur vobis, carissimi Filii, pro nova aura quae existentiam vestram Christianam implet, merito organizationum et motuum providentialium apostolatus.

Progredimini!

Virgo Sanctissima, quae sub titulo Suyapa veneratur, ut Mater et Protectrix Nationis, et cuius magnum Sanctum ex vestra auxilio oritur, vos asista et confirmat.

Nunquam obliviscimini quod amor et misericordia Dei plus intelliguntur et ad homines propius sunt per personam Illius, quae, occasione Secundi Concilii Vaticani, proclamata est Mater Ecclesiae: "Potestne mater filios suos oblivisci, et non habere * misericordiam * pro filiis ventris sui?" (Isaiam 49:15).

[*Latin ed. p. 434*]

Acts of the Apostolic See - Official Commentary 434 (1) Does He not feel compassion for the fruit of her womb? How good is the Lord, who has placed the life of redeemed humanity under the sign of Mary's maternal love! A love that unites, that does not suffer division, resentment, or sterile strife among its own children! Your gaze, your entire soul, these days of the

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Congress – and even at this moment – have been captivated before the Holy Host. Meditation on the immolated Christ, made a propitiatory sacrifice, a supernatural food, has allowed you to see His offering as a gesture that teaches forgiveness and indicates the path of goodness, as a source that engenders and nourishes solidarity, that strengthens the bond of unity. The first Christians, who had one heart and one soul, "were frequently present at the breaking of bread and at the prayers." The Eucharistic communion, from the earliest times, has been in the Church not only a symbol but above all the source of fraternal charity. Bread is formed from many grains, wine has been pressed from many clusters: those who receive the same food, Christ, it is just that they have harmony of thought and concord of action. And it is also a lesson from the Divine Master: if you present your gifts, your lives, your persons in a wholesome offering before the altar, how can you forget that without love for your neighbor, your offering cannot be pleasing to God? The strength of peoples rests in the unity of their citizens; the greatness of nations rests primarily on the cooperation of their inhabitants. It is not possible to remain indifferent to the great task, of following the path traced by the Council, for which the Church calls upon all; it is not legitimate to be passive before the immense effort of national improvement to which your Fatherland calls you at this time.

Beloved Sons: Before concluding this conversation, so pleasant, with you, we wish to ask you to join your prayers to ours. You know well that there is no gift that does not descend from the Father of Lights through the mediation of Jesus Christ, whose sacrifice on Calvary continues in the Mass. But there is no sacrifice without a victim and without a sacrificer.

[*Latin ed. p. 435*]

The Acts of Pope Paul VI, page 435, still speaks of Christ, who incorporates into His blood the pain and labor of men; He is also the Eternal Priest, who continues to offer Himself upon the altars, but who requires ministers, chosen from among men and instituted for their benefit. In your nation, which from the very beginning of its discovery welcomed the Gospel message and made it a part of its most precious heritage, the flame of the sacrifice must not be extinguished by a lack of priests; nor must the echo of the Word of eternal life ever be silenced by a lack of messengers. Therefore, let the prayer of all rise up, asking for an abundance of laborers for the harvest that is already ripening. This is the principal grace that, among so many others, we implore in the choral supplication of the Eucharistic Assembly. In the meantime, and with a heart full of affection, we bestow a wide and special Apostolic Blessing upon the most worthy delegation, upon the venerable and beloved Archbishop of Tegucigalpa, and upon all the Brothers in the Episcopate present at the Congress, upon the Authorities, upon the priests, upon the religious families, and upon the faithful of Honduras, a land that has always been so dear to Us.

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GIVEN IN WRITING TO THE MOST EXCELLENT LORDS, PRESIDENTS OF THE NATIONS OF LATIN AMERICA, MEMBERS OF THE "ORGANIZATION OF AMERICAN STATES," GATHERED IN THE CITY OF URUGUAY, "PUNTA DEL ESTE."

We have learned with true pleasure that Your Excellencies, Presidents of the countries of the Organization of American States, are gathered in Punta del Este to discuss the important problems of development and integration of the nations of that continent, and We are pleased to express to you the keen interest with which We follow the work that occupies you during these days. The Church, which has been one of the principal factors of the unity of the peoples of Latin America, and which has played and continues to play so much in the course of its history, fully associates itself, within the scope of its competence, with the study of such problems; witness to this are also the themes discussed in the recent X Extraordinary Meeting of the Latin American Episcopal Council. Conscious.

[*Latin ed. p. 436*]

436 Acta Apostolicae Sedis - An official commentary on the inexhaustible treasures which the Church safeguards, desires, as it has done until now, to offer its help, with a spirit of service, to individuals and to society. By teaching its doctrine on the brotherhood of all men, children of the same God, Creator and Father, it contributes effectively to the integration of that Continent and of all other Nations; for unity and fraternity, as we said in the message addressed to the aforementioned assembly of the Latin American Episcopal Council, must not be limited to the spiritual and individual sphere, but must be concretely reflected in society in all its dimensions, and therefore also at a continental and global level. Faithful to the teachings and examples of its Divine Founder, whom it cited in the proclamation of the Good News to the poor as a sign of its mission, the Church – as we have noted in the recent Encyclical *Populorum progressio* – has never neglected to promote the human advancement of the peoples to whom it has brought the faith in Christ. Therefore, the Church rejoices to see such a distinguished gathering of Heads of State assembled in an effort to accelerate the development and integration of the countries of Latin America, eager to participate, as is their right, in the community of Nations with all their vitality. We judge, therefore, in accordance with the humble pastoral service to which Divine Providence has called Us, as the visible Head of the Church, to express to Your Excellencies Our congratulations for the noble initiative that unites you in the pursuit of solutions to such fundamental matters. We are also convinced that in this way you are working concretely for the cause of peace, not only in that Continent but also throughout the world. We pray, therefore, to the Lord, giver of all grace, that He may assist and illuminate Your Excellencies in the examination of the matters they are considering,

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and that He may make their work effective and fruitful. The Vatican, April 12, 1967. PAULUS PP. VI.

[*Latin ed. p. 437*]

Sacred Congregational Acts 437. SACRED CONGREGATION CONSISTORIAL. EDICT CONCERNING CHURCHES. The Most Holy Pope Paul, by the Divine Providence, Pope VI, by successive decrees of the Sacred Congregation Consistorial, has, with divine providence, provided for the following churches, each with a new pastor: on December 10, 1966. — To the titular archiepiscopal see of the Church of Thapsita, he appointed the Most Reverend Alfred Cifuentes Gómez, formerly Archbishop of La Serena. on February 15, 1967. — To the titular episcopal see of the Church of Nomentana, he appointed the Reverend Father Emmanuel Gerada, of the Melitensi clergy, the Prelate Urban, and administrator of ecclesiastical affairs in the nation commonly called Rwanda, whom he appointed as Auxiliary to the Most Reverend Michael Gonzi, Archbishop of Malta. on February 20. — To the titular episcopal see of the Church of Baliana, he appointed the Reverend Father John Eliseo Moijca Oliveros, the Prelate Urban, Canon of the metropolitan chapter of Tunja, whom he appointed as Auxiliary to the Most Reverend Angel Maria Ocampo Berrio, Archbishop of Tunja. on February 21. — To the cathedral church of Tabasco, he appointed the Reverend Father Anthony Hernández Gallegos, the General Vicar of the diocese of Aguascalientes. — To the titular episcopal see of the Church of Vicus Augusti, he appointed the Reverend Father Nicholas Cauchi, Prefect of Studies in the seminary of the diocese of Gozo, whom he appointed as Auxiliary to the Most Reverend Joseph Pace, Bishop of Gozo. on February 27. — To the titular episcopal see of the Church of Lapda, he appointed the Reverend Father Sabinus Saint-Gaudens, of the clergy of the archdiocese of Toulouse, director of the secular Institute of Priests of Prado, whom he appointed as Auxiliary to the Most Reverend Louis John Guyot, Archbishop of Toulouse. on March 1. — To the cathedral church of Carmona-Soteropolitana, newly erected, he appointed the Reverend Father Joseph Francis Moreira dos Santos.

[*Latin ed. p. 438*]

438 Acta Apostolicae Sedis - Official Commentary concerning the appointment of the moderator of the Lusitanian Province of the Order of Friars Minor Capuchin. on March 18th. — To the titular bishopric of the Church of Claternae, His Excellency Father Bartholomew Carrasco, formerly Bishop of Huejutla, whom he appointed rector of the Mexican national college in the city. — To the titular bishopric of the Church of Thuccus in Numidia, His Excellency Father John Vincent Solis Fernández, formerly Bishop of Alaiu. on March 31st. — To the titular bishopric of the Church of Columnata, Reverend Father Martial Ramírez Ponce, from the

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clergy of the archdiocese of Caracas, whom he appointed as an Auxiliary to His Excellency Crispulo Benítez Fonturvel, Archbishop of Barquisimeto. — To the titular bishopric of the Church of Villa Regis, Reverend Father Francis Guruceaga Iturriza, a member of the Society of Priests of the Holy Cross and Opus Dei, whom he appointed as an Auxiliary to His Excellency Chrisanti Mata Cova, Archbishop of Ciudad Bolívar. on April 1st. — To the titular bishopric of the Church of Castellominori, His Excellency Father Aurelio Del Pino Gómez, formerly Bishop of Hlerda. — To the titular bishopric of the Church of Nin, Reverend Father Francis John Spence, from the archdiocese of Kingston, whom he appointed as an Auxiliary to His Eminence Maurice S. R. E. Cardinal Roy, Archbishop of Quebec and Vicar of the Canadian Forces. on April 2nd. — To the titular bishopric of the Church of Martana, Reverend Father Robert Carniello, from the clergy of the diocese of Padua, a curate in the town commonly called "Piove di Sacco," whom he appointed as an Auxiliary to His Excellency Victor De Zanche, Bishop of Concordia. on April 8th. — To the titular bishopric of the Church of Bararitan, Reverend Father Damian Nicholas Roig, a member of the Third Regular Order of Saint Francis, the Prelate of Huamacuco. — To the titular bishopric of the Church of Idan in Mauritania, Reverend Father Redemptus Mary Gauci, from the Order of the Blessed Virgin Mary of Mount Carmel, the Prelate of Chuquibamba. — To the titular bishopric of the Church of Lamiggiga, Reverend Father James Charles Burke, of the Order of Preachers, the Prelate of Chimbote. — To the titular bishopric of the Church of Macomades, Reverend Father Florentino Armas Lerena, from the Order of Augustinian Recollects, the Prelate of Chota. — To the titular bishopric of the Church of Saia Maior, Reverend Father John Conway.

[*Latin ed. p. 439*]

The Sacred Congregation for the Propagation of the Faith, 439 McNabb, a member of the Order of the Brothers of Saint Augustine, the Prelate of Chulucanas, on April 20th. — The Most Reverend Joseph Ignatius López Umana, Archbishop of Cartagena in Colombia, has appointed the Most Reverend Ruben Isaza Restrepo, titular Bishop of Lares, as his Coadjutor with the right of succession. — The Most Reverend Michael Angel Builes, Bishop of San Rosa de Osos, has appointed the Most Reverend Felix Maria Torres Parra, titular Bishop of Uellensis in Proconsular, as his Coadjutor with the right of succession. — The Reverend Father Ambrose Valerian Hayden, from the archdiocese of Saint Paul and Minneapolis, has been appointed titular Bishop of Lamsorti, and has been designated as an Auxiliary by the Most Reverend Leo Binz, Archbishop of Saint Paul and Minneapolis.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

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PROVISIONS FOR CHURCHES

Most Holy Father Pope Paul, by the Divine Providence, through successive decrees of the Sacred Congregation for the Propagation of the Faith, has provided for the following churches, each now having a new pastor: on September 29, 1966. — The Reverend Joseph Mulolwa, of the secular clergy, has been appointed to the Cathedral Church of Baldwinopolis. — The Reverend Timotheum Pirigisha, of the secular clergy, has been appointed to the Cathedral Church of Kasongo. — The Most Reverend Urban Morlion, formerly Bishop of Baldwinopolis, has been appointed titular Bishop of Catabita. on November 8th. — The Most Reverend Joseph Kilasara, formerly Bishop of Moshi, has been appointed titular Bishop of Tisedita. on November 15th. — The Most Reverend Virgil Copas, formerly Bishop of Bennefa, has been appointed to the Metropolitan Church of Port Moresby, newly erected. — The Most Reverend Adolf Alexander Noser, formerly Bishop of Hierpiniana, has been appointed to the Metropolitan Church of Madangana, newly erected.

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis - Official Commentary — Of the newly erected Metropolitan Church of Rabaul, the Most Reverend Father John Hoehne, formerly Bishop of Urima. — Of the newly erected Metropolitan Church of Merauke, the Most Reverend Father Hermann Tillemans, formerly Bishop of Berissa. — Of the newly erected Cathedral Church of Wewak, the Most Reverend Father Leon Arkfeld, formerly Bishop of Bucellus. — Of the newly erected Cathedral Church of Sukarnapura, the Most Reverend Father Rudolf Joseph Staverman, formerly Bishop of Mosynopolis. — Of the newly erected Cathedral Church of Sideia, the Most Reverend Father Francis John Doyle, formerly Bishop of Onufita. — Of the newly erected Cathedral Church of Aitape, the Most Reverend Father John Doggett, formerly Bishop of Mundinitz. — Of the newly erected Cathedral Church of Kavieng, the Most Reverend Father Alfred Matthew Stemper, formerly Bishop of Eleutheropolis in Palestine. — Of the newly erected Cathedral Church of Honiara, the Most Reverend Father Daniel William Stuyvenberg, formerly Bishop of Dionysias. — Of the newly erected Cathedral Church of Mount Hagen, the Most Reverend Father George Elmer Bernarding, formerly Bishop of Belabitene. — Of the newly erected Cathedral Church of Ghizo, the Most Reverend Father John Crawford, formerly Bishop of Caffena. — Of the newly erected Cathedral Church of Bougainville, the Most Reverend Father Leon Lemay, formerly Bishop of Agbia. — Of the newly erected Cathedral Church of Bereina, the Most Reverend Father Eugene Klein, formerly Bishop of Echinus. — Of the newly erected Cathedral Church of Mendi, the Most Reverend Father Firmin Schmidt, formerly Bishop of Conana. — Of the newly erected Cathedral Church of Manokwari, Reverend Father Peter

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Melitene van Diepen, a member of the Order of Saint Augustine. — Of the newly erected Cathedral Church of Daru, Reverend Father Gerard Mary Deschamps, a member of the Society of Mary of Montfort. — Of the newly erected Cathedral Church of Uanimita, Reverend Father Paschal Sweeney, a member of the Congregation of Clerics Excalciated of the Most Holy Cross and Passion of Our Lord Jesus Christ. — Of the newly erected Cathedral Church of Goroka, Reverend Father John Cohill, a member of the Society of the Divine Word. — Of the newly erected Cathedral Church of Lae, Reverend Father Henry.

[*Latin ed. p. 441*]

The Sacred Congregation for the Propagation of the Faith:

441. To Anthony Arnoläum van Lieshout, a member of the Congregation of Missionaries of Mariannhill. — To the Cathedral Church of Koudougou, the Reverend Anthymum Bayala, of the secular clergy. Date: November 29th.

— To the titular Archbishopric of Apamea in Syria, His Excellency Michael O'Brien, formerly Archbishop of Canberra and Goulburn. Date: December 15th.

— To the titular Bishopric of Elephantaria in Mauritania, His Excellency Hermannus Ioannes van Elswijk, formerly Bishop of Morogoro.

— To the Cathedral Church of Morogoro, the Reverend Hadrianus Mkoba, of the secular clergy. Date: December 18th.

— To the titular, for this occasion, Archbishopric of Thugga, the Reverend Father Constantinus Maltoni, whom the Apostolic Pro-Nuncio in Pakistan appointed. Date: January 1st, 1967.

— To the titular Archbishopric of Gortyna, His Excellency Victor Foley, formerly Archbishop of Suva. Date: February 9th.

— To the Cathedral Church of Nakhorn Sawan, newly erected, the Reverend Michael Langer, a member of the Society of Missions of Paris for the Propagation of the Faith among Foreign Peoples.

— To the titular Bishopric of Manaccenserita, His Excellency Andreas Jacques, formerly Bishop of Boma.

— To the Cathedral Church of Boma, His Excellency Raimundus Isfdudi, formerly Bishop of Mataritan in the Proconsular Province, and Auxiliary to the Most Reverend Bishop of Boma.

— To the titular Bishopric of Sidyma, the Reverend Carolus Réitérer, a member of the Society of Missionaries of Saint Joseph of Mill Hill, whom the coadjutor was appointed to the Most Reverend Ioannes Vos, Apostolic Vicar of Kuching.

— To the titular Bishopric of Mozotcorita, the Reverend Iacobus Bastiampillai Deogupillai, of the secular clergy, whom the Auxiliary was appointed to the Most Reverend Ignatius Glennie, Bishop of Trincomalee.

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Date: March 12th.

— To the titular Bishopric of Juncus in Byzacena, His Excellency Marcellus Rogerius Buyse, formerly Bishop of Lahore.

[*Latin ed. p. 442*]

442 Acta Apostolicae Sedis - Commentarium Officiale

SACRA CONGREGATIO RITUUM

INSTRUCTIO ALTERA

Ad exsecutionem Constitutionis de sacra Liturgia recte ordinandam.

Tres abhinc annos, per Instructionem Inter Oecumenici, ab hac sacra Rituum Congregatione die 26 septembris 1964 datam, variae accommodationes, in sacros ritus inducendae, statutae fuerunt, quae veluti primitiae generalis liturgicae instaurationis, a Constitutione conciliari de sacra Liturgia praevisae, die 7 martii 1965 vigere coeperunt.

Quam copiosi fructus inde colligi coepti sint, satis e pluribus Episcoporum relationibus elucet, quibus constat auctam ubique gentium magisque consciam et actuosam evasisse christifidelium sacrae Liturgiae participationem, praesertim vero sacrosancto Missae Sacrificio.

Ad hanc vero participationem augendam atque ad ipsorum rituum, Missae praesertim, pleniorem perspicuitatem et intellegentiam comparandas, iidem Episcopi nonnullas alias proposuerunt accommodationes, quae quidem ad « Consilium ad exsequendam Constitutionem de sacra Liturgia)) prius delatae, ab eodem Consilio et ab hac sacra Rituum Congregatione probe examinatae et perpensae fuerunt.

Quamvis igitur non omnia quae proponebantur nunc saltem admitti possint, nonnulla tamen, quae pastorali ratione commendantur et futurae ac definitivae instaurationi liturgicae obstare non videntur, statim in praxim deduci posse visa sunt, utpote quae ad ipsam liturgicam instaurationem progressive inducendam utilia censeantur, quaeque ex alia parte per rubrícales dispositiones, firmis manentibus actualibus liturgicis libris, applicari possint.

Hac vero oblata occasione necessarium videtur in mentem omnium revocare capitale illud ecclesiasticae disciplinae principium etiam a Constitutione de sacra Liturgia sollemniter confirmatum, scilicet : « Sacrae Liturgiae moderatio ab Ecclesiae auctoritate unice pendet ... Quapropter nemo omnino alius, etiamsi sit sacerdos, quidquam proprio marte in Liturgia addat, demat, aut mutet)) (Const. de sacra Liturgia, n. 22, § 1, 3).

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Ordinarii igitur, sive locorum sive religiosorum, memores sint gravis x

[*Latin ed. p. 443*]

The Sacred Congregation of Rites, diligently attending to its office before the Lord, vigilantly safeguards that such a law, of such importance in the institutions and life of the Church, be most strictly observed. But let all ministers of the sacred rites, and all the faithful, willingly conform themselves to this necessary norm. For this is required, whether for the edification and spiritual good of individuals; or for harmonious concord in the Lord and mutual example for the good among the faithful of the same local congregation; or finally, for the grave duty which is incumbent upon each community, of cooperating for the good of the Church spread throughout the world, especially in these present circumstances in which what happens for good or for ill in local communities quickly spreads throughout the entire family of God. Therefore, let all consider the admonition of the Apostle: "For God is not a God of confusion, but of peace" (1 Corinthians 14:33). In order that the liturgical restoration may be brought more quickly to fruition and proceed progressively, the following accommodations and variations are established.

I. Concerning the choice of formulas for the Mass.

1. Outside of the Lenten season, on days of the I, II, III, and IV classes, either the Mass of the Office of the day may be said, or the Mass of commemoration in the Divine Office. In this Mass, the color of the Office of the day may be used, according to the norm n. 323 of the Code of Rubrics.

2. The Order of Readings for weekdays, if permitted by the Episcopal Conference of the proper Diocese in Masses with the people, may also be used in Masses celebrated without the people; in which case, the vernacular language is permitted for the readings. This Order of Readings for weekdays is used on certain days of the II class, which are indicated in the Lectionary itself, and in all Masses of the I, III, and IV classes, whether of the liturgical season, of the Saints, or votive Masses, which do not have strictly proper readings, that is, readings in which mention is made of the mystery or person being celebrated.

3. On weekdays throughout the year, when the Mass of the preceding Sunday is repeated, in place of the prayers of the Sunday, the following may be used: either one of the prayers for various occasions which are found in the Missal, or the prayers of one of the votive Masses for various occasions which are extant in the Missal.

[*Latin ed. p. 444*]

444 Acta Apostolicae Sedis - Commentarium Officiale II. De orationibus in Missa 4. Una sola oratio dicatur in Missa. Attamen, sub una sola conclusione cum oratione Missae, adduntur, juxta rubricas: a) — oratio ritualis (CR n. 447); — oratio Missae votivae impeditae in professione religiosorum

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vel religiosarum sodalium (Rubr. spec. Missalis); — oratio Missae votivae impeditae (pro sponsis » (CR n. 380); b) — oratio in Missa votiva pro gratiarum actione (CR n. 382 et Ruhr. spec. Missalis); — oratio in anniversariis Summi Pontificis et Episcopi (CR nn. 449-450); — oratio in anniversario propriae ordinationis sacerdotalis (CR nn. 451-452). 5. Si plures orationes essent addendae in eadem Missa sub una sola conclusione, una sola tantum additur, quae celebrationi magis propria sit. 6. Loco orationis imperatae, Episcopus potest unam alteramve intentionem pro peculiaribus necessitatibus orationi fidelium inserere. Item, decreto Conferentiae Episcopalis, eidem orationi fidelium possunt inseri precationes, quae pro reipublicae moderatoribus diversis in locis diversimode fieri imperantur, necnon peculiares intentiones pro necessitatibus ad universam nationem vel regionem spectantibus. III. De quibusdam variationibus in ordine Missae 7. Celebrans genuflectit tantum: a) cum ad altare accedit et ab eo recedit, si adest tabernaculum cum Sanctissimo Sacramento; b) post elevationem hostiae et post elevationem calicis; c) in fine Canonis, post doxologiam; d) ante Communionem, priusquam dicat "Panem caelestem accipiam"; e) expleta Communione fidelium, postquam hostias, quae forte superfuerint, in tabernaculo recondiderit. Reliquae genuflexiones omittuntur.

[*Latin ed. p. 445*]

The Sacred Congregation of Rites, 445, 8. The celebrant kisses the altar only at the beginning of Mass, when he says the prayer "Oramus te, Domine;" or when he approaches the altar, if the prayers at the steps of the altar are omitted; and at the end of Mass, before he blesses the people and dismisses them. The other kisses of the altar are omitted.

9. At the Offertory, after the offering of the bread and wine, the celebrant places the paten with the host and the chalice upon the corporal, omitting the signs of the cross with the paten and with the chalice. The paten, with the host placed upon it, remains upon the corporal, either before or after consecration.

10. In Masses with the people, even those not concelebrated, it is permitted for the celebrating priest to pronounce the Canon, as the occasion warrants, in an intelligible voice. In Masses celebrated in song, it is permitted for him to sing those parts of the Canon which, according to the rite to be observed in the concelebration of Mass, may be sung.

11. In the Canon, the celebrant: a) begins "Te igitur" standing and with hands extended; b) makes a single sign of the cross over the offerings, at the words "benedicas + haec dona, haec munera, haec sancta sacrificia illibata," in the prayer "Te igitur." The other signs of the cross over the offerings are omitted.

12. After consecration, it is permitted for the celebrant not to join his thumb and forefinger; if, however, any fragment of the host should adhere to his fingers, he wipes his fingers over the paten.

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13. The rite of communion for the priest and the faithful is ordered in this manner: after he has said "Panem caelestem accipiam," the celebrant receives the host and, standing and turned towards the people, he elevates it, saying: "Ecce Agnus Dei," and repeats it three times, together with the faithful, "Domine, non sum dignus." He then communicates himself, omitting the signs of the cross with the host and the chalice; and immediately distributes communion to the faithful according to the custom.

14. The faithful who have received the Holy Communion on a weekday at the Lord's Supper, or at the Mass of Chrism, may again approach the Holy Communion at the evening Mass of the same day.

15. In Mass with the people, before the postcommunion, as the occasion warrants, either a period of sacred silence may be observed for a time, or a psalm or hymn of praise may be sung or said, e.g., Psalm 33.

[*Latin ed. p. 446*]

Acts of the Apostolic See - Official Commentary 446: "Dicam Domino; ps. 150: Laudate Dominum in sanctuario eius; cantica: Benedicite, Benedictus es." 16. At the end of the Mass, the people are immediately blessed before the dismissal. It is fitting that the priest, departing from the altar, secretly says this blessing. Also, in Masses for the dead, the blessing is given, and the dismissal is performed with the usual formula: "Ite, missa est," unless absolution immediately follows; in which case, the blessing is omitted, and after saying "Benedicamus Domino," the absolution is performed. IV. Regarding certain particular circumstances 17. In Masses ("Pro sponsis"), the prayers "Propitiare" and "Deus, qui potestate" are not said between the Our Father and its embolism, but after the fraction and commixture, immediately before the Agnus Dei. However, if the Mass is celebrated facing the people, the celebrant, after the commixture, if it is appropriate, kneels, approaches the couple, and says the aforementioned prayers. After these are completed, he returns to the altar, kneels, and continues the Mass as usual. 18. A Mass celebrated by a blind or infirm priest, who is saying a votive Mass, can be ordered as follows: a) The priest says the prayers and the preface from the votive Mass; b) Another priest, or a deacon, or a reader, or a server, recites the readings from the Mass of the day or from the lectionary arranged for weekdays. If only a reader or server is available, this person has the faculty of reading even the Gospel, omitting, however, "Munda cor meum," "Labe domine," "Benedicere," and "Dominus sit in corde meo." The celebrant, before the Gospel reading, says "Dominus vobiscum," and at the end, kisses the book; c) The choir or the people, or even the reader himself, can recite the antiphons for the Introit, the Offertory, and the Communion, as well as the hymns between the readings. V. Regarding certain variations in the Divine Office 19. On the first and second days of the class, which have Matins with three Nocturns, until the restoration of the Divine Office is completed, only one Nocturn with three Psalms and three read-

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ings can be said. The hymn "Te Deum" is said, according to the rubrics, after the third reading. During the Sacred Triduum, the rubrics proper to the Roman Breviary are observed.

[*Latin ed. p. 447*]

Sacred Congregation of Rites, 447, 20. In reciting the Office alone, the absolutions and blessings before the readings, and the concluding "Tu autem" are omitted. 21. In reciting the Lauds and Vespers with the people, instead of the longer reading from Holy Scripture, a passage can be taken, for example, from the Matins or from the Mass of the day, or from the feria lectionary, with the addition, if appropriate, of a brief homily. Before the prayer, unless Mass immediately follows, the prayer of the faithful can also be recited. Whenever these elements are included, only three Psalms can be recited, in this manner: for Lauds, one is taken from the first three Psalms, the canticle, and the last Psalm; for Vespers, three Psalms can be chosen from the five Psalms. 22. When the Compline is recited with the participation of the people, the Psalms of the Sunday can always be used. VI. Concerning certain variations in the Offices for the Dead. 23. In the Offices and Masses for the Dead, the color violet may be used. However, Episcopal Conferences may establish another liturgical color that is suitable to the character of the people, and which neither offends human grief nor obscures the Christian hope illuminated by the Paschal mystery. 24. In the absolution over the coffin or over the tomb, the response "Libera me, Domine" can be replaced by other responses taken from the Matins for the Dead, namely: "Credo quod Redemptor meus vivit"; "Qui Lazarum resuscitasti"; "Memento mei, Deus"; "Libera me, Domine, de viis inferni." VII. Concerning sacred vestments. 25. The maniple can always be omitted. 26. The sprinkling of water before the Sunday Mass, the blessing and imposition of ashes on the head on Ash Wednesday, and the absolution over the coffin or over the tomb can be performed with the planet. 27. All concelebrants must wear sacred vestments, which they are required to put on when celebrating Mass alone (Ritus servandus in Concelebratione Missae, n. 12).

[*Latin ed. p. 448*]

Acts of the Apostolic See - Official Commentary 448. However, in the presence of a serious reason, for example, a larger number of concelebrants or a lack of sacred vestments, the concelebrants, with the exception of the principal celebrant, may omit the chalice; they may never omit the alb with the stole. VIII. Concerning the use of the vernacular language. The Episcopal Conference may decide, observing what is contained in nos. 36 §§ 3 and 4 of the Constitution *Sacra Liturgia*, that the vernacular language may be used in liturgical actions celebrated with the people, also: a) in the Canon of the Mass; b) in the entire rite of the sacred Ordinations; c) in the readings

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of the Divine Office, including choral recitation. Our Holy Father Paul PP. VI, at the request of the undersigned Arcadius Maria Cardinal Larraona, Prefect of the Congregation for Divine Worship, in an audience granted to him on April 13, 1967, approved and confirmed this Instruction in all its parts with His authority, and ordered that it be made public and diligently observed by all to whom it applies, from June 29, 1967. In Rome, on May 4, 1967, on the feast of the Ascension of Our Lord Jesus Christ. I. O. James Cardinal Lercaro, Archbishop of Bologna, President of the Council for the Implementation of the Constitution *Sacra Liturgia*. Arcadius M. Cardinal Larraona, Prefect of the Sacred Congregation. © Ferdinandus Antonelli, Titular Archbishop of Idicren, Prefect of the Sacred Congregation, from the Secretariat.

[*Latin ed. p. 449*]

The Sacred Congregation of Rites, 449 II, ANTIOCHENA OF THE MARONITES, concerning the beatification and canonization of the Servant of God, Nimatullah Kassab Al-Hardini, a priest and professed monk of the Lebanese Maronite Order. CONCERNING A DOUBT: Whether a commission should be appointed for the introduction of the cause, in this case and to the effect of which it is spoken. With the joy still lingering from the solemn beatification of the Servant of God, Sarbel Makhlouf, Confessor, of the Lebanese Maronite Order, celebrated in the Vatican Basilica on December 5th of last year, another flower of sanctity blooms from the same Order, namely, the Servant of God, Nimatullah Kassab Al-Hardini, a priest, who adorns the Lebanese land with new splendor. He was born in the humble village of Hardin, of George Kassab and Mary Raad, a couple renowned for their honesty and piety, in the year 1808, and received the name Joseph at his baptism. He had two brothers: one a priest and parish priest, the other a hermit, and two sisters, one of whom embraced the religious life. In the monastery of Houb, he attended school in his early years, where he proved to be pious, humble, and docile, averse to childish games. As a young man, he devoted himself to agricultural labor, and while tending flocks, he entrusted the care of the animals to others, concealing himself to dedicate himself to long prayers. At the age of twenty, he entered the monastery of St. Anthony, located in v. Koshaga, of the Lebanese Order of St. Anthony Maronites, and there began his religious life. After completing his period of probation, he received the religious habit in the year 1830, and after his novitiate, he was sent to the scholasticate of St. Cyprian, where he diligently devoted himself to his studies. In the year 1833, he was ordained to the priesthood. His pursuit of religious perfection and the exercise of virtues grew daily, and, endowed with a keen intellect and well-versed in moral theology, he faithfully fulfilled the duties of a teacher in the scholasticate of the monastery of Kfifane, to the great benefit of his students. Humble and faithful, most observant of the rules, he shone with a spirit of prayer

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and self-denial: only by obedience to the General Assistant, 29 - A. A. S.

[*Latin ed. p. 450*]

The Acts of the Apostolic See – Official Commentary 450. He accepted the office of the Order, which he fulfilled most prudently. He readily devoted himself to manual labor in binding books. At the age of fifty, on December 14, 1858, he concluded a pious, innocent, and holy life in the monastery of St. Cyprian in Kfifane. The reputation for sanctity, which he enjoyed even in his lifetime, increased even more after his death and constantly perseveres; concerning which, in the Antiochena Maronite Curia, sixty-eight years after his death, a canonical process was instituted with ordinary authority and transmitted to Rome, to the Congregation of Sacred Rites. In the meantime, several petitionary letters reached the Apostolic See from certain Cardinals, Archbishops, Bishops, and Superiors General of Orders and religious Congregations, urging the introduction of the cause of the Servant of God. After all legally required procedures were observed, on March 12, 1930, a decree was issued concerning the writings of the Servant of God, collected and reviewed from all sides, so that further proceedings could proceed without impediment. Subsequently, on May 17 of this year, in the offices of the Congregation of Sacred Rites, a Particular Ordinary Congregation was held, with the Reverend Father Abdelahad Shahin, the General Postulator of the same Order, present. In this Congregation, the Most Eminent and Reverend Cardinal Dante, Promoter of the Cause or Relator, proposed a question for discussion: Whether a Commission for the introduction of the Cause should be appointed, in this case and for the purpose in question. And the Most Eminent and Reverend Fathers, entrusted with the safeguarding of sacred rites, after the Relator presented his report, having carefully considered the matter, and after hearing the votes of the Official Prelates, judged that: A Commission should be appointed, if it pleases the Most Holy [Father]. Finally, the aforementioned matter was faithfully reported to our Most Holy Pope Paul VI by the undersigned Cardinal, Prefect of the Congregation of Sacred Rites, and His Holiness, having approved the opinion of the Fathers, deigned graciously to sign the Commission for the introduction of the cause of the Servant of God Nimatullah Kassab Al-Hardini, priest, professed monk of the Lebanese Maronite Order. Given in Rome, on June 13, 1966. ARCADIUS M. Card. LARRAONA, Prefect. Ferdinandus Antonelli, Archiep. tit. Idicren., Secretarius.

[*Latin ed. p. 451*]

The Sacred Congregation of Rites, 451, III, SHERBROOKENSIS, concerning the beatification and canonization of the Servant of God, Mary Leonia Paradis, foundress of the Institute of the Little Sisters of the Holy Family. REGARDING THE QUESTION of whether a commission should be ap-

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pointed to introduce the cause, in this case and for the purpose in question. "The way of the just is like a shining light, which grows ever brighter until the perfect day" (Proverbs 4:18). This passage from Scripture illuminates the entire life of the Servant of God, Mary Leonia Paradis, who grew in the splendor of holiness and adorned the garden of the Church with her flourishing virtues. She was born in the town of Saint Margaret "de Bairfindie," within the boundaries of the diocese of Saint John, Quebec, on May 12, 1840, and on the same day, she was reborn in the waters of baptism, receiving the names Alodia and Virginia. She had honest and pious parents, dedicated to the cultivation of the land. From her most devoted mother, she received her first instruction; later, she was entrusted to the care of a community of Sisters of Our Lady in the college of the city of v. Laprairie, where she displayed a profound piety and a spirit of prayer. In the year 1852, she attended Holy Mass for the first time. At the age of fourteen, she entered the Congregation of the Marian Sisters of the Holy Cross, beginning her novitiate, and she received the name Sister Mary of the Holy Leona. On August 22, 1857, she pronounced her first vows. Many important and weighty tasks were entrusted to her within the Congregation, and she cared for the domestic affairs in various houses for priests in different places in Canada and in New York, in the United States of America. In the year 1867, the Congregation of the Marian Sisters of the Holy Cross ceased its service in the houses for priests; and finally, in the year 1869, by apostolic authority, the Congregation of the Sisters of the Holy Cross arose from it, which continued that ministry. After various changes, hardships, and not inconsiderable difficulties, which she overcame with a steadfast spirit, the Servant of God transferred to the new Congregation, and, with the authority of the Superior General, she took charge of a particular group of girls in the place called v. Côte des Neiges, and thus, on August 26 of the year 1877, she laid the foundation for a new Congregation.

[*Latin ed. p. 452*]

452 Acta Apostolicae Sedis - Official Commentary on the religious congregation, which was begun in the year 1880 in the city of Memramcook, in the diocese of St. John, as a religious family separated from the Congregation of the Sisters of the Holy Cross, and established under the name of the Little Sisters of the Holy Family, dedicated exclusively to the domestic service of priests. In the year 1895, the principal house was transferred to the city of Sherbrooke, and on January 26th of the following year, it received the decree of approval. In the year 1905, it was freed from any bond of dependence on the Congregation of the Sisters of the Holy Cross by the Apostolic See, and was able to dedicate itself zealously to the growth of its Institute. In the city of Sherbrooke, on May 3rd of the year 1912, she surrendered her soul to God. How well, how piously, how saintly she lived, how faithfully she listened to the voice of the heavenly Bridegroom,

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with what eagerness she ascended the difficult heights of perfection, what examples of spiritual virtues she gave to her daughters, with what devotion she showed herself towards the priests, it is difficult to express. Due to the reputation for holiness, with which she was still honored in life, and which spread widely after her death, ordinary canonical inquiries were held in the year 1952 in the episcopal curia of Sherbrooke, while petitions were presented in the curias of Moncton and Montr…al, and transmitted to the Congregation for the Sacred Rites in Rome. Finally, after all legally required procedures were observed, on October 8th, 1956, a decree was issued based on all the collected and duly considered documents. In the meantime, several suppliant letters arrived at the Apostolic See from certain Cardinals, Archbishops, Bishops, Superiors of Orders and religious congregations, urging the introduction of the cause of the Servant of God. With the urging of the Reverend Father Angelo Mitri, of the Congregation of the Oblates of the Most Blessed Virgin Mary Immaculate, the most diligent promoter of the cause of the Servant of God, the Cardinal Prefect of the Congregation for the Sacred Rites, and the Promoter or Relator of the cause, in the Ordinary Particular Congregation of the Sacred Rites held on May 17th of the past month, proposed the following question for discussion: Whether a commission should be appointed for the introduction of the cause, in this case and for the purpose in question. And the Most Reverend Fathers, entrusted with the observance of the sacred rites, after the report of the Cardinal Promoter, and after considering the votes of the Prelate Officials, after careful deliberation, judged it advisable to write: That a commission should be appointed, if it pleases the Most Holy. Finally, these matters were brought before our Most Holy Lord Pope Paul.

[*Latin ed. p. 453*]

The Sacred Congregation of Rites, number 453, under the aforementioned Cardinal, through a faithful report, has seen fit that His Holiness has approved the opinion of the Venerable Fathers and has graciously signed with his own hand the Commission for the introduction of the Cause of the Servant of God, Mary Leoniae Paradis, foundress of the Congregation of the Little Sisters of the Holy Family. Given in Rome, on the 13th of June, 1966. ARCADIUS M. Card. LARRAONA, Prefect. L. B. s. © Ferdinandus Antonelli, Archbishop titular of Idicren., from the Secretariate IV of Beatification and Canonization of the Servant of God, Mary Angela Truszkowska, foundress of the Congregation of the Sisters of St. Felix of Cantalicia.

CONCERNING THE DOUBT: Whether the Commission for the introduction of the Cause should be signed, in this case and for the purpose in question.

In the most noble land of Poland, during the nineteenth century, in a time of the most difficult political and social conditions, many religious

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congregations arose, which wonderfully poured forth gifts of charity and mercy upon the afflicted people. Among these, the Congregation of the Sisters of St. Felix of Cantalicia, founded by the industry of the Servant of God, Mary Angela Truszkowska, must certainly be numbered.

On the 16th of May, in the year 1825, in the town commonly called Kalisz, in the diocese of Włocławek, the Servant of God, Mary Angela Truszkowska, was born to her parents, Joseph and Josepha Rudzinska; and on the very first day of the following year, she was reborn in the waters of holy baptism, receiving the names Sophia Camilla.

Through the diligent care of her parents, she learned the precepts of the Christian life, and she devoted herself to studies until the age of twelve; afterwards, in Warsaw, where the entire family had moved, she attended a private school.

Soon, after receiving the Sacraments of the Eucharist and Confirmation, she made great progress in cultivating piety, frequently dedicating herself to exercises of devotion and prayer, and she was accustomed to attending daily at the Holy Sacrifice of the Mass.

[*Latin ed. p. 454*]

454 Acta Apostolicae Sedis - Commentarium Officiale

Until the thirtieth year of her age, she diligently cared for her father, who was suffering from a grave illness, and she diligently assisted her mother in domestic affairs and in the upbringing of her younger brothers and sisters; she also practiced exceptional charity towards the poor and needy. Moved by great mercy, especially for children and the abandoned, in the year 1854, she rented a small house in order to receive them and teach them the fundamentals of the faith, with the help of her cousin, Clotilde Ciechanowska. As the number of girls increased, in the following year she found a larger place, where some elderly women were also received. There, having bravely overcome the opposition of her parents, the Servant of God, together with Clotilde, on November 21st of the year 1855, dedicated herself entirely to the work they had begun before the image of the Blessed Virgin Mary of Claro Monte. In May of the year 1855, obedient to Father Honorato de Biala, of the Order of the Capuchin Friars Minor, she entered the Third Order Secular of St. Francis of Assisi, receiving the name Angela. Meanwhile, other pious women, companions in the Third Order, joined the works begun by the Servant of God; and so, on April 10th of the year 1857, the Servant of God, together with nine companions, put on the religious habit, and on July 9th of the same year, she bound herself with promises concerning the observance of evangelical counsels and the life to be lived in common, as Mother Angela. Soon, the number of those aspiring to join the Congregation increased so much that the Congregation acquired a larger house, commonly called the "Bibliotheca" of the Zaluski family, where both the girls and the elderly women found more comfortable accommoda-

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tions. In the meantime, some of the sisters desired to live a contemplative life, and therefore, in the year 1860, a cloister was established, where twelve sisters, chosen by all, came together, among whom was the Servant of God. Those who remained in the cloister formed the first choir, while the others served Christ in the world, forming the second choir. The Servant of God, elected as the General Superior of the Congregation, directed the sisters of both choirs, and was also endowed with the faculty of leaving the cloister whenever necessity required it. Thus, the Congregation was divided into two choirs, namely, the active and the contemplative. However, this kind of distinction somewhat undermined the unity of the religious community, and also produced considerable difficulties in governing the Congregation, so that, at the request of Father Honorato, the Director of the Congregation, the Servant of God returned to the sisters who were living an active life, whom she now directly and more effectively governed, striving above all to promote works of charity. The sisters, now called the "Sisters of St. Felix," guided by the example of the Servant of God, working in simplicity and poverty, produced great results through their intense labor.

[*Latin ed. p. 455*]

The Sacred Congregation of Rites has learned of events which, in the year 1864, the Russian government, under whose authority a large part of Poland was then subject, completely destroyed. For, under the pretext that the sisters, during the civil insurrection which arose the previous year, had unsuccessfully aided the wounded citizens, and that they had also secretly conspired against the government, this Congregation was suppressed. The sisters, who were leading an active life, were dispersed, with the prohibition of wearing the religious habit; while the cloistered sisters were confined to the monastery of the Bernardine nuns in the town of Lowicz, to which they were transferred by the order of the Most Reverend Honorati, Servant of God. Divine Providence arranged that some of the sisters, namely those who had been dispersed, went to Cracow, which was then under the jurisdiction of Austria, where, with the help of the Most Reverend Ordinary Bishop, in August of the year 1865, the government granted them the permission to gather together and to found a monastery. Thus, the dispersed sisters came together there, and a novitiate was also established. Therefore, the seat of the Congregation was established in Cracow, under the direction of the Servant of God, who soon went there. To her was again entrusted the office of Superior General, and the Congregation began to flourish, providing many benefits, both spiritual and temporal, to the poor, the sick, and children. The cloistered sisters, prevented from going to Cracow, eventually, over time, became independent, and, taking the name of the Sisters of the Capuchin Order from St. Clare, they were transferred to a new monastery in the town commonly called Przasnysz. The Servant of God took her perpetual vows

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on November 21st of the year 1868; in the following year, due to the infirmity of the Superior General, she relinquished her office. Separated from the outside world by her deafness, she faithfully served God for thirty years, always devoted to prayer and contemplation, as well as to manual labor. Finally, afflicted by a cancerous disease, with the approval of her Congregation, obtained from the Apostolic See while she was still living, she died on October 10th of the year 1899, in Cracow. Concerning the reputation for holiness of her sanctity, which she enjoyed even while living, and which spread widely after her death, the process was initiated with ordinary authority in the episcopal curia of Cracow during the years 1949-1951, and was transmitted to Rome to the Sacred Congregation of Rites. After all the documents that were to be preserved were duly preserved, on August 11th of the year 1958, a decree was issued concerning the writings of the Servant of God, which had been carefully collected and thoroughly examined, in order that further proceedings might be undertaken.

[*Latin ed. p. 456*]

Acts of the Apostolic See - Official Commentary 456. In the interim, several petitionary letters from certain Cardinals, Archbishops, Bishops, Superiors, and Heads of religious congregations, concerning the introduction of the cause of beatification of the Servant of God, have reached the Apostolic See. Now, the Reverend Father Bernardino of Senis, of the Order of the Brothers Minor Capuchins, duly appointed as the promoter of the same cause, and the Eminent and Reverend Lord Michael Cardinal Browne, the promoter of the cause, in the Ordinary Particular Congregation of Sacred Rites held on the 5th of this month, proposed a question for discussion: Whether a commission should be signed for the introduction of the cause of the Servant of God, in this case and for the purpose in question. And the Eminent and Reverend Fathers entrusted with the safeguarding of sacred rites, after hearing the report of the aforementioned Promoter, and also considering the votes of the Official Prelates, having carefully considered the matter, decreed: That the commission for the introduction of the cause should be signed, if it pleases the Most Holy [Pope]. Finally, a faithful report concerning the aforementioned matters was made to our Most Holy Lord Pope Paul VI by the undersigned Secretary of the Congregation of Sacred Rites, and His Holiness, with his own hand, deigned to sign the commission for the introduction of the cause of the Servant of God Mary Angela Truszkowska, foundress of the Congregation of Sisters of Saint Felix of Cantalice. Given at Rome, on the 12th of July, in the year 1966. ARCADIUS M. Cardinal LARRAONA, Prefect. FERDINANDUS ANTONELLI, Archbishop titular of Idicren., Secretary.

[*Latin ed. p. 457*]

457 Acta Sacrae Romanae Rotae.

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Tribunalia Sacra Romana Rota.

Citation edictalis.

DUBLINENSIS.

De nullitate matrimonii (Curtin - O'Donovan).

Cum ignoratur locus actualis commorationis dominae Anastasiae O'Donovan, conventae in causa de qua supra, eandem citamus ad comparendum, aut per se aut per procuratorem legitime constitutum, coram Sacra Romana Rota (Piazza della Cancelleria, 1 - Roma), in diem 31 iulii 1967, hora meridiana, pro concordatione vel subsignatione sequentis dubii: An sententia Rotalis diei 8 octobris 1966 confirmanda vel infirmanda sit, in casu. Ordinarii locorum, parochi et fideles, qui notitiam habuerint actualis commorationis praedictae dominae Anastasiae O'Donovan, curare debent ut ipsa de hac edictali citatione rite moneatur.

* Emmanuel Bonet, Ponens.

Ex Cancellaria Tribunalis S. R. Rotae, die 3 mensis maii a. 1967.

Victorius Palestro, Notarius.

*

Étant inconnu le lieu de la demeure actuelle de M.me Anastasie O'Donovan, défenderesse en cette cause, nous la citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, Palazzo della Cancelleria) le 31 juillet 1967, à 12 heures, pour concorder ou souscrire le doute ci-dessous rapporté: La sentence du Tribunal de la Bote en date 8 octobre 1966 doit-elle être confirmée ou infirmée, dans le cas? Les Ordinaires des lieux, les curés, les fidèles ayant connaissance du lieu de la résidence de ladite Anastasie O'Donovan devront, dans la mesure du possible, l'avertir de la présente citation.

[*Latin ed. p. 458*]

458 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA. On Saturday, April 1, 1967, the Holy Father Paul VI received, in a solemn Audience, His Excellency Mr. Jules Ravony, Extraordinary and Plenipotentiary Ambassador of the Republic of Madagascar, for the presentation of his Credentials. On Friday, April 7, 1967, the Holy Father Paul VI received His Excellency U Thant, Secretary-General of the United Nations Organization. On Friday, April 28, 1967, the Holy Father Paul VI received, in an Official Visit, His Majesty Olav V, King of Norway.

SACRED CONGREGATION OF RITES. On Tuesday, March 14, 1967, the preparatory Sacred Congregation of Rites was held in the Vatican Apostolic Palace, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and theological Consultors discussed two miracles which are asserted to have been wrought through the intercession of the Venerable Servant of God, Mary Fortunata Viti, a nun who had em-

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braced the religious life, of the Order of Saint Benedict.

On Tuesday, April 4, 1967, the preparatory Sacred Congregation of Rites was held in the Vatican Apostolic Palace, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and theological Consultors discussed two miracles which are asserted to have been wrought through the intercession of the Blessed Benildo, a Confessor, of the Institute of the Brothers of the Christian Schools.

On Tuesday, April 25, 1967, the particular ordinary Sacred Congregation of Rites was held in the Palace of Congregations, in which the Most Reverend and Venerable Lords Cardinals and the Reverend Prelates Officials discussed the introduction of the Causes of Beatification of the following Servants of God:

1. Mary Teresa González Quevedo Cadarso of Jesus, a professed nun of the Congregation of the Discalced Carmelites;

2. Josephine Bakhita, of the Institute of the Daughters of Charity (Canossians).

They also examined the reports of the theological Censors regarding the writings of the following Servants of God:

1. Emanuele Maurizio D'Alzon, a priest, founder of the Augustinians of the Assumption;

2. Gaetana Sterni, foundress of the Sisters of the Divine Will;

3. Mary Candida of the Eucharist, a professed nun of the Order of the Discalced Carmelites.

[*Latin ed. p. 459*]

459 Diary of the Roman Curia. SECRETARY OF STATE. By Apostolic Brief, the Most Holy Father Paul VI, reigning happily, deigned to appoint: March 17, 1967. The Reverend Father Anthony Czapla, of the Congregation of the Mission, Prelate Auditor of the Tribunal, April 7. His Eminence and Reverend Lord Cardinal Giovanni Villot, Archbishop of Lyons, Prefect of the Sacred Congregation. His Eminence and Reverend Lord Cardinal Giuseppe Antonio Ferretto, Major Penitentiary. His Excellency, Reverend Monsignor Francesco Carpino, titular Archbishop of Sardica, Pro-Prefect of the Sacred Congregation of the Roman Rota. His Excellency, Reverend Monsignor Dino Staffa, titular Archbishop of Caesarea of Palestine, Pro-Prefect of the Supreme Tribunal of the Apostolic Signature. By Letters from the Secretary of State, the Most Holy Father Paul VI, reigning happily, deigned to appoint: March 31, 1967. The Reverend Father Marcellino Zalba, of the Society of Jesus, Expert of the Sacred Congregation for the Doctrine of the Faith, May 5. Member for the revision. His Eminence and Reverend Lord Cardinal Giuseppe Ferretto, of the Pontifical Commission for the Code of Canon Law. The Reverend Father Andrea Feuillet, of the Sulpizians, Consultant of the Pontifical Commission for Bib-

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lical Studies. By Letters from the Secretary of State, the Most Holy Father Paul VI, reigning happily, deigned to appoint: Domestic Prelates of His Holiness: December 21, 1966. Monsignor Baldassare Fischer (Trier). January 9, 1967. Monsignor Alfred Daelemans (Malines-Brussels). January 24. Monsignor Alessandro Giuseppe (Palermo). January 24. Monsignor Giuseppe Augello (Palermo). February 7. Monsignor Robert Lux (Vienna). February 14. Monsignor Giuseppe Edelhauser (Sankt Pölten). February 14. Monsignor Giuseppe Wodka (Sankt Pölten). February 16. Monsignor Francesco Planner (Praha).

[*Latin ed. p. 460*]

460 Acta Apostolicae Sedis - Official Commentary, February 21, 1967. Monsignor Robert Frossard (Paris).

February 23: Monsignor Daniele Pezeril (Paris).

March 8: Monsignor Kresmir Zoric (Rome).

March: Monsignor Anthony Magnoni (Modena).

March: Monsignor Vincenzo Farano (Trani).

March: Monsignor Vittorio Locatelli (Vigevano).

Secret Chamberlains in Ordinary to His Holiness, November 11, 1966.

Monsignor Paul Robic (Ljubljana).

December 21: Monsignor Peter Mühlenbrock (Trier).

December 21: Monsignor John Müller (Trier).

December 21: Monsignor Hermann Ries (Trier).

January 24, 1967: Monsignor John Puleo (Palermo).

Monsignor Settimio Fiorini (Rome).

January 30: Monsignor John Baptist Meloni (Treia).

Monsignor Frederick Santalucia (Treia).

February 7: Monsignor John Hippchen (Vienna).

February 14: Monsignor Joseph Bauer (Sankt Pölten).

February 14: Monsignor John Schwendemann (Sankt Pölten).

February 14: Monsignor Joseph Medovy (Porto e S. Rufina).

Chamberlains of Honor in Peacock Blue Attire to His Holiness:

February 14, 1967: Monsignor John Angerer (Sankt Pölten).

February 14: Monsignor Henry Pichler (Sankt Pölten).

February 14: Monsignor Francis Sallinger (Sankt Pölten).

February 14: Monsignor John Weinberger (Sankt Pölten).

HONORS:

By means of tickets from the Secretariat of State, the Holy Father Paul VI, happily reigning, deigned to bestow:

The Order of Saint Gregory the Great, military class: October 18, 1966.

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Upon Colonel Mario Davide Andreazza (Brazil).
Upon Mr. Francesco Montalto (Italy).
The Order of Saint Gregory the Great, civil class: February 16, 1965.
Upon Mr. John Ludkins (Westminster).
November 11: Upon Mr. Bernard Brophy (Westminster).
November 11: Upon Mr. Francis Cassidy (Westminster).
December 17: Upon Mr. James John Dwyer (Westminster).
February 3, 1966: Upon Mr. Oscar Grob (Westminster).
February 21: Upon Mr. Francis Martin (Dijon).
February 21: Upon Mr. Raymond Paul Stefano (Versailles).
March 22: Upon Mr. William Dörper (Cologne).
March 22: Upon Mr. Charles Panzer (Cologne).
March 22: Upon Mr. Rudolph Reisinger (Cologne).

[*Latin ed. p. 461*]

From the Roman Curial Diary, pages 461 recto and verso, dated March 30, 1966.

To Mr. Burr Vittorio (Cologne).
April 15: To Mr. Chin Anthony Peter (Kuala Lumpur).
May 6: To Mr. Wilcox Francis (La Crosse).
July 2: To Mr. Bader Walter (Münster).
July 13: To Mr. Clouser John Henry (Galveston-Houston).
To Mr. Deevy William Joseph (Galveston-Houston).
To Mr. Hafernik Maurice Raymond (Galveston-Houston).
To Mr. Llorens Leonard Joseph (Galveston-Houston).
To Mr. Rapp Raymond R. (Galveston-Houston).
To Mr. Stjepcevich Anthony Vincent (Galveston-Houston).
To Mr. Taylor Frederick (Galveston-Houston).
To Mr. Young Francis R. (Galveston-Houston).
August: To Mr. Cass Edwin G. (Winnipeg).
To Mr. Lindsay John (Winnipeg).
To Mr. Mauro Arthur V. (Winnipeg).
September 9: To Mr. Goblirsch Andrew Peter (New Ulm).
September 21: To Mr. Begley John (Omaha).
To Mr. Cronin Julius (Omaha).
To Mr. Ficenec Joseph (Omaha).
To Mr. Fitzsimmons Edward (Omaha).
To Mr. Gross John (Omaha).
To Mr. Knapp Arthur (Omaha).

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To Mr. Kubitschek Adolph (Omaha).
To Mr. Norton Patrick (Omaha).
To Mr. Perion Leo (Omaha).
September 26: To Mr. Wagner William (Osnabrück).
September 29: To Mr. Nicol Albert (Sherbrooke).
October 15: To Mr. Hurkmans John Baldassare A. (Breda).
October 23: To Mr. Taittinger Peter Christian (Paris).
To Mr. Levrat James (Versailles).
October 27: To Mr. Boekelman William Anthony (Roermond).
October 29: To Mr. Bellorini Joseph Vincent (Milan).
To Mr. Bossi Sergio Louis (Milan).
To Mr. Brasca Ernest (Milan).
October 12: To Mr. Beagley George (Arundel-Brighton).
To Mr. Carneiro Avito (Nagpur).
October 14: To Mr. Petach John (Passaic of the Ruthenes).
October 22: To Mr. Cluzeau Mark (Paris).
October 26: To Mr. Binay Charles (Paris).
To Mr. Jousselin Roland George (Paris).
To Mr. Langlois Renato M. L. (Paris).
To Mr. Cave Richard (Westminster).
To Mr. MacDonnell Francis (Westminster).
November 4: To Mr. Van Cutsem Victor (Malines-Brussels).
To Mr. Van der Heijden Raniero Joseph T. ('s-Hertogenbosch).
To Mr. De Galzain Michael (Vannes).
November 12: To Mr. Schölvinck Joseph Edward M. (Haarlem).

[*Latin ed. p. 462*]

462 Acta Apostolicae Sedis - Official Commentary, November 12, 1966. To Mr. Enrico Giovanni L. Bijl (Haarlem). To Mr. Luigi G. Hyams (Lusaka). 25. To Mr. Mario Panzarino (Bari). 30. To Mr. Sirio Mazzoni (Pistoia). To Mr. Emilio Monticone (Rome). December 3. To Mr. Francesco Giuseppe Tromp (Groningen). To Mr. Ettore Della Terza (Mondovi). 10. To Mr. Marcello D'Alessandro (Rome). To Mr. Alfonso Pescini (Rome). 12. To Mr. Giovanni Antonio Kolkman (Utrecht). 21. To Mr. Emilio Miani (Modena). January 9, 1967. To Mr. Maurizio Lenormand (Autun). 12. To Mr. Oscar Calleja Urray (Malta). 30. To Mr. Abele Beaufrère (Saint-Flour). February 10. To Mr. Giulio Eugenio Peloso (Tortona). To Mr. Antonio Sozze (Tortona).

The Knighthood of the Order of Saint Gregory the Great, military class: June 13, 1966. To Mr. Carlo Staff ord (Cape Town).

The Commander's Cross with Plaque of the Order of Saint Sylvester

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Pope: June 6, 1966. To Mr. Massimiliano Albegger (Graz-Seckau). July 21. To Mr. Giovanni Ludovico Pammer (Vienna). August 22. To Mr. Carlo Nordenfalk (Sweden). October 14. To Mr. Massimiliano Neugebauer (Vienna). December 9. To Mr. Edgardo Heckelmann (Munich and Freising). 13. To Mr. Cristoforo De Kallay (S. M. O. M.).

The Plaque of the Order of Saint Sylvester Pope: November 12, 1966. To Mr. Pietro Giannini (Forlì). 17. To Mr. Marco Buitoni (Sansepolcro). December 16. To Mr. Giovanni Sittner (Vienna). January 2, 1967. To Mr. Salvatore Di Giorgio (Rome).

The Commander's Cross of the Order of Saint Sylvester Pope: March 9, 1966. To Mr. Paolo Dahm (Cologne). June 22. To Mr. Enrico Baumann (Cologne). July 2. To Mr. Ludovico Peral Sáez (Palencia). 14. To Mr. Martino González Del Valle (Madrid). 21. To Mr. Rodolfo Holenia (Vienna). To Mr. Antonio Holzinger (Vienna). August. To Mr. Giulio Fralassi (Siena). To Mr. Ezio Neri (Siena). 21. To Mr. Nicola Viti (Nepi and Sutri). September 15. To Mr. Alfredo Schneider (Paderborn). To Mr. Nicola Gargano (Taranto). To Mr. Pietro Piangiolino (Taranto).

[*Latin ed. p. 463*]

Diarium Romanae Curiae, 15 September 1966. 23 » » » » » 29 » » » » » » 6 October » 12 » » » 14 » 17

463: Mr. Muner Renato (Udine). Mr. Guadagnini Secondo (Faenza). Mr. Rutelli Nicola (Genova). Mr. Bersani Pietro (Milano). Mr. Ratti Enrico (Milano). Mr. Tomasina Marino (Milano). Mr. Reccagni Aldo (Tortona). Mr. Di Meglio Giuseppe (Teramo). Mr. Eidenmüller Gunther (Bamberg). Mr. Volpino Alberto (Roma). Mr. Alimurung Mariano (Manila). Mr. Camurati Enrico (Milano). » » Mr. Rosi Carlo (Nocera e Gualdo Tadino). » Mr. Dragoni Ettore (Roma). » 22 Mr. Agostini Giovanni (Padova). » Mr. Fachard Claudio (Paris). » Mr. Lavandier Giovanni (Paris). » Mr. Pasquariello Michele (Roma). » » Mr. Russo Cirillo (Napoli). 27 » Mr. Stacchiotti Tommaso (Roma). 28 » Mr. Waucquez Michele (Malines-Bruxelles). 4 November » Mr. Videla Lira Carlo (Cile). o Mr. Santellocco Antonio (Roma). 7 » Mr. Deiters Bernardo Varnerio A. (Haarlem). 12 » Mr. De Vilder Cornelio Francesco (Haarlem). » » Mr. Dall'Armellina Ernesto (Terracina). » » Guarnaschelli Ezio (Piacenza). Mr. 17 » Piva Mario (Padova). Mr. 25 » Carraro-Moda Antonio (Roma). Mr. » » Angelelli Alfredo (Roma). Mr. 30 » Mr. D'Andria Ernesto (Roma). » Mr. De Luca Pasquale (Roma). » Mr. Tadros Mikhail Tadros (Repubblica Araba Unita). Mr. Nachtergaele Maurizio (Malines-Bruxelles). 3 December » » Serafini Umberto (Civitacastellana). Mr. o » » Mr. Caliento Attilio (Orte). » » » Mr. Vona Armando (Veroli). 9 » » Mr. Allinger-Csollich Teofrido (Innsbruck). 13 » Mr. Urbani Urbano (Massa Marittima). » Mr. Bachi Vittore (Milano). » » Mr. Pavan Luigi (Venezia). 16 » » Mr. Kraus Norberto (Wien). » » Mr. Meithner Ernesto (Wien). Mr. Musil Luigi (Wien). » Mr. Ullmann Carlo

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(Wien). 21 » Mr. Chiarii Giorgio (Modena). 2 January 1967. Ten. Col. Aguiar Hernani (Brasile). » » Mr. Cantuaria Guimarâes Antonio Sabino (Brasile). At Cap. Guimarâes Murillo Betameo (Brasile).

[*Latin ed. p. 464*]

Acta Apostolicae Sedis - Official Commentary 464, January 11, 1967. To Mr. Quartin Bastos Luigi (Portugal). To Mr. Bonvicini Elio (Modena). January 12. To Mr. Pititto Cesare (Parma). To Mr. Rabaiotti Frank (Piacenza). January 18. To Mr. Mantegazza Vittorio (Boma). January 27. February 3. To Mr. Porfiri Giovanni (Rieti). To Mr. Moskovits Stefano (Rome). To Mr. Lentini Vincenzo (Alessandria). January 10. To Mr. Barberis Silvio (Tortona). To Mr. Marenghi Francesco Agostino (Tortona). The Knighthood of the Order of Saint Sylvester the Pope: November 20, 1965. To Mr. Kawano Hidetsuku Peter (Oita). December 21. To Mr. Quiñonez Meza Alfonso (San Salvador). January 18, 1966. To Mr. Missing Giuseppe (Aachen). May 26. To Mr. Abdul-Razzak Hamadeh (Lebanon). To Mr. Regner Giovanni (Graz-Seckau). June 6. To Mr. Wewel Erico (Freiburg im Breisgau). June 13. To Mr. Arcangeli Gianfranco (Rimini). July 14. To Mr. Brauchhart Othmar (Vienna). July 21. To Mr. Feilerer Leopoldo (Vienna). To Mr. Freistetter Francesco (Vienna). To Mr. Golja Gustavo (Vienna). To Mr. Mathes Erico (Vienna). To Mr. Stelzner Giorgio (Vienna). July 27. To Mr. Dugast Luigi (Nantes). To Mr. Grelier Michele (Nantes). To Mr. Le Rudulier Ivo (Nantes). To Mr. Seiller Maurizio (Nantes). To Mr. Valton Michele (Nantes). Necrology: April 1, 1967. Most Reverend Monsignor Blanchet Emile Arsenius, titular Archbishop of Philippopolis of Thrace. April 7. Most Reverend Monsignor Defebvre Andrew John F., Bishop of Ning Po. April 8. Most Reverend Monsignor de Souza Dantas Marcolino Esmeraldo, Archbishop of Natal. April 16. Most Reverend Monsignor Grafiin René, titular Archbishop of Mistia. April 24. The Most Reverend Cardinal Dante Enrico, of the title of Saint Agatha de' Goti. April 24. Most Reverend Monsignor Le Huu Tu Thaddeus, titular Bishop of Daphusia. April 28. Most Reverend Monsignor Bresson Edoardo, Bishop of Cestro. May 8. Most Reverend Monsignor Puchol Montis Vicente, Bishop of Santander. May 12. Most Reverend Monsignor Berry Joseph Gerald, Archbishop of Halifax.

[*Latin ed. p. 465*]

An* and vol. LIX, page 28, line 1967, No. 7, ACTA APOSTOLICAE SEDIS, OFFICIAL COMMENTARY. Direction: Apostolic Palace - Vatican City. Administration: Libreria Editrice Vaticana. ACTA OF PAUL PP. VI. APOSTOLIC EXHORTATION To all Bishops who have peace and communion with the Apostolic See: concerning the Blessed Virgin Mary, Mother of the Church, exemplar of all virtues, to be venerated and imitated. PAUL PP. VI. VENERABLE BROTHERS, GREETINGS AND THE APOSTOLIC

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BENEDICTION, a great sign, which the holy Apostle John saw in heaven, namely, a woman clothed with the sun, who, deservedly, is interpreted by the sacred liturgy of the Catholic Church as the most blessed Virgin Mary, Mother of Christ the Redeemer, Mother of all men. We recall, Venerable Brothers, with what emotion we were moved when, concluding the third session of the Second Vatican Ecumenical Council, after the dogmatic Constitution, the index of which is *Lumen Gentium*, we solemnly proclaimed the august Mother of God as the spiritual Mother of the Church, that is, of all the faithful and of all the sacred pastors. For this reason, we know that on that day, or on many other days, many conciliar Fathers, or the faithful who were present at the sacred rite in the Basilica of Saint Peter, or the multitude of Christians scattered throughout the world, rejoiced. For then, indeed, many... 1 2 3 1 Cf. Apoc. 12, 1. 2 Cf. The Epistle for Mass on the feast of the Annunciation of the B. V. M., on the 11th of February. 3 Cf. A. A. 8. 57 (1965), pp. 1-67. 30 - A. A. S.

[*Latin ed. p. 466*]

The memory of the first and most glorious triumph of the humble handmaid of the Lord was revived, when, in the year 1431, the Bishops of the Eastern and Western regions, assembled in the Ecumenical Council at Ephesus, greeted Mary, the *Theotokos*, that is, the Mother of God. Indeed, at that time, the citizens of that illustrious city, professing the Christian doctrine, joined with the rejoicing Fathers, inflamed with a certain fervor of faith, and carried torches, eager to accompany them to their homes. Oh, oh, what delight of a maternal heart, that hour, most glorious in the annals of the Church, when the Virgin Mary, from her heavenly throne, looked down upon those pastors and faithful, as if hearing that prophetic canticle resonate, which she herself, inspired by the Holy Spirit, had offered to the highest God: "Magnificat anima mea Dominum... Because he hath regarded the humility of his handmaid: for behold, from henceforth all generations shall call me blessed. Because he hath shewed me the way of salvation... Furthermore, the beginning of our exhortation, leading to the ceremonies and religious observances which, these days, are held in Lusitania, in honor of the most holy Virgin, where she is venerated by numerous faithful for her maternal and merciful heart, we desire to remind all the children of the Church, again and again, of the greatest closeness that exists between the spiritual motherhood of Mary, so abundantly illustrated in the dogmatic Constitution, beginning with the words *Lumen Gentium*, and the duties of the redeemed towards her, as Mother of the Church. For, as we learn from numerous testimonies, both from the divine Scriptures and from the holy Fathers, presented in the aforementioned Constitution, together with the declarations of recent Supreme Pontiffs, Mary, the Mother of God and of the Redeemer, was united with Him in a close and unbreakable bond, and to her was entrusted a most singular office...

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in the mystery of the Incarnate Word and the Mystical Body, that is, in the economy of salvation, it shines forth that the most holy Virgin is not only the most holy of all creatures, but also...

[*Latin ed. p. 467*]

Acts of Pope Paul VI, VI, 467, 12. The Mother, who ministered in the mysteries of Christ, but also as the Mother of the Church, deserves to be honored by the Church with special devotion, "and this devotion especially through the liturgical rite." It is not to be feared that the liturgical reform, provided it is carried out according to the formula expressed in these words: "the rule of believing establishes the rule of praying," will necessarily cause harm to the singular devotion due to the most holy Virgin Mary, because of her special privileges, in which the dignity of the Mother of God shines forth. Nor, conversely, is it to be feared that an increase, whether liturgical or private, in the devotion to the Divine Parent, which is offered to the Word incarnate as well as to the Father and the Holy Spirit, may obscure or diminish the worship of adoration. Therefore, since it is Our intention here, Venerable Brothers, to once again present the highest points of doctrine pertaining either to the role of the Mother of God in the order of eternal salvation, or to her relations with the Church, We believe it will be useful to the minds of the Christian faithful if We emphasize two weighty points of faith, which concern the renewal of Christian life. 13, 14, 15, 16, 17, 18, 19, 20. First, this truth presents itself: Mary is the Mother of the Church, not only because she is the Mother of Jesus Christ and His closest associate in the new... economy, when the Son of God assumed human nature from her, in order to redeem man from sin through the mysteries of His flesh, but also because she shines forth as an example of virtues to the entire community of the elect. Just as every human mother cannot limit her role to the procreation of a new human being, but must extend it to the duties of nourishment and education, so too does the blessed Virgin Mary act. After participating in the sacrifice of her Son, for the cause of our Redemption, and in such a way that she is not the mother of one disciple, John, but...

[*Latin ed. p. 468*]

The Acts of the Apostolic See – Official Commentary 468 – and it may be fitting to say this of the human race, of which He, in a certain sense, bore the person, has deserved to be designated, continues to perform her heavenly office, by which she contributes to the generation and increase of divine life in the souls of all redeemed men. This truth provides the greatest comfort and, by the most wise will of God, is a completing part of the mystery of human salvation; for this reason, it ought to be held by faith by all Christians. But how does the blessed Mother of God help the members of the Church to grow in the life that pertains to grace? First of all, through her

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prayers, which are never interrupted, aroused by the most ardent charity. For the same Virgin, although rejoicing in contemplating the august Trinity, does not forget her children, who, as she herself once was, are established in the pilgrimage of faith; rather, beholding them in God and perceiving their needs, associated with Jesus Christ, who is always living to intercede for us, she offers herself as Advocate, Helper, Assistant, Mediator. It has never been doubted that this intercession, which has never failed, with the Son for the people of God, has always been present in the Church from former centuries; a proof of which is this most ancient antiphon, which, with only a few changes, is part of the liturgical prayer, whether used in the East or in the West: "Under the protection of your mercies we take refuge, O Mother of God; do not reject our petitions in our needs, but deliver us from destruction, O you who alone are blessed."

It is far from the case that the maternal intercession of Mary diminishes in any way the efficacy of Christ our Savior, which predominates, for which nothing can be substituted, but rather, she draws her own power from it, and it is an excellent proof of it. But the help of the Mother Church is not entirely placed in the intercession with her Son, concerning the fostering of the increase of divine life in souls; indeed, she also benefits redeemed men in another way, namely, by example, the power of which is of the highest importance, according to that well-known saying: "Words move, examples do."

[*Latin ed. p. 469*]

469 The acts of Pope Paul VI demonstrate this. For just as the documents of parents are much more effective when they are accompanied by examples of a life that is in harmony with human and divine prudence, so too does the sweetness and beauty flowing from the highest virtues of the Immaculate Mother of God wonderfully inspire minds to imitate the divine model, Jesus Christ, of whose very essence she was the most accurate image. For this reason, the Council states: "The Church, remembering her with piety and contemplating her in the light of the Word made flesh, enters more deeply into the mystery of the Incarnation, and is conformed more and more to her Spouse." Furthermore, it is fitting for us to know that the excellent sanctity of the Blessed Virgin Mary was not only a singular gift of divine grace, but also a fruit of that reason by which her free will constantly and ardently followed the interior impulses of the Holy Spirit. Therefore, because of that perfect harmony and agreement between divine grace and the effort of her human nature, she is given the highest honor by the most holy Trinity, and she herself has achieved a glorious distinction for the Church, by which she is so often invoked in the liturgy: "You are the glory of Jerusalem, the joy of Israel, the honor of our people." Therefore, let us admire the testimonies contained in the pages of the Gospel, of such an extraordinary harmony and agreement: for Mary, as soon as she was

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assured by the voice of the Archangel Gabriel that she had been chosen by God to be the Mother of His only-begotten Son, without delay, and with these words: "Behold the handmaid of the Lord; be it unto me according to thy word," she devoted herself entirely to the service of the heavenly Father and the incarnate Word, which is His Son, and also of the entire human race, since she had foreseen that Jesus would deliver her people from the servitude of sin, and would be the King of the messianic kingdom, universal, eternal, and never-ending. Therefore, the most chaste life of the holy Joseph, the Bridegroom, who remained a virgin both during and after the birth, as the Catholic Church has always believed and professed at all times — and indeed, 27 26 20 30 3 1 27 Ibid. n. 65, p. 64. Antiphon 2 at Lauds, on the feast of the Conception of the B.V.M. Luke 1, 38. Cf. Matthew 1, 21; Luke 1, 33. Cf. St. Leo M., Epist. Lectis dilectionis tuae ad Flavianum: PL 54, 759; idem, Ep. Licet per nostros ad Iulian. Ep. Coënsem : PL 54, 803 ; St. Hormisda, Ep. Inter ea quae ad Iustinum imper. : PL 63, 514; Pelagius I, Ep. Humani generis ad Childebertum I : PL 69, 407; Council of Lateran, Oct. 649 under Martin I, canon 3: Caspar. ZKG, 51, 1932, p. SS; 28 29 30 31

[*Latin ed. p. 470*]

It befits a woman who had been raised to the excellent honor of divine motherhood—so completely filled with communion with her Son that she shared with Him both joys and sorrows, and finally, triumphs. Then, after Jesus ascended to the right hand of the Father, she remained steadfastly united to her Son in the most ardent love, and, confident and firm, she was fulfilled in her new office, to be present as both a spiritual Mother to the most beloved disciple and to the nascent Church. Therefore, it is rightly said that the entire life of this humble handmaid of the Lord, from the time she was greeted by the Angel until the time that her soul and body were carried from this earth to heavenly glory, was a life of devoted service. And so, we, agreeing with the writers of the Gospel and with the Church Fathers and Doctors, whom the Ecumenical Council mentions in the dogmatic Constitution *Lumen Gentium* (chapter VIII), contemplate Mary with wonder, steadfast in her faith, ready to obey, simple in her humility, rejoicing in the Lord, burning with charity, and so strong and constant in fulfilling her own office that she devoted herself entirely, uniting all her senses with her Son, who died on the cross so that He might give new life to men. Now, therefore, if such a splendor of virtues shines forth from her, it is certainly the first duty of those who recognize in the Mother of Christ the perfect form of the Church, to draw closer to her in order to render excellent praise to God, who has accomplished so much in her for the good of all humankind. But this will by no means be enough. Another duty falls upon all the faithful, namely, to follow that most faithful handmaid of the Lord with a great offering of praise, congratulations, and charity, since, through the wise and sweet dispensation of divine things, her free consent and even

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the generous works she gave were greatly helpful and still contribute to the salvation of men. For this reason, any faithful person can use the following prayer of St. Anselm: "Through you, glorious Lady, may we merit to ascend to Jesus, your Son, who, through you, deigned to descend to us."

[*Latin ed. p. 471*]

Indeed, neither the grace of the Divine Redeemer, nor the efficacious intercession of His most holy Mother, our spiritual Mother, nor the exalted sanctity of this place, can wholly lead us to the port of salvation, unless our will is perpetually conformed to Christ Jesus and to the most holy Virgin, through the religious imitation of virtues, by which both have excelled. Therefore, it is necessary for all to reverently imitate the examples of goodness which the heavenly Mother has left to us; and this is, in truth, a matter which I desire to bring to your attention, Venerable Brothers, and to that of the faithful, entrusted to your pastoral care, so that, encouraged by the Fathers of the Second Vatican Ecumenical Council, you may readily comply: Let the faithful remember that true devotion does not consist in a sterile and transient affection, nor in a certain empty credulity, but proceeds from true faith, by which we are led to acknowledge the excellence of the Mother of God, and are aroused to filial love for our Mother, and to the imitation of her virtues. The imitation of Jesus Christ is certainly the royal road which we must follow, so that we may attain to the sanctity of life, and so that we may reflect, as far as we are able, the perfection of the heavenly Father. And while the Catholic Church has always held this most august truth, it has also affirmed that the imitation of the Virgin Mary does not lead away from the study of faithfully following Christ, but rather makes it more pleasing and easier, since that most holy Virgin, always conforming herself to the will of God, deserved to hear, before all others, the praise that the Son gave to His disciples, with these words: "For whosoever shall do the will of my Father, that is in heaven, he is my brother, and sister, and mother." For this reason, with regard to the imitation of Christ, the general rule holds: Through Mary to Jesus. And yet, let not our faith be disturbed, as if this help, added by her who is, save for sin, entirely similar to us, were to harm our dignity, or to prevent the bonds of relationship, by which we adore the Son of God and are joined to Him in friendship, from being most intimate and lasting.

[*Latin ed. p. 472*]

Acts of the Apostolic See - Official Commentary 472. Indeed, let us acknowledge the kindness and humanity of our Savior, God, who, being indulgent to our weakness, and considering the infinite sanctity of His own nature, so different and dissimilar to us, has given us the means of imitating that very sanctity, by presenting to us the example of the Mother. For she is, above all others, the most brilliant example for us, perfectly

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suited to the complete obedience with with we, loving and willingly, submit ourselves to the decrees of the eternal Father; and Christ Himself, as we well know, established this perfect obedience to the divine will as the very essence and form of our human actions, when He said: "I do always the things that please Him." Therefore, if we contemplate the humble Virgin of Nazareth, shining with this kind of virtues and qualities, we see her as the new Eve, as the exalted Daughter of Sion, as the dawn of the Old and New Covenant, in whom the fullness of time was accomplished, granted by God the Father, so that He might send His only Son into this world. For the Virgin Mary, more than all the patriarchs and prophets ever did, more than that just and devout Simeon, prayed for and received the consolation of Israel... Christ, and celebrated His coming with the hymn of the Magnificat, when He, about to take on flesh, descended into the most chaste womb of her. Therefore, rightly and deservedly, the Church presents Mary as an example to be imitated, so that, following her, we may, as fittingly as possible, receive the Word of God into ourselves, as the holy Augustine wisely observed: "Therefore, Mary is more blessed for receiving the faith of Christ than for conceiving the flesh of Christ..." Thus, even the maternal relationship of Mary would have been of no avail, unless she had yearned for Christ more in her heart than in her womb. Furthermore, the faithful can contemplate Mary as an example, embracing which, with equal humility and great spirit, they may fulfill the duties assigned to them by God in this life, for their own eternal salvation or that of others. Therefore, I implore you, be imitators of me, as I am of Christ: these [references to other texts].

[*Latin ed. p. 473*]

Using the very words of Pope Paul VI, and with a greater authority than the Apostle Paul when writing to the Corinthians, the Mother Church can exhort the multitude of believers, who, with the same faith and love as those of past ages, call and proclaim her blessed. We ought to offer a docile mind to this invitation. However, a message of the greatest utility seems to be conveyed today to the faithful by her, who is immune from the stain of original sin and is supremely excellent in all holiness, and who was the *socia* of the Son in the restoration of souls to supernatural life. From her very pious contemplation, the faithful receive an incentive to fervent prayer, to perform penance, and to cultivate the holy fear of God. From this, it will also come to pass that they will more frequently recall that Christ Jesus announced the imminent coming of the Kingdom of God with these words: "Repent and believe the Gospel," and also that He gravely warned: "If you do not repent, you will all likewise perish." Therefore, moved by the study of love and satisfaction for the injuries truly inflicted upon the holiness and justice of God, but with great confidence in His infinite mercy, we must accept afflictions of mind and body, so that we may atone for our sins and the sins of our neighbors, and thus avoid the double punishment

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of loss and pain, lest, namely, we lose the Supreme Good, God, or fall into eternal fire. Furthermore, the faithful should be encouraged to follow the example of the most holy Virgin, for Jesus Himself, when He gave her to us as Mother, also presented her as an example for us to imitate. It is fitting that the children should feel as the mothers do, and that they should reflect the praises and virtues of the mothers in their own conduct. Therefore, just as any person can adopt the sentiment of St. Paul: "The Son of God loved me, and delivered Himself for me," so too, with firm faith, one can be certain that the divine Savior has also left his Mother as a spiritual inheritance to him, and together with her, all the treasures of grace and virtues with which she is filled, so that through her powerful intercession and our diligent imitation, they may be conferred upon us. Therefore, St. Bernard rightly says...

[*Latin ed. p. 474*]

Acta Apostolicae Sedis - Official Commentary 474 states profoundly: "As the Holy Spirit filled her, and as the same Spirit descended upon us also, so too it overflows and abounds in us." From those things which we have previously proposed for consideration, harmonizing with the sacred Gospel and the Catholic tradition, it is clearly evident that the spiritual motherhood of the Virgin Mary transcends the limits of place and time, and pertains to the entire history of the Church, to which, therefore, she has always been present, aiding and supporting it with her maternal office. Hence, it is also clearly understood what is intended by that sentiment which we often hear expressed today: that our age can be called the "Marian Age." For, if it is indeed to be admitted that, through the remarkable grace of God, the Christian people have now understood the providentially ordained role of the most holy Mary in the history of salvation more clearly than before, it must not be understood as if past ages did not perceive this truth at all, or that future ages might ever ignore it. For all times of the Church have enjoyed and do enjoy the presence of the Mother of God, since she remains perpetually united with the Body Mystical, of which these words are written: "Jesus Christ is the same yesterday, and today, and for ever." Now, Venerable Brothers, since we are convinced that the present teaching of the Church concerning the worship – an indication of praise, gratitude, and love – offered to the most blessed Virgin is entirely in accord with the doctrine of the Gospel, as it has been definitively interpreted and explained by both Eastern and Western tradition, our heart is raised in hope that this pastoral exhortation of ours, aimed at fostering a more ardent and active devotion to Mary, will be received with generous willingness, not only by the Christian faithful entrusted to your care, but also by those who, although not fully enjoying communion with the Catholic Church, nevertheless worship and venerate Mary, the Virgin, as the Mother of God, along with us. May the

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Immaculate Heart of the Virgin Mary shine upon all Christians as a perfect example of love for God and neighbor; may it lead them to participate in the sacred Sacraments of the Church, through which the souls of the faithful are cleansed from sins and defended; may it incite them to make amends for the countless injuries inflicted upon the Divine Majesty; and may it finally be a sign of unity and an encouragement to strengthen fraternal bonds among all Christians in the one Church of Jesus Christ, which, as the Spirit was sent (Homily 2 on Missus, PL 183, 64. Hebrews 13, 8).

[*Latin ed. p. 475*]

475 The acts of Pope Paul VI, instructed by the Holy Spirit, with filial piety, follows (the Virgin Mary) as the most beloved Mother. And since five years have now passed since our predecessor, the most reverend Pope Pius XII, on the thirty-first day of the month of October in the year 1942, through a radio announcement given to the Portuguese people, solemnly consecrated the Church and the entire human race to the Mother of God, Mary, and to her Immaculate Heart – which We ourselves reiterated on the twenty-first day of the month of November in the year 1964 – We exhort all the children of the Church, that each one may again consecrate themselves to the Immaculate Heart of the Mother Church, and that, transferring the most excellent signification of this devotion into their actions in life, they may be more and more obedient to the divine will, and, piously following the example of their heavenly Queen, may serve as children. Finally, We are not at all doubtful that, as you, Venerable Brothers, proceed, the clergy and the people, entrusted to your care, will readily comply with this Our exhortation, and will therefore show greater devotion to the Mother of God, add firmer trust, knowing for certain that the Queen of Heaven, our most sweet Mother, will never cease to be present to each of her children, to protect the entire Church of Christ from heaven, and to offer help to the entire human race. We impart freely the Apostolic Blessing, as a pledge of divine graces and a sign of Our benevolence, to yourselves and to your flocks. Given in Rome, at St. Peter's, on the ninth day of the month of May, in the year 1967, the fourth year of Our pontificate. 52 53 54 55 PAULUS P. P. VI.

[*Latin ed. p. 476*]

476 Acta Apostolicae Sedis - Official Commentary

APOSTOLIC CONSTITUTIONS

I. OF SÃO PAULO IN BRASÍLIA - CAMPINAS (JUNDIAÍ)

After deducting certain territories from the archdioceses of São Paulo in

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Brasília and Campinas, a new diocese is established, named "Jundiaí."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR THE PERPETUAL REMEMBRANCE OF THIS MATTER:

It is clear to all that the division of territories and the establishment of new dioceses greatly benefit the Churches. For with the dioceses, the number of sacred pastors also increases, who, by divine mandate, produce the salutary work of the Apostles for all time. Therefore, after hearing the opinion of the Most Reverend Cardinals of the Sacred Consistorial Congregation, and after the prayers of the Most Reverend Brother Sebastian Baggio, Archbishop with the title of Ephesus and Apostolic Nuncio in the Brazilian Republic, we considered it fitting to approach the Most Reverend Brothers Agnelo Rossi, Archbishop of São Paulo in Brasília, and Paul Campos, Archbishop of Campinas, who, concerned for the good of souls, requested that we establish a new diocese within certain territories of their Churches. Having therefore obtained the consent of all those who have some right or believe they have a right regarding this matter, we decree the following:

From the archdiocese of São Paulo in Brasília, we separate the entire territory, as currently defined by civil law, comprising the municipalities commonly called Cabreúva, Cajamar, Campo Limpo, Itu, Itupeva, Jundiaí, Pirapora do Bom Jesus, Santana do Parnaíba, Salto, and Varzea Paulista; and from the archdiocese of Campinas, we separate the entire territory of the municipality called Louveira. From these, we establish the diocese of Jundiaí, defining its boundaries and territory as described above.

The seat of the new diocese will be in the city commonly called Jundiaí, and the episcopal cathedra will be in the curial temple located in that same city, which is dedicated to God in honor of the Blessed Virgin Mary, commonly called Nossa Senhora do Desterro, to whom we grant all the rights pertaining to sacred cathedral buildings.

To the Bishop, in addition to granting him appropriate rights, we impose the obligations incumbent upon resident pastors.

The diocese of Jundiaí will be a suffragan of the metropolitan See of São Paulo.

[*Latin ed. p. 477*]

477 The acts of Pope Paul VI concerning Brazil, and of his ecclesiastical superior, are subject to the norms of canon law, and are to be presented to the superior of the same archdiocese. Furthermore, we decree that, until a canonical college is established by other apostolic letters, diocesan consultants shall be chosen, who will assist the Bishop with counsel and aid; that

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a seminary shall be established with great obligation, to receive those boys who are called by God to the priesthood, and of whom those who excel in piety and intellect shall be sent to Rome to the Pontifical College of Brazil, for the study of philosophy and sacred theology; that, after these letters have been put into effect, priests and students of the seminary shall be considered as belonging to that Church in whose territory they hold an office or benefice, or have a legitimate domicile; that the episcopal table, which is called the Curia, shall be supported by the revenues of the Curia, by money freely offered by the faithful, and by goods belonging to the diocese of Jundiaí, in accordance with canon 1500 of the Code of Canon Law; that the acts and documents pertaining to the new diocese shall be transferred from the Curias of São Paulo in Brazil and Campinas to Jundiaí, to be religiously preserved in the archives. These things which we have prescribed shall be carried out by the venerable Brother Sebastian Baggio, whom we have named, or by a priest delegated by him. Whoever has completed this task shall prepare appropriate documents and send them to the Sacred Congregation Consistorial, duly signed and sealed. We will and desire that this Constitution be effective now and in the future; in such a way that those things which have been decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since by it we derogate from all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person of authority in ecclesiastical dignity, and which are also signed by a public notary, shall have the same force as if the original were presented. Given at Rome, at St. Peter's, on the seventh day of the month of November, in the year of Our Lord nineteen hundred and sixty-six, in the fourth year of Our pontificate.

JAMES A. Cardinal Copello

8. R. E.

Chancellor

CHARLES Cardinal Confalonieri

8.

Congregation Consistorial

Pro-Prefect

Francis Tinello

Apostolic Chancery

Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary

Sylvius Romani, Apostolic Protonotary

Loco

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In Ap. Cane, tab., vol. CXXII, n. 28.

[*Latin ed. p. 478*]

478 Acta Apostolicae Sedis - Official Commentary II TUGUEGARAOANA (BAYOMBONGENSIS) After certain territories were detached from the diocese of Tuguegarao, a new praelature is founded, named "Bayombongensis." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, desiring, for lasting remembrance, to emulate the Father, who devotes all his thought and care to ensuring that his children have every comfort and prosperity in life, We also, as successor of Peter and shepherd of the entire Christian people, dedicate all our efforts, industry, and care to ensuring that the Christian people may enjoy a flourishing, stable, and lasting fortune, whether through appropriately defined ecclesiastical boundaries or through the prudent selection of Bishops. Therefore, when the venerable Brother Charles Martini, Archbishop with the title of Albaricin, and also Apostolic Nuncio in the Philippine Islands, after consulting the venerable Brother Theodulfus Domingo and Sabugal, Bishop of Tuguegarao, considered it fitting that a new praelature be established in that place from the territory of this diocese, We, after consulting with our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation Consistorial, decree the following with apostolic authority. We separate the territory from the diocese of Tuguegarao, which constitutes the civil province of Nueva Vizcaya, and which is bounded as follows: to the north, by the limits of the two civil provinces of Isabela and Mountain Province; to the east, by the boundaries of the civil province of Quezon; to the west, by the boundaries of the two civil provinces of Mountain Province and Pangasinan; and to the south, finally, by the boundaries of the civil province of Nueva Ecija. We hereby establish a new praelature within this territory, to be called the Bayombongensis, located in the city commonly called Bayombong, in the province of Nueva Vizcaya. The Bishop will establish his residence and domicile in this same city; and he will place the seat of his authority in the church of Saint Dominic, which is currently a parish church, but will become the cathedral of the praelature, once the necessary preparations have been made. This new church will be a suffragan of the metropolitan See of Novae Segobiae, and the Bishop of Bayombongensis will be subject to its sacred Prelate. Furthermore, he will diligently strive to establish, as soon as possible, at least a small seminary for the formation of indigenous clergy.

[*Latin ed. p. 479*]

479. The acts of Pope Paul VI, by order. When young men have reached the age at which they ought to devote themselves to sacred theology and philosophy, those among them who have shown themselves to be the best

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in intellect and piety should be sent to Rome, to the College Seminary of Saint Philip. The expenses will be covered by the revenues of the Curia, by collections from the faithful, and by a suitable portion of the assets, if any, according to the norm of canon 1500 of the Code of Canon Law. Concerning the clergy, we decree that, upon presentation of these documents, priests of the Church should be assigned to them in the territory or benefice or office in which they reside; other priests, clerics, and students of the Seminary, should be assigned to the place where they legitimately reside. Finally, we believe that the acts and documents, whether pertaining to the faithful or to new affairs of the See, should, as soon as possible, be sent to the aforementioned Curia, to be religiously preserved. Furthermore, let the venerable Brother Charles of Martin be informed that he should carry out what we have ordered, either by himself or by someone he chooses. The acts and documents should be drawn up, and true copies of them should be sent promptly to the Sacred Congregation of the Consistory. We wish this Constitution to be effective now and in the future; in such a way that those who are concerned should religiously observe what has been decreed in it, and thus it should obtain its force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to prevail, since we derogate from them all by means of this. Moreover, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, at Saint Peter's, on the seventh day of the month of November, in the year of Our Lord one thousand nine hundred and sixty-six, in the fourth year of Our pontificate. JAMES A. Cardinal COPELLO, Prefect. CHARLES Cardinal CONPALONIERI, Secretary. Francis Tinello, Regent of the Apostolic Chancery. John Calieri, Apostolic Protonotary. Eugenius Sevi, Apostolic Protonotary.

[*Latin ed. p. 480*]

480 Acta Apostolicae Sedis - Official Commentary III OF EASTERN NEW GUINEA AND ADJACENT ISLANDS. In Eastern New Guinea and the adjacent islands, the sacred hierarchy is established. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Considering the joyful increase and the progress of the Christian religion, filled with solace, in the vast shores of Oceania, we find, not only that, in this matter, the fates of the prophets are being fulfilled concerning the Kingdom of God, which is the Church (cf. Ps. 71:10; Tob. 13:13), but also that we enter into great hope that the Christian faith will be extended so quickly throughout the empire, that there will be no noble land, or people, or nation, in which Christ, the Son of God to be adored, and Redeemer of mankind, is not honored with pious worship,

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where there are no altars, and where the cause of eternal salvation is not followed by all. Therefore, when our venerable Brothers, Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, having heard the venerable Brother Dominic Enrici, Archbishop with the title of Ancusa, and Apostolic Delegate in Australia, New Zealand, and Oceania, were of the opinion that the sacred hierarchy should be established in Eastern New Guinea and the adjacent islands, We, after due consideration, approving the plans of the Purple Fathers, have established and decreed the following: In all of Eastern New Guinea and the adjacent islands, that is, in the civil territory of Papua New Guinea and the Protectorate, which today is called the Solomon Islands, We establish the sacred hierarchy so that there are three ecclesiastical provinces, and they are constituted as follows: The ecclesiastical province of Port Moresby, which will consist of: the metropolitan See of Port Moresby, hitherto the apostolic vicariate of the same name, whose cathedral temple will be that of Saint Mary; and the suffragan dioceses: Bereina, hitherto the apostolic vicariate of Yule Island, whose cathedral temple will be dedicated to Our Lady of the Sacred Heart; Sideia, hitherto the apostolic vicariate of Samarai, whose cathedral temple will also be dedicated to Our Lady of the Sacred Heart; Mendi, previously the apostolic vicariate, whose cathedral temple will be dedicated to the Blessed Virgin Mary, Mother of the Divine Shepherd; Daru, previously the apostolic prefecture.

[*Latin ed. p. 481*]

The acts of Pope Paul VI, number 481, decree that the cathedral of this archdiocese shall be dedicated to Saint Louis de Montfort. The ecclesiastical province of Madang shall consist of: the metropolitan see of Madang itself, formerly the Apostolic Vicariate of Port Alexii, whose cathedral shall be dedicated to the Holy Spirit; and the suffragan dioceses of: Wewak, formerly the Apostolic Vicariate, whose cathedral shall be dedicated to Our Lord Jesus Christ the King; Aitape, formerly the Apostolic Vicariate, whose cathedral shall be dedicated to Saint Anne, the Blessed Virgin Mary; Mount Hagen, formerly the Apostolic Vicariate, whose cathedral shall be dedicated to the Holy Trinity; Goroka, formerly the Apostolic Vicariate, whose cathedral shall be dedicated to the Blessed Virgin Mary, Help of Christians; Vanimo, formerly the Apostolic Prefecture, whose cathedral shall be dedicated to the Holy Cross; and finally, the diocese of Lae, formerly the Apostolic Vicariate, whose cathedral shall be dedicated to the Immaculate Conception of the Blessed Virgin Mary. The ecclesiastical province of Rabaul shall consist of: the metropolitan see of Rabaul itself, formerly the Apostolic Vicariate, whose cathedral shall be consecrated to Saint Francis Xavier; and the suffragan dioceses of: Kavieng, formerly the Apostolic Vicariate, whose cathedral shall be consecrated to Our Lady of the Sacred Heart; Bougainville, formerly the Apostolic Vicariate of

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the Northern Solomon Islands, whose cathedral shall be consecrated to Saint Michael the Archangel; Gizo, formerly the Apostolic Vicariate of the Western Solomon Islands, whose cathedral shall be consecrated to Saint Peter the Apostle; and Honiara, formerly the Apostolic Vicariate of the Southern Solomon Islands, whose cathedral shall be consecrated to the Holy Cross. All the dioceses which we have enumerated shall remain subject to the Sacred Congregation for the Propagation of the Faith, and we entrust their governance to the venerable brothers who follow, whom we transfer from their titular sees to the residential sees, according to the order of rank and seniority, namely: Adolphus Alexander Noser, from the titular see of Hierpiniana to the metropolitan see of Madang; Vergil Copas, from the titular see of Bennefa to the metropolitan see of Port Moresby; Johannes Hoehne, from the titular see of Urima to the metropolitan see of Rabaul; Leo Arkfeld, from the titular see of Bucellus to the see of Wewak; Johannes Doyle, from the titular see of Onuphiana to the see of Sideia; Johannes Doggett, from the titular see of Mundinitz to the see of Aitape; Alfredus Matthaeus Stemper, from the titular see of Eleutheropolis in Palestine, to the see of Kavieng.

[*Latin ed. p. 482*]

482 Acts, from the Official Commentary of the Apostolic See; Daniel William Stuyvenberg, from the Church of Dionysias, to the See of Honoria; George Elmer Bernarding, from the Church of Belabitene, to the See of Mount Hagen; John Crawford, from the Church of Caffena, to the See of Ghizota; Leon Lemay, from the Church of Agbia, to the See of Bougainville; Eugene Klein, from the Church of Echinus, to the See of Bereina; Firmin Schmidt, from the Church of Conana, to the See of Mendi. Concerning the College of Canons, which must be established in each diocese, with regard to seminaries, the episcopal table, and the rights of the clergy and the people, let all that which the Code of Canon Law establishes be observed most diligently. Furthermore, let our venerable brother Dominic Enrici, whom we mentioned, take care to execute these letters, or whoever he may delegate. Let the acts be recorded, and let true copies of these documents be sent promptly to the Sacred Congregation for the Propagation of the Faith. We will and desire that this Constitution be effective now and in the future; in such a way that those for whom these things are prescribed will observe them religiously, and thus obtain their effect. Nothing, of any kind, contrary to the effectiveness of this Constitution shall be able to take effect, since by it we abolish all such things. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of our will; rather, the same faith shall be given to copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary, as would be given if the original were presented. Given at Rome, at St. Peter's, on the fifteenth

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day of the month of November, in the year of Our Lord one thousand nine hundred and sixty-six, in the fourth year of Our Pontificate. JAMES A. Cardinal COPBLLO, Secretary of State. GREGORY P. Cardinal AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Francis Tinello, Regent of the Apostolic Chancery. Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary. Joseph Del Ton, Apostolic Protonotary. In the Apostolic Chancery, volume CXXII, number 12.

[*Latin ed. p. 483*]

Acta Pauli PP. VI, 483, IV, MERAUKENSIS. In the territories commonly called Irian Occidentalis, a new ecclesiastical province is established, named "Meraukensis."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Having accepted the office of governing the entire Church, we constantly direct our mind to this end, so that we may embrace all matters, undertake all endeavors, which may provide wider support for the spreading of the law of Christ among men. Therefore, since those men who have presented their views to the Sacred Congregation for the Propagation of the Faith have judged that a new ecclesiastical province can be established in Irian, which is called Occidentalis, and having joyfully agreed to this, provided that we have learned that Catholic affairs and the best interests of those places have already made progress there, and that there is hope that they will increase even more in the future. We are indeed filled with joy, whether because of the diligence of the sacred pastors and missionaries, or because of the growing number of priests in that region year after year. Therefore, having heard the opinion on this matter of the venerable Brother Salvatore Pappalardo, Archbishop with the title of Milesiensis, and Apostolic Pro-Nuncio in Indonesia, we, with our supreme authority, decree the following:

We establish the ecclesiastical province of Meraukensis, so that it consists of the seat of Meraukensis itself, formerly the Apostolic Vicariate, as the metropolitan see, whose cathedral will be the sacred church of St. Francis Xavier; and of the suffragan sees of Sukarnapuraënsis, formerly the Apostolic Vicariate, whose cathedral church will be the church dedicated to Christ the King; and of Manokuariensis, formerly the Apostolic Prefecture, whose cathedral church will be that dedicated to St. Augustine.

The new churches, which we have mentioned, shall continue to be subject to the jurisdiction of the Sacred Congregation for the Propagation of the Faith, and we decree that the sacred prelates of these churches shall be the following: Hermannus Tillemans, transferred from the titular see of Berissena to the metropolitan see of Meraukensis; Rudolfus Iosephus Staverman, transferred from the titular church of Mosynopolitana to the

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cathedral of Sukarnapuraënsis; and Petrus Malachias van Diepen, until now Apostolic Prefect of Manokuariensis, shall become Bishop of the same see, after we have given him special letters.

With regard to these new churches, all norms shall be observed that are proper to them according to the prescriptions of Canon Law. Finally, let what we have prescribed be observed.

[*Latin ed. p. 484*]

484. The Acts of the Apostolic See – An Official Commentary, so that the aforementioned matters may be carried out, the Most Reverend Brother Salvator Pappalardo shall take care, and, as is customary, shall send the documents to the Sacred Congregation for the Propagation of the Faith, sealed and stamped. We will and desire that this Constitution be efficacious now and in the future; in such a way that those things which are decreed by it be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the efficacy of this Constitution, shall be able to take effect, since by it we abolish all such. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person of authority in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if the original were presented. Given in Rome, at St. Peter's, on the fifteenth day of the month of November, in the year of Our Lord nineteen hundred and sixty-six, in the fourth year of Our Pontificate.

IACOBUS A. Card. COPËLLO, Secretary of the Holy Roman Church.

GREGORIUS P. Card. AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith.

Francis Tinello, Regent of the Apostolic Chancery.

Ioannes Calieri, Apostolic Protonotary.

Eugenius Sevi, Apostolic Protonotary.

Loco Qtj Plumbi In Ap. Cane, tab., vol. CXXII, n. 11.

LETTER I

To His Eminence, the Most Reverend Father Joseph, Cardinal Priest of the title of St. Prisca, of the Holy Roman Church, da Costa Nunes, to whom We appoint as Our Legate, that he may preside over the celebrations held at Fatima, in honor of the Most Blessed Virgin Mary.

PAULUS P. P. VI

Beloved Son, greetings and the Apostolic Blessing.

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Glorious things are said of you, O Valley of Iria; and the name of Fatima, situated within your boundaries, which was previously obscure and known to few, has been made illustrious by a widespread reputation.

[*Latin ed. p. 485*]

Acta Pauli Pp. VI 485, and now, for a long time, these words have been circulating throughout all parts of the world, in the mouths and conversations of men. Indeed, it has happened through the grace and magnificence of the Most Blessed Virgin Mary, that the desert rejoices, and blossoms as the lily; it has come to pass that, in a barren and arid land, a clear and abundant spring, the best treasure, a fountain of living water, bursts forth, spreading and pouring out far and wide the maternal gifts of grace. This, which adorns the Portuguese people, and which We often contemplate with Our heart, We have been pleased to remember with greater affection and attention, when We received a message from Our beloved Son, Cardinal Emmanuel Gonçalves Cerejeira, Patriarch of Lisbon, and other Venerable Brothers, the prelates of Portugal, informing us that, next month of May, the celebrations of Fatima will take place, marking the fiftieth anniversary since the singular cult of the Virgin Mary arose there. We consider this to be highly worthy of Our approval, and We do not wish to be absent from so joyful an event, which will certainly leave an immortal memory. Therefore, gladly granting Our wishes, We declare you, Our beloved Son, Our Legate from Our side, whom We choose, appoint, and constitute to preside over the celebrations and gatherings to be held in Fatima next month of May, representing Our person. Since We know that you, besides other praiseworthy qualities of mind, are distinguished and adorned with a profound devotion to the Mother of God, and that you have always fostered an excellent desire to promote this devotion, We have no doubt that you will carry out the important task entrusted to you with excellence, dignity, and with abundant fruit of piety: and this will be a source of great honor to you, and it will be pleasing to you to remember it in the future. In the performance of this office, it will certainly be necessary, as is your custom, to extol Mary, the Mother of Christ, the most splendid dawn from which the sun of justice has risen, the invincible foundation of faith for the human race, and the cause of perpetual joy, the miracle of beauty in the order of nature and grace, the crown of the Saints, the Queen of the world, the pillar of orthodox faith, the Mother of the Church, always salutary and beneficial to the people of God, with ample and delightful praises. If you hesitate in undertaking this task, you will surely be delighted to know that there are countless hymns, expressions of gratitude, and songs of praise worthy of such high dignity and magnitude. To elicit the harmonious chorus of voices of those who rejoice, you will address the pious and numerous crowd:

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Magnificate Sanctam Verbi.

[*Latin ed. p. 486*]

Acta Apostolicae Sedis - Official Commentary 486: "Incarnati Genetricem et Dominam nostram mecum: Tu gloria Ierusalem, tu laetitia Israël, tu honorificentia populi nostri." Surely, the most holy Virgin, foreseeing future events, prophesied: "Behold, for from henceforth all generations shall call me blessed?" And the truth of this prophecy has become clear through events. It is evident that the Mother of God is everywhere on earth celebrated with singular devotion, and that she is worshipped with equal zeal in churches, chapels, festivals, prayers, vows, through outstanding works of the liberal arts, and through musical forms. And now, too, this prophecy is confirmed by a magnificent event. In harmony with the consensus of the ages, we hope and desire that a sweeter sound of praise, worthy to be offered to the most exalted Queen of Heaven and of men, may resound in the solemn ceremonies at Fatima. Indeed, your name, O Mary, will endure, your glory, your splendor, as long as men and angels live, as long as Christ lives, as long as God exists, it will endure forever and through endless eternities. Moreover, the choir foretells and demonstrates that hymns pleasing to the Divine Majesty should be composed with her and in her: "Let Mary be in every soul; let the spirit of Mary be in every soul, that she may rejoice in God." This will be accomplished if obedience is given to the maternal command, that sacred penance be performed to atone for sins. The name of penance is almost unknown to this age, which indeed sins impertinently and shuns the remedies for sins. Nevertheless, a fervent and vehement exhortation is very opportune, indeed, extremely necessary, so that it may be rescued from the abyss of dangers, lest it fall into the imminent perils, ruin, and destruction. Indeed, the Gospel itself greatly urges this: "Unless you repent, you shall all perish." *1 2 3 5* Therefore, one must hasten to take refuge with Him who is prepared on the throne of grace, with weeping and confidence, so that, through the intercession of the Mother of mercy, clemency may be obtained, sins forgiven, and that what justly inspires terror may finally be turned into the joy of peace. And we do not wish to omit what is very important for spiritual progress and for strengthening the Catholic faith, namely, that the holy Church, *1 2 3 4 5* (Judith 15:10; Luke 1:48; St. Ambrose, Expositio Evang. sec. Luc. II, 26: PL 15, 1042; Luke 13:3; Cf. Hebrews 4:16).

[*Latin ed. p. 487*]

The Acts of Pope Paul VI, page 487, invokes the power given by Christ to trample upon serpents and scorpions, and upon every power of the enemy, that it may remain whole and victorious. Indeed, in all these arduous and laborious matters in which we are now engaged, and if ever there was a time when her help was needed, now, more than ever, she is needed, she

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who, with her virginal foot, treads down the ancient serpent, the peacemaker, the guardian of inviolable victory, the minister of triumph! Therefore, let all, considering these great things, love, venerate, and honor the Immaculate Heart of the Blessed Virgin, the sanctuary of all virtues, the gateway to the heights of mysteries, a source of goodness, mercy, and grace that will never fail; and may they strive to hasten the certain triumph of that Heart, configured to its image, a pure and steadfast heart, so that those who bear it may know that they are striving with the best efforts for the sake of the Gospel, that they may dedicate themselves, serve, and thus strive with greater zeal for the service of the Lord: "O Lord, for I am thy servant: I am thy servant, and the son of thy handmaid. Thou hast broken my bonds."

Speak these words, and others similar to these, to those who will gather at Fatima, in honor and in praise of the Blessed Virgin Mary, as a messenger and interpreter of our desires, which we offer to God with many prayers, beseeching that from there they may follow results worthy of our expectations and hopes, and that rich fruits of faith may mature for their benefit and joy. I bestow upon you, beloved son, and upon the Venerable Brothers, the Cardinal of Lisbon, the Patriarch, the most learned John Pereira Venancio, the Bishop of Leiria, and the others who participate in the celebrations at Fatima, as well as to the authorities, priests, Christian faithful, inhabitants, and visitors, who gather there together and strive to offer the Virgin Mother the devotion of her children, the Apostolic Blessing with all our heart.

Given at Rome, near Saint Peter, on the fifteenth day of the month of April, in the year 1967, in the fourth year of Our Pontificate.

PAULUS P. P. VI

6 7 Cf. Luke 10:19. Psalm 115:16.

[*Latin ed. p. 488*]

488 Acta Apostolicae Sedis - Official Commentary II To His Eminence, Father Paul, Cardinal Zoungrana, Archbishop of Ouagadougou, completing five years since he was raised to the priestly dignity. PAULUS PP. Beloved Son, greetings and the Apostolic Blessing. — We have recently received news that a happy event is approaching for you: you will soon complete five years since you received the priestly dignity. We cannot allow this day to pass without publicly expressing to you, with great affection, our good will and esteem. Therefore, accept our wishes, and accept our salutary prayers, beloved Son, which we desire to confirm with fervent prayers offered to God, and through which we earnestly implore that your priesthood, which you have enriched over this long span of years with outstanding deeds and abundant fruits of religion, may be increased in the years to come with new and more abundant merits. We also learned with great joy that

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you intend to commemorate the anniversary of your priestly ordination in a special way: you have decided that on that day, you will celebrate the Eucharistic Sacrifice at the same altar with those priests who, together with you, received the sacred Host for the first time and who established the first group of native priests in this region. This will indeed be a worthy sign and symbol of that bond of unity that should exist between a bishop and the diligent collaborators of the episcopal order, and which you, beloved Son, guided by the awareness of your pastoral duty, strive to foster with all your efforts. We believe that nothing can be more pleasing to us, and nothing can be more fruitful for the salvation of souls, than the active unity among all priests who are committed to various duties under your authority, whether they belong to the diocesan clergy, or to religious orders, or finally, to the foreign missionaries, who have so well deserved the growth of the Christian name among you, and whose work is still of great help to you. Let these exhortations and wishes of our paternal heart bring you not only comfort, but also... [The text is incomplete here.]

[*Latin ed. p. 489*]

May the acts of Pope Paul VI be, but also may they provide encouragement for apostolic endeavors to be further advanced each day; and may they serve as a foretaste of that reward which the Supreme Pastor grants to those who generously expend their efforts in building up and increasing His Kingdom. In the meantime, that this commemoration may be more beneficial to your flock, We freely grant you the faculty, on a day you shall determine, after having performed the sacred pontifical rite, in the presence of the faithful, to bestow upon them, in Our name and authority, a plenary indulgence, for the benefit of the Church, as prescribed by ecclesiastical regulations. Finally, We impart to you, Our beloved Son, and to the entire clergy and people entrusted to your care, Our Apostolic Blessing, with all our heart. Given in Rome, at St. Peter's, on the twenty-eighth day of the month of April, in the year 1967, the fourth year of Our pontificate. PAULUS P. P. VI

To His Most Reverend Excellency, Monsignor Gustavo Testa, Cardinal of the Holy Roman Church, Pro-Prefect of the Congregation for the Eastern Churches, on the occasion of the fiftieth anniversary since the establishment of that Sacred Congregation by Pope Benedict XV.

Your Eminence,

Fifty years ago, on the first of May in the year 1917, Our Predecessor of immortal and pious memory, Pope Benedict XV, established, with the Motu Proprio *Dei Providentis*, this Sacred Congregation for the Eastern Churches, which, thus separating itself from the Sacred Congregation for the Propagation of the Faith, of which it had previously served as a complementary body, was to begin its autonomous and meritorious activity, so dear to the Roman Pontiffs, who always wished to reserve the Prefecture

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thereof.

This significant anniversary has not escaped Our notice, Your Eminence; and although, as stipulated in the Motu Proprio, this Dicastery did not begin its operations until the first of December of that same year, We wish to express to you and to your Collaborators Our heartfelt satisfaction regarding this singular circumstance.

Acta Apostolicae Sedis, 8. IX (1917), pp. 529-531.

[*Latin ed. p. 490*]

We wish, above all, to offer our heartfelt gratitude to the Lord for having guided the path of the Congregation with His hand. Indeed, in these years, it has effectively contributed, with divine assistance, to the growth of the Eastern Catholic Churches, through the erection of various Eparchies, the sending of Papal Representatives to Eastern countries, the construction of numerous cathedrals and churches, seminaries, schools, and dispensaries, the revival of legal studies for the initiated codification of Eastern canon law, and the discreet yet effective presence of charitable works. Furthermore, the Congregation has played a leading role in the development of relations with the communities of our brethren still separated from us, also bringing about, as a clear result, the formation of that ecumenical spirit, of which the recent Second Vatican Council has given the world the most eloquent testimony. Our thoughts, filled with emotion and gratitude, turn to those who have been the architects and instruments of such a noble and elevated work: to our venerated predecessors, who have always followed the beloved Congregation with particular care, as well as to those who have faithfully assisted them, fully responding to the trust placed in them. A tremor of anticipation, which becomes incessant prayer, pervades the Church today, and it feels more than ever the urgency of the ultimate invocation of its Divine Founder: *Ut omnes unum sint!* And while this feeling is directed with equal intensity to all communities that are not yet in the fullness of unity, it also embraces with particular solicitude the glorious Churches of the East, which, as emphasized in the aforementioned *Motu Proprio*, offer, in the memory of their ancient times, lights of holiness and doctrine so clear that, even now, after so much time, we see the remaining Christian regions illuminated by their splendor. May the Lord grant that so many and such noble treasures of holiness and wisdom, through the intercession of the glorious Queen of Heaven, the *Ilavayia*, Mother of God, may once again become a common and indivisible heritage, for the glory of the Most Holy Trinity, and for the honor of the Holy Church!

These are our wishes, which we express with immense hope on this day, as we greet with paternal affection the Catholic hierarchies, the zealous clergy, and all the faithful of the Eastern Churches, who live and pray and work in their regions of ancient Christianity, or who suffer persecution or

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limitations in their Christian profession, or, as exiles.

[*Latin ed. p. 491*]

The Acts of Pope Paul VI, page 491, throughout the world, maintain the flame of ancient unity everywhere. We implore all to support our universal intentions effectively through their prayers, before their holy altars, resplendent with gold and sacred icons; and, in dutiful return, we remember them all in our prayer. And may the Lord bless you all, in Whose most holy Name we impart our special, propitiatory Apostolic Blessing. From the Apostolic Palace at the Vatican, on the first of May in the year 1967, the fourth year of our Pontificate.

PAULUS P. P. VI

TO THE MOST EMINENT LORD,

Most Reverend Father Joseph Elmer Ritter, Cardinal, Archbishop of St. Louis, celebrating the tenth anniversary of his priestly ordination.

It has been brought to our attention that you are about to celebrate the fiftieth anniversary of your priestly ordination. We do not wish to pass over this solemn anniversary, for the close bond that unites us in charity, without adding our congratulations to the many acts of piety that the priests and faithful of the Archdiocese of St. Louis have rendered to you on this auspicious occasion.

Therefore, receive all our greetings and wishes, with which, strengthened by sacred prayers, we implore the most benign God of heavenly grace to grant you secure protection, an increase of strength, a brighter clarity of truth and wisdom, so that you may, through the proper performance of your pastoral duties, be more pleasing to Him, and may achieve more abundant results, for which He will bestow heavenly rewards.

May these things, conducive to your spiritual progress, come to pass, and know that they are in accordance with our wishes, for nothing is more pleasing and delightful to us than to know that you merit and enjoy, with unwavering defense of the Catholic faith, with generous service, and with steadfast constancy in judging rightly concerning the Church, and that you are joyful and diligent in the office you hold.

Invoking these and even greater gifts from Heaven, we gladly grant you the faculty, so that, after you have performed the sacred rites, you may, in our name and with our authority, bless the Christian faithful, granting a plenary Indulgence, according to the law of the Church.

* However, with sorrow, we must note that on June 10th of this year, he

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passed away in the Lord.

[*Latin ed. p. 492*]

To you, beloved Son, and to your diligent Auxiliary Bishops, and to the entire flock, to whom your priestly pastor offers the Apostolic Blessing, a pledge of Our most profound charity. From the Vatican, on the twentieth day of the month of April, in the year 1967, the fourth year of Our Pontificate.

PAULUS P. P. VI

To the Most Reverend Father Michael, celebrating his birthday.

To His Eminence, Cardinal Browne, celebrating his eightieth birthday, we wish you all that is favorable, bright, and joyful, and we are very pleased that this opportunity is offered to us to openly declare the singular affection and excellent esteem with which we regard you. We do this all the more gladly, because you have earned most distinguished merits through your service to sacred doctrine, your sagacity of counsel, and the example of priestly virtues, not only by being greatly associated with the Dominican Order – it is pleasing to recall the honors conferred upon you, whether as Magnificent Rector at the Athenaeum "Angelicum," whose seat you cared for, or as Master General of your Order – but also by rendering zealous service to the Apostolic See, especially during the time you held the office of Master of the Sacred Palace, and after you were admitted to the College of Cardinals; and through your modesty, affability, and diligence in office, you are pleasing to all, and you have rendered these qualities most pleasing to Us.

We offer humble prayers to the Most Gracious God, to whom we give more abundant thanks for this blessedness, for the copious gifts of His goodness bestowed upon you, that, constantly protected by heavenly grace, you may remain in good health of mind and body for many years, and that you may continue to labor diligently, fruitfully, and worthily for the benefit and adornment of the Church. May the Lord guard your coming in and your going out, now and forever.

With a sincere heart, We impart the Apostolic Blessing to you, beloved Son, and to all those who participate in the celebration of your eightieth birthday.

From the Vatican, on the sixth day of the month of May, in the year 1967, the fourth year of Our Pontificate.

PAULUS P. P. VI

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1 Psalm 120, verse S.

[*Latin ed. p. 493*]

Acts of Pope Paul VI, VI, 493, ADDRESSES I... To the Most Reverend Cardinal President, the Directors, Members, Consultants, and Officials of the Secretariat for Promoting Christian Unity, who held their annual meeting in Rome... *Monsieur the Cardinal President, Gentlemen the Cardinals, and Venerable Brothers, members of our Secretariat for Christian Unity, you, consultants, who bring the aid of your expertise, and you, members of the office who, under the direction of Monsignor the Secretary, give the Secretariat its practical efficiency, We greet you all with the affection and cordiality that your worthy persons deserve, and with the admiration and gratitude that are due to your wise and laborious work. We know well your actions, and We are an attentive observer of their extent, their complexity, their difficulty, as well as their positive and promising fruitfulness. The words that We have just heard from your venerable and tireless President are sufficient to make it understood what a multifaceted and enormous undertaking is that to which the Secretariat dedicates its studies and its efforts. We are therefore particularly pleased to welcome you today. For the first time since its establishment, your Secretariat presents itself to Us with all its members and in the official form characteristic of this audience, which greatly rejoices Us. It awakens in our mind a multitude of thoughts that We cannot, unfortunately, develop here as We would like, concerning the origin of this new organ of action of the Roman Curia, due to the perspicacity and charity of Our unforgettable and venerated Predecessor, John XXIII; and concerning the brief, but intense and fruitful history of this Secretariat; concerning the importance of its action at the Ecumenical Council; concerning the participation, as Observers, of the representatives of the Churches and Christian communities who are not yet in perfect communion with the Catholic Church and this Apostolic See; concerning the meetings, the contacts already established, in so short a time, with so many... * April 28, 1967.

[*Latin ed. p. 494*]

494 Acta Apostolicae Sedis - An official commentary on illustrious figures prominent in ecumenism within the Christian world; concerning the institution of mixed committees for study and discussion, and on many other subjects. You, better than anyone, discern the multiple aspects that your activity encompasses, and you are aware of the multitude of problems that it raises, confronts, and must resolve. Each of these aspects, by itself, would provide the theme for ample and useful reflections. We shall simply mention the studies of which Catholic ecumenism has become the source, thereby confirming, if it were needed, the importance and urgency of the matter; and among so many publications, We shall limit ourselves to

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recalling those of your venerable President, the most eminent Cardinal Bea, who, while demonstrating the complexity of the subject, outline a wise and prudent framework, and do honor to the lucidity of mind and the greatness of soul of its eminent author. We propose to review with you, dear Sons, some of the points that seem to us to be the most significant among those that the question of ecumenism raises today within the Catholic world. You certainly do not ignore them, but it will not be useless to recall them here in your presence. Firstly: the ecumenical question has been raised by Rome in all its gravity, its breadth, its countless doctrinal and practical implications. It has not been considered with a fleeting and passing glance; it has become an object of permanent interest, of systematic study, of incessant charity; and it remains so, following a course that now belongs to the program of Our apostolic ministry. The Council obliges Us in this, and outlines the path: the conciliar documents, which treat expressly or incidentally the question of the restoration of unity of the one Church by all who bear the name of Christians, are so authoritative and so explicit, have such a force of guidance and obligation, that they offer to Catholic ecumenism a doctrinal and pastoral basis that it had never had before. We must admit that this is a fact, in which the Holy Spirit, who guides and animates the Church, has the principal and determining role. We will be docile and faithful to it. And We are pleased, in this regard, to respond to the wish that has been expressed to Us, and to announce that in a few days the first part of the "Ecumenical Directory" will be published. Secondly: an ecumenical spirit has been created and is developing.

[*Latin ed. p. 495*]

It is also a merit of the Council; a merit also of the initiative, now widespread and known everywhere, to celebrate the "Week of Prayer" with the aim of restoring the unity of Christians in the one Church of Christ; a merit of the laborious activity of the Secretariat; and finally, a merit of the countless manifestations that the Bishops, assisted by the clergy, the faithful, scholars, and public opinion, have organized, in a noble emulation with our separated brethren, to promote – through words, writings, and gatherings – the cause of ecumenism. The conviction that unity is willed by Christ, that it constitutes an important and urgent matter, not only for Christianity, but also for the spiritual destiny of the world; the conviction that it is no longer necessary to linger in discussions about the historical causes that are at the origin of the current divisions, but that friendly and loyal relations must be established between the Catholic Church and every other Christian community sincerely pursuing ecumenical goals; that a fundamental union already exists among all baptized Christians in the faith in Christ and the invocation of the Most Holy Trinity: this conviction, we say, already so rich in so many factors favorable to ecumenism, is now present and active in every awakened Christian heart, and this seems to

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us a great achievement. Charity animates this entire spiritual process and seeks to express itself in outward forms. Respect, loyalty, esteem, and trust give a Christian character to the friendly and concrete relationships that are established, in specific areas, between Catholics and Christians of other denominations. They prepare, if it pleases God, for agreements that may still seem delicate and difficult, but which are already foreseen as being full of truth and joy in the spirit of the Lord. Thirdly, credit must be given to the mysterious breath of the Holy Spirit for the series of meetings to which We have alluded. Meaningful and moving encounters that, not only We ourselves but also members of your Secretariat, have had the honor and the opportunity to have with distinguished and representative personalities of Churches, communities, and cultural currents close to us through the common reference to the name of Christ, but also separated from us in one way or another. Should we not record in the annals of our Church as happy events, full of promise and mystery, encounters such as that, unforgettable, which We had at...

[*Latin ed. p. 496*]

496 Acta Apostolicae Sedis - Commentarium Officiale. Jerusalem, with the most eminent Patriarch Athenagoras, and which inaugurated a friendship marked, on Our part, by veneration, admiration, and cordiality? Would it be an illusion, or rather a hope founded on revealing realities, if We believe that there already exists between the venerable Orthodox Church and Our Catholic Church, a certain nascent communion, a prelude to that which the blessed and luminous day of Our complete and profound reconciliation will bring? It is a similar joy and hope that We must express for the visit, marked by so much courtesy and piety, that was made by the Anglican Archbishop of Canterbury, the most venerable Doctor Michael Ramsey. At that moment, it seemed to Us that the dial of history had just marked a new and wonderful hour, a truly Christian hour. And the other visits? There were so many, and how worthy of Our grateful remembrance, and of Our Christian hope! Those of the Observers at the Council; those of the Metropolitans of the Orthodox Churches – beginning with Metropolitan Nicodemus of Russia; those of the qualified representatives of the Churches and Communities arising from the Protestant Reformation – such as the Methodist Bishop Corson; those of the Reverend Marc Boegner, an illustrious member of the French Academy, the fervent brothers of Taizé, the learned Professor Oscar Cullmann; that one, so rich in meaning, of Karl Barth; and finally, that one, awaited for the coming days, of the Armenian Catholicos of Cilicie, and so many others! These visits, conversations, and promises are engraved in Our memory as brilliant signs, as the mysterious prelude to the imminent appearance among us of Christ, announcing His ineffable peace and manifesting His unwavering presence wherever it is truly in His name that

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we are gathered. These are not, as some have insinuated, signs of the aging of Christianity, but rather, on the contrary, marks of its ever-renewing youth. And these rapprochements are not based on an equivocal irenicism, which would tend to eliminate doctrinal and canonical difficulties. No. Rather, they are the fruit of a mutual and spontaneous effort of reciprocal understanding, tending towards the discovery of the truths of the faith and the concrete demands of ecclesiastical charity, the only foundations of an authentic and perfect unity. Thus, the symphony of dialogue begins to spread in various forms and in diverse groups, and seems to prelude.

[*Latin ed. p. 497*]

Acts of Pope Paul VI, paragraph 497: We must not forget the final harmony of the Church, which, in its beginnings, possessed "And the multitude of believers had but one heart and one soul. Neither did any one say that aught of the things which he possessed was his own." Furthermore, it is not that this ecumenical path is without difficulties. No one is more aware of this than you. It is impossible to overcome in a few years misunderstandings and opposition that have lasted for centuries. Patience is an ecumenical virtue. Psychological maturation is no less slow or difficult than theological discussion. The very possibility of having to abandon old positions, hardened by bitter memories, mixed with questions of prestige and subtle polemics, awakens reactions that tend to present themselves as affirmations of principles, on which it seems impossible to compromise. The resigned vision of a Christianity torn within itself leads to the fear of a reconciliation that would restore its original, communal and hierarchical form, and present it to the world without the appearances, to which we have become accustomed, of incomprehensible particular exclusivisms and inadmissible substantial pluralisms. Everyone becomes aware of themselves, resists, revolts: ecumenism stops. It stops before particular problems, such as, for example, the problem of proselytism. Presented in its true light and conducted according to practical criteria that are not those of a vain emulation, but are reasonable and always fraternal, the missionary effort—always to be distinguished from a dishonest proselytism—should not frighten anyone, but rather appear as the peaceful, legitimate, and just exercise of an undeniable religious freedom. Likewise, ecumenism stops before the canonical discipline of mixed marriages, and before so many other problems, which are certainly very complicated and delicate, and to which, for our part, We will seek to give the most benevolent attention. A certain ecumenism, on the other hand, would like, in other areas, to accelerate its course, exceeding the limits marked by theological reality and by established rules: as, sometimes, in the "communicatio in sacris." These excesses, too, can harm the frank and loyal progress of true ecumenism.

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And what shall we say of the difficulty to which one is always so sensitive?

[*Latin ed. p. 498*]

498 Acta Apostolicae Sedis - Commentarium Officiale. Bless us, our separated brothers: that which arises from the office that Christ has assigned to us in the Church of God, and which our tradition has sanctioned with such authority? The Pope, we know well, is undoubtedly the most serious obstacle on the path to ecumenism. What shall we say? Shall we once again appeal to the reasons that justify our mission? Shall we once again attempt to present it in its exact terms, as it truly is: an indispensable principle of truth, charity, and unity? A pastoral mission of guidance, service, and fraternity, which does not contest the freedom or honor of any person holding a legitimate position in the Church of God, but rather protects the rights of all, and demands no obedience other than that which is required of the children of the same family? It is not easy for us to defend ourselves. It is you who, with words imbued with sincerity and gentleness, will know how to do so when the occasion and opportunity arise. As for us, in all serenity, we now prefer to remain silent and to pray. And to this prayer, venerated sons and brothers of our Secretariat for Christian Unity, we invite you to join us. The commemorative year of the martyrdom of the Holy Apostles Peter and Paul, the year of faith, as we have called it, offers a propitious opportunity. And with you, we invite all those who work to advance ecumenism. If there is a cause in which our human efforts prove powerless to achieve any good result, and are essentially dependent on the mysterious and powerful action of the Holy Spirit, it is precisely this cause, that of ecumenism. This awareness of our weakness, of the disproportion of our forces with the result to be achieved, makes us humble to the point of being tempted to believe that our projects are full of naiveté, that our endeavors are vain, that these are the dreams of people ignorant of the laws of history and the psychology of men. But the confidence, or rather the assurance that divine help will not be lacking to us, that the Father is a Father to us, that Christ is with us, that the Holy Spirit is still fruitful in miracles, comforts us, liberates us, and stimulates us internally to continue on the path we have begun. Yes, let it be so! And, with this wish, receive our Apostolic Blessing.

[*Latin ed. p. 499*]

Acts of Pope Paul VI, Volume VI, page 499, Second Part. To those who were present at the General Assembly held by the "European Studies Institutes" Association. * We are pleased to welcome you here today, esteemed gentlemen, Members of the General Assembly of the Association of European Studies Institutes, and We thank the Extraordinary Commissioner of the "Alcide de Gasperi" Institute, under whose auspices your Roman meetings are organized, for his noble words. You are men of learning, belonging

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to eight countries of the European continent, and you unite your efforts to advance the cause of its unification: be congratulated, and be assured that the Church follows your work with interest and with fervor. The question of European unification may seem to be primarily of an economic and political nature. However, it involves so many aspects of a cultural, moral, and even religious order, that the Church could not fail to be interested in it, from the moment it was raised. And, if you will permit us, We would like to show you the continuity of this interest, by briefly mentioning before you some of the most suggestive statements made on this subject by Our immediate predecessors. Immediately after the Second World War, Pope Pius XII, with his remarkable insight into the problems of our time, indicated both the necessity and the difficulty of establishing a European union. "There is no time to lose," he added, "... It is high time that it be realized. Some even wonder if it is not already too late..." And he suggested the means in these terms: "We expect that the great nations of the continent will know how to set aside their former greatness in order to align themselves with a higher political and economic unity." Undoubtedly, the slowness of progress did not initially correspond to this expectation, and a note of concern appears in the address given, a few years later (September 13, 1952), to a pilgrimage of the "Pax Christi" movement. Referring to the political figures who were working courageously for the unification of Europe, Pope Pius XII said: "When we follow the efforts of these..."

[*Latin ed. p. 500*]

Acta Apostolicae Sedis - Official Commentary

Five hundred men of state. We cannot restrain a feeling of distress... The atmosphere does not yet exist, without which these new political institutions cannot, in the long run, maintain themselves."

The Christmas Radio Message of 1953 provided the Supreme Pontiff with the opportunity to formulate a new and urgent appeal, and to refute the objections of the hesitant. Having before his eyes "the somber vision of a Europe still troubled," he exhorted Christian politicians to action. "Why still hesitate?" he asked. "The goal is clear, the needs of the people are before everyone's eyes. To those who would demand absolute guarantees of success in advance, one must reply that this is certainly a risk, but one adapted to the present possibilities, a reasonable risk."

Soon, thanks be to God, the movement towards the unification of Europe became irreversible, and Pius XII – barely a year before his death – acknowledged this with profound joy before the representatives of the European Coal and Steel Community. "Today," he said to them, "many apprehensions are allayed, and it is seen that the movement created can no longer stop; therefore, one must enter into it fully and consent to temporary sacrifices, without which it cannot succeed..."

"Entering into a larger community," he continued, "never comes with-

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out sacrifices, but it is necessary and urgent to understand its inevitable and ultimately beneficial nature." And he concluded: "The results obtained give us good hope for the future." He considered that the European countries that had accepted the principle of delegating a part of their sovereignty to a supranational body had "entered a salutary path, from which a new life could emerge for themselves and for Europe in all areas, an enrichment not only economic and cultural, but also spiritual and religious."

The interest of Pope John XXIII in the construction of Europe was no less. Nothing that could bring men closer together and unite them was indifferent to the great heart of this Pontiff, and We need not remind you of the universal echo that his efforts encountered, inspired by such a sincere and evident love of humanity.

1. Discourse at the "Pax Christi" pilgrimage, September 13, 1952.

2. Christmas Radio Message, 1953: cf. A. A. S. 46 (1954) p. 14.

3. Discourse to the representatives of the C.E.C.A., November 4, 1957: cf. A. A. S. 49 (1957) pp. 968-969.

[*Latin ed. p. 501*]

501 The acts of Pope Paul VI, a pontifical document, had not known a reception comparable to that which the world reserved for the celebrated Encyclical *Pacem in terris*. With regard to Europe in particular, Our immediate predecessor spoke with a particular clarity in the letter which He had addressed through His Secretary of State to the Social Week of Strasbourg in July 1962. "Europe," it read, "is a reality which is being built up each day... The risk was taken, and this boldness has had its reward..." The solemn document took note of the first and happy results of the European Coal and Steel Community, and then raised the question of the existence of a common good proper to Europe. "Would a European union to be built possess, in its own right, a common good, as exists for each people?" The answer was categorical: "Without a doubt, this European common good exists; it must be affirmed and efforts must be made to promote its realization." You see, gentlemen: when Providence willed to impose upon Us, in Our turn, the burden of the supreme pontificate, the path was, as it were, entirely laid out for Us: We had only to follow, with regard to Europe, the orientation of Our two immediate predecessors. Our declarations on this subject have been numerous—and until these very last days. You are undoubtedly familiar with them, at least in part, and We will not cite them in order not to overburden this address. Allow Us only to mention that one of Our first concerns was to give Europe a heavenly protector, and that We wished to take advantage of the occasion of Our visit to the Abbey of Mont-Cassin, in 1964, to proceed with the solemn proclamation of Saint Benedict, Patron of Europe (October 24, 1964). Why, one might ask, so much interest, on the part of a spiritual society, in temporal matters such as the political and economic organization of a continent? The answer is

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already implicitly contained in the brief historical summary that We have outlined. So many values of culture, of morality, of religion, are involved in the idea of Europe; it represents such a spiritual heritage in the eyes of the Church; the balance of an entire Continent is such a serious matter for the good functioning of the entire society and for the peace of the world, that the Church, concerned for the true good of men, cannot remain indifferent to it. May this be, gentlemen, if need be, an encouragement in your work.

5 Letter to Mr. Alain Barreré, President of the Social Week of Strasbourg, July 1962.

[*Latin ed. p. 502*]

502 Acta Apostolicae Sedis - Commentarium Officiale. The theme to which these [proceedings] are dedicated would have deserved both reflection and consideration, but unfortunately, the limited time of a brief audience does not permit it. "Western Europe and the Countries of the East": you have chosen one of the fundamental points upon which the definitive organization of European society may depend. The Holy See is with you in this work of studying the paths that could lead to a loyal and fruitful rapprochement, and the initiatives it has undertaken in recent years, which have been widely reported by the press, are proof of this. Your distinguished interpreter kindly mentioned, in very high terms, also Our latest Encyclical on the development of peoples. Indeed, the principles We have expounded therein are of a general scope, and apply to Europe as to any other continent. What is it, ultimately, but to overcome selfishness, particularism, class divisions, racial divisions, national divisions, in order to build a Europe and a world in which true brotherhood would finally be the law? This is what you are working on, gentlemen. And here, in Rome, more than anywhere else, you hear resound the message of love and universal brotherhood proclaimed by Christ two thousand years ago, and which the Church never tires of repeating to the men of each generation. We know the echo it finds in your souls. We rejoice in it, and We congratulate you. And as We take leave of you, We invoke upon your work, upon your persons, your families, your Institutes, upon all those whom you represent and upon all those who are dear to you, a great abundance of graces, as a pledge of which We grant to you all a generous Apostolic Blessing.

To the faithful gathered in the Basilica Vaticana, the Most Blessed Father announced that, on the coming 13th of May, he would make a pilgrimage to the shrine of the Blessed Virgin Mary of Fatima.

* Beloved sons and daughters, Today, the brief discourse that We usually include in the course of the general audience of the week, will be limited to giving you first the announcement of Our upcoming pilgrimage to Fatima, to honor...

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* On the 3rd of the month of May in the year 1967.

[*Latin ed. p. 503*]

The Acts of Pope Paul VI, page 503: Most Holy Mary, and to invoke her intercession in favor of the peace of the Church and of the world. It will be a very rapid pilgrimage (Our journeys have this characteristic of speed and brevity, which modern means of transportation allow Us, and which the demands of Our apostolic office impose upon Us). It is planned, if it please God, for Saturday, May 13th, the eve of Pentecost, and in a completely private manner. The departure will take place in the morning, by airplane, directly to an airfield near Fatima, where We will celebrate the Holy Mass, address the faithful gathered there, greet those whom We have the opportunity to meet, and in the evening We will resume our flight to be back in Rome during the night. You can imagine what reasons have led Us to undertake this pilgrimage. Among these reasons, the first is the authoritative, repeated, and courteous pressure of the Portuguese Episcopate, which, strengthened by the desire of His Eminence Cardinal Cerejeira, Patriarch of Lisbon, the support of His Eminence Cardinal da Costa Nunes (whom We have appointed Our Legate to preside over the upcoming celebrations at Fatima), and admirably interpreted by Monsignor Pereira Venancio, Bishop of Leiria, has made it obligatory for Us to accept, at least with a brief act of presence, the invitation to attend the commemoration of the fiftieth anniversary of the apparitions of the Madonna at Fatima, which is being celebrated this very month, as well as that of the twenty-fifth anniversary of the consecration of the world to the Immaculate Heart of Mary, performed by Pope Pius XII, of venerable memory. But the spiritual reason, which gives this journey its own meaning, is to pray, once again, and more humbly and fervently, in favor of peace. We believe that we owe this Our singular act of religious supplication to the cause of peace. It is such a great cause and so in need of constant renewed interest, that We do not hesitate to offer it another special sign of Our pastoral concern. Indeed, We are very concerned about the inner peace of the Church, to which We desire to ensure the generous impetus of the Ecumenical Council, in the integrity of authentic faith, in the cohesion of charity and ecclesiastical discipline, in the fervor of apostolic expansion for the salvation of the world, and in the sincere pursuit of ecumenical rapprochement with those who bear the name of Christian. And We are equally concerned about the civil and social peace in the world. Yes, the peace of humanity. We observe how this blessed name, this...

[*Latin ed. p. 504*]

504 Acta Apostolicae Sedis - Commentarium Officiale. Quoniam causa suprema pacis penetrat semper plus in conscientiam hominum, sicut postulatum indispensabile omnis prosperitatis et omnis progressi, et sicut

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coronamentum supra omnia desiderabilia omnium conatus ordinatos ad praebendum homini vitam dignam, in veritate, in justitia, in libertate et in amore (ut proclamabat Noster veneratus Praedecessor Ioannes XXIII). Nemo repudiat pacem, in principio; qui eam repudiasset proposito, se ipse constitueret inimicum humanitatis. Sic videmus multitudinem initiativarum Virorum responsabilium et auctorum, Civitatum, Entitatum internationalium, associationum liberarum, et organorum opinionis publicae moventur in quaestu, in consolidatione, in promotione pacis. Hoc est unum ex aspectibus optimis historiae contemporaneae; Nos illud admiramus, Nos illud incitamus. Sed eodem tempore videmus insurgere obstacula formidabilia non solum ad developmentum pacis, quod, ut scripsimus in Nostra recenti Encyclica, requirit praesidia et remedia multiplices et graves, sed ad stabilitatem ipsam pacis praesenti vigentis in mundo. Ideal Concordia universalis et primatus boni communis, quod tragica experientia belli et timor alius peior accenderant in prospectu saeculi Nostri, videtur evanescere in somnio irrealizabili. Hoc est quod Nos trepidat et afficit. Numquid historia humana iterum documentare debebit verba liturgiae Nostrae, quae, resonantes Evangelium, affirmant mundum non esse capax dari sibi pacem, illam veram et fraternam, illam securam et durabilem? Ita est? Mundus est damnatus desperare de se? Fatalismus scaevus ducet fata humanitatis, et renuntiare debet ad magnum, urgente officium, ut tempore avertat immensum malum belli "<(scientifici)>, id est, pro omnibus horribiliter periculosum? Debemusne contentari tentaminibus, usque ad nunc sterilibus, ad finem confligendi in Vietnam, quod omnes tenet in anxietate et dolore; an aliter facere licet? Dubitatio non est, aliter facere licet. Ad hoc propositum, Nos volumus adhuc sperare, ut novae propositiones negotiationum ad compositionem honorabilem confligendi, quae securitatem praebeant parti una et alteri contendenti, non repudiantur, sed potius studiantur et tandem accipiantur, favorem recipientes, quantum poterunt, ab impartialibus mediationibus et praesidiatae ab auctoribus cautionibus, ad bonum totius Populi Vietnamensis, tam partis una quam alterius regionis, et ad ordinem pacificum et stabilium totius Asiae Meridionalis. Sed interim, quid agitur? 1 1 Cf. Collecta Missae pro pace, et Io. 14, 27.

[*Latin ed. p. 505*]

Leaving to those to whom it pertains the judgment and action concerning matters of temporal causality, We, without losing faith in men, have recourse to hope, which arises from another causality, that which is never weary, never distant, of the goodness of God, Who is our Father; and in order to merit the decisive intervention of this mysterious and provident causality, behold, We place ourselves in a condition to experience once again its ineffable and omnipotent assistance; We place ourselves in prayer. And to Her, Who for the safety of this our modern world has still shown

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her maternal face, sweet and luminous, to children, to the poor, and has recommended as supreme remedies prayer and penance, We have recourse. This is the reason for Our pilgrimage. Accompany us with the assent of your hearts and your prayers. And, confident of this, We paternally bless you.

IV. In the Basilica Vaticana, before many admitted moderators, experts, writers, actors, stage craftsmen, journalists, critics, promoters, distributors, who are engaged in theatrical performances, or in the art of cinematography and radio-television, and other instruments of social communication.

* Greetings, brothers! Greetings, friends! Greetings, most beloved children! And to you, Lords, esteemed members of the public authorities, of the press, of the theater, of music and song, of the cinema, of the radio, of television; to you, artists, to you, writers, to you, authors, directors and operators and technicians; to you, producers and distributors of entertainment, and disseminators of advertising; to you, critics and commentators; to you, readers and spectators; to you, those involved and almost overwhelmed by the overwhelming and invasive and transformative reality of social communication, Our cordial and respectful greetings, Our thanks for your visit, Our wishes for your endeavors. Welcome to this gathering. It is the first of its kind, for the breadth of its invitations, for the height of its intentions. We must get to know each other; an introduction is necessary. We are in a church; and not so much in this monumental church, but rather in this vital center of the Catholic Church; and that the Church has convened this spiritual and friendly gathering is now known.

* On the 6th of the month of May in the year 1967.

[*Latin ed. p. 506*]

Acta Apostolicae Sedis - Official Commentary 506. The Ecumenical Council, that is to say, the organ of the highest authority of the Church, and the moment of its fullest awareness, has decided to promote the Day of Social Communications, which we celebrate for the first time. What does such a deliberation signify? It is clear: it means that the Church considers the fact, of which you, Gentlemen, are, in one way or another, the most representative protagonists and qualified interested parties (moderators, promoters, operators, speakers, observers, etc.); it is, above all, a fact of extreme importance, namely, the fact of social communication; secondly, it indicates that, for the Church, it is a fact that can and must be considered globally, in its multifaceted expression, reducible to an essential and unique aspect, that of the transmission of a spiritualized reality (that is, made into thought, voice, vision...) to the widest possible circle of human beings, so that society may be informed and impressed by it; and, thirdly, it means that the Church feels obligated to intervene, to concern itself, for certain profound and indispensable reasons, with the very fact of social communication.

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1 2 Why intervene? Why must the Church concern itself with this fact of social communication, which manifests itself in organs, in forms, in purposes, that lie outside its competence, and that are, in many respects, foreign, indifferent, and sometimes even hostile to it? What does the Church have to say and to do in the world of social communication, in your world, or Gentlemen? Why does the Church dare to convene you to this meeting? Here, Gentlemen, is how we present ourselves. Do you think that if we had no title, a title that translates for us into a duty, even more than a right, we would dare to invite you, to disturb you by coming to this colloquium, to intrude into your world, which we know and feel to be different from our own? We would like you, Gentlemen, to realize that, by doing so, we, yes, make an internal effort, overcome an instinctive human timidity, and surpass that sense of subjection and fear that your presence, as authentic representatives of the great world of social communication, inspires in us. We are aware of the barrier that separates your field from ours, the profane from the sacred; or, to put it better, we recognize your competence, we respect your freedom, we honor your skill. We are not seeking your things, we...

[*Latin ed. p. 507*]

507 The Acts of Pope Paul VI, seekers of the Kingdom of God, and pastors of souls. But hear us, and understand us. We have several principal reasons (so as to be concise and clear), which authorize us to call upon you, to insert ourselves among you, to present an episode of social communication with this very celebration. You know these reasons; you can anticipate them. The first reason is that we, too, are engaged in social communication. We believe we can say, in this regard, that we are your colleagues; and that today we are availing ourselves of this, so to speak, professional reason, to mark the profound affinity that exists between our mission and your activity. This is not a forced claim. Do you know who we are? We are *cultores Verbi*, worshippers of the Word, adorers, listeners of the Word of God; and then, when the Word of God became man and expressed Himself with a human voice, in the Gospel, an announcement of truth and salvation, we, as humble disciples, were made apostles, preachers, missionaries, prophets, teachers, servants of a universal communication, that of faith and charity. We are a voice. We are, like the Forerunner of Christ, a voice that cries out. Our mission is to announce, above all, that which has been entrusted to us in the mystery of Christian and priestly initiation, and which it has been possible for us to personally absorb in the intimacy of prayer, study, and spiritual experience. Whether our voice resounds in the desert, whether it lacks the ability to be heard, whether it does not have around it the mass of listeners of which it would be eager and worthy, is another matter; a matter that touches, in part, the mystery of salvation, and, in part, the poverty of our communication tools; but the fact remains that we do not

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presumptuously aspire to be enrolled in the ranks of promoters of social communication; and, by the mandate and nature of our apostolic function, certainly not to boast of our merits, nor to diminish yours, we aspire to a special place; a typical place, a place that marks the apex, for spirituality, for necessity, for universality, of social communication. How, then, can we not be happy, overjoyed, to find ourselves today among you, in the awareness of our ministry and in recognition of your function?

4. This, gentlemen, is how we are able to understand you, to honor you, to converse with you, and perhaps even to help you.

4. *Matthew 10:27*.

[*Latin ed. p. 508*]

508 Acta Apostolicae Sedis - Commentarium Officiale. And here arises the second reason for Our interest. We are – as you know – deeply concerned with the highest and, in a certain sense, unique purpose of social communication, which is to form, to edify, and to save mankind. That is to say, we give the utmost importance to the human effect of social communication. We are less concerned with the instrument (the means, the form, the skill), of which you are rich and powerful, than with the purpose of social communication; a purpose to which we would most earnestly direct your attention. If the word, so frequently used, but not always valued for its intrinsic and supreme demands of responsibility, has a meaning in the field now before our gaze, then that meaning (apart from that proper to the ethical-religious conscience) can be nothing other than that given by the pre-existing bond to social communication, that is, the bond of humanity, of brotherhood, of solidarity, and therefore of respect and love that unites those who transmit with those who receive social communication itself. A strong, clear, and healthy social conscience must preside over the introduction into the community of words, of visions, of psychological and ethical stimuli that relate to the community. The very freedom of art, which is the most characteristic and the most jealously guarded, cannot, must not, be exercised to the detriment of the social fabric in which it is embedded. Social communication cannot, must not, poison, disrupt, or demoralize the people who receive it. No interest must prevail over the true good of the people. Now, perhaps you will say, Gentlemen, that We are beginning a sermon. No, it is not Our intention at this time. Our intention at this moment is different. It is, as We said, to help you, to honor you for what you are. This is the second reason why the Church is concerned with social communication today. It is a reason of ministry. We do not know if, in practice, men of the Church are always able to exercise it; but they would have the duty, the vocation to exercise it. We say: you have come to Our house to recognize Our mission as operators of social communication; We dare to come to the threshold of your house to recognize yours. Not a sermon, but a eulogy. An exhortation. We would like to say more: a revelation. We would like to

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reveal to yourselves what you can do, what you are called to do. We limit ourselves to considering this potential aspect of your profession (let us now set aside the actual aspect) in order to reveal to yourselves some secret energies, certainly not unknown to you, but which, through Our spiritual charisma, We can better identify. Must We name these energies? One, the first, is love; not love-passion, which often forms the fabric of the stage and narrative arts.

[*Latin ed. p. 509*]

Acts, Paul VI, paragraph 509, are not merely formal, but rather express a love and sympathy for that people, now addressed, which is of the utmost importance. We say: not the love of their applause (which can be fleeting), nor the love of their favor (which can be disheartening), but the love of their well-being. Do you love children? Do you love youth? Do you love the intelligent and honest citizen? Do you love the world of brothers and sisters who work, who suffer, and who hope, around you? And if you love—here our voice echoes that of Christ—will you deny to the hunger and thirst of our people the wholesome nourishment that sustains, strengthens, and gladdens them, in order to give them instead food that is easily sold, which undermines their moral health and their social vitality? Another energy is the beauty of goodness. It seems that few now believe this, as if they were more interested in the representation of vice and the apology of despair. There is much more to be said on this subject. But the fact is that when you, writers and artists, are able to extract from the human experience, however humble and sad it may be, a touch of goodness, immediately a flash of beauty runs through your work. We do not ask you to be rigid moralists; but rather, we acknowledge your magical ability to glimpse the field of light that lies behind the mystery of human life. And if you do this, you will realize that you are no longer working for the sake of appearances, nor for the sake of others, but for yourselves. This is another energy, dormant or fervent, always unsettling, but always regenerating, which every operator of social communication carries within them, and which, in itself, is capable of imprinting upon you the mark of your own sincerity, of your own human and artistic authenticity. To truly communicate with others, one must rediscover oneself. This is the energy of those who seek the profound meaning of life. It is the energy of the moral conscience, in need of light, of order, of love, of peace. We skip the dramatic intermediate process to conclude: in need of Christ. And here we will close our discourse, hoping that this meeting, while telling you the reasons for the Church's interest in social communication, will also tell you how much the Church esteems your persons, your activities, and your functions in the contemporary world, and

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how, with our blessing, we implore the blessing of God upon them.

[*Latin ed. p. 510*]

510 Acta Apostolicae Sedis - Commentarium Officiale v In Aula v. « dei Paramenti» habita, ad S. S. Patriarcham Armenum « Catholicos » Khoren I Ciliciae, postquam in Aede Sixtina Beatissimus Pater preces cum eo pie fudit. * Honor and greetings to you, our brother in Jesus Christ, Khoren I, the venerable Catholicos of Cilicia, whose visit fills our home with joy and causes not only this Roman Church of the holy Apostles Peter and Paul, but the entire Catholic Church, to rejoice with spiritual gladness. Honor and greetings to you, illustrious and most pious Patriarch of the ancient and holy Armenian Church of Cilicia, who bring us moving memories of a tradition in which the Christian faith of a glorious people shines forth. Allow us to see, through your sacred person, the saints who have rendered illustrious for all time the long history of your people: for all, and above all, we venerate in your ministry the indelible memory of the first and celebrated shepherd of the Armenian Church in the third century, Saint Gregory the Illuminator; after him, in the fourth and fifth centuries, the saints Nersès the Great, promoter of the culture and ecclesiastical organization of the Armenian Church; Mesrop, doctor of your Church, inventor of your alphabet and translator of the Bible into Armenian; Sahak, who gave you your liturgy, in which your spiritual life is still nourished and in which your prayer is expressed. We would never cease enumerating these sacred memories were it not that one stands out above all others and seems to characterize your tormented and glorious history: the testimony that, in pain and in blood, you, Armenians, have rendered throughout the centuries, through so many painful and tragic vicissitudes, the fidelity due to the name of Christ: a testimony which is for us a cause of admiration, an example, and a source of hope for your destiny in history and in the world. In your person, we greet the entire Armenian Church, which, together with the venerable Catholicos of Etchmiadzin, you guide in the paths of Christian life in Greater Armenia. May this blessed encounter of this day be a source of new and abundant blessings for the entire Armenian people! With you, we give glory to the one God, Father, Son, and Holy Spirit; with you, we acclaim Jesus Christ, Son of God, the Incarnate Word, our Redeemer, the founder and head of the holy Church, his mystical body. With you, we invoke the holy Apostles. * Die 9 mensis maii a. 1967.

[*Latin ed. p. 511*]

511 The Acts of Pope Paul VI mention Pierre and Paul, who, after having proclaimed the Gospel of salvation in the East, entrusted it to this city of Rome with the seal of their martyrdom. Filled with these sentiments, We consider the visit that Your Holiness makes to Us as a very happy and hopeful event, and We recall the reason for it with emotion. You mentioned

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it just now: it is the ecumenical movement – aroused by the recent Council in the Catholic Church – that inspired you to visit Us. And so, the great question of the reunification of all Christians in the one Church willed by Christ arises again among Us, and may it finally – God willing! – find its long-desired solution. We owe You a special thanks for having sent to the Council that We have just mentioned very worthy observers of the Church, whom Your Holiness represents and governs, and whose seat, for a long time in ZÃ¼lz, is currently in the religious and hospitable Lebanon. A flood of memories rises in Our mind, at the thought of the cordial relations that were maintained, for centuries, between the Armenian Kingdom of ZÃ¼lz and its Catholicosate with this Apostolic See. Can We forget, for example, that dignitaries of the Armenian Church were present at the Council of Florence, where Our predecessor, Eugene IV, had the joy of proclaiming that famous "Decree to the Armenians," which is still for Us today a text containing sure doctrine? How can We not also recall the decision made by another of Our predecessors, Gregory XIII, by the Bull "Romana Ecclesia," to found an Armenian College in Rome: a decision that was later carried out by Pope Leo XIII, by erecting the current and hospitable residence that is so dear to Us? And could We pass over in silence the name of the Servant of God Mechitar (the Consoler), who, in the 18th century, was the founder of the monks of Saint Anthony the Abbot, and who rests in Venice, in the Monastery that took its name from him, and which maintains the Armenian tradition alive and flourishing in the Catholic Church? May this too brief recollection suffice to testify to the respect that the Catholic Church has for the noble traditions and the spiritual and cultural riches of the Armenian Church. Your Holiness will also allow Us to mention this other [reference numbers omitted].

[*Latin ed. p. 512*]

The Acts of the Apostolic See – Official Commentary 512. Living in communion with the Christian Armenia is the person of Patriarch Ignatius Pierre Batanian, who, within our Catholic communion, had as his predecessor Our beloved and venerated son, Cardinal Pierre Grégoire Agagianian, present here, to whose zeal and wisdom the entire Catholic missionary apostolate is entrusted, in his capacity as Prefect of the Sacred Congregation "for the Propagation of the Faith." These memories are, for both of them, a precious reality. They are rich both in promises and in lessons. Rich in promises, first of all: for they rekindle in our hearts the desire and the hope of seeing established between us, when God wills it, a full communion in charity lived and in faith professed. Not only does the will of Christ impose upon us the striving to restore this perfect communion, but, we dare to say, the Holy Eucharist which we celebrate demands it of us. Saint Paul teaches us: "The cup that we bless, is it not a communion in the blood of Christ? The bread that we break, is it not a communion in the body

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of Christ? For we, being many, are one bread, and one body, because we all partake of the one bread." How then can we not strive with all our efforts to remove the obstacles and to resolve the disagreements that still prevent our celebration from becoming a concelebration?

These memories are also a lesson, for they must instruct us and help us to avoid what caused the attempts of the past not to have completely achieved the goal they had set for themselves. The recent Council of the Vatican gave on this subject a valuable norm in its Decree on Ecumenism: "To restore or maintain communion and unity, nothing should be imposed that is not necessary." The necessary is a sincere charity, it is the identity of faith, it is the submission to the essential order willed by Christ for his Church. The Spirit who has moved us towards each other will know how to bring to its conclusion the work that it has begun, if our constant prayer keeps us attentive and docile to its inspirations. Such is our expectation, such is our hope, on this day when the Lord gives us the grace to receive you here for the first time. To Him be the honor and the glory, world without end. Amen.

1 Corinthians 10:16-17. Decree on Ecumenism, Unitatis redintegratio, n. 18.

[*Latin ed. p. 513*]

Acts of Pope Paul VI, 513, VI. Addressed to the faithful in the Basilica of Saint Peter.

"Beloved sons and daughters,

To our visitors at the General Audience of the preceding week, We announced Our pilgrimage to Fatima, which, God willing, We shall undertake on Saturday, May 13th, very soon, with a sincere intention to fulfill it, according to the suggestion of the Blessed Virgin herself, in a spirit of penance and prayer, for the needs of the Church and the world, especially concerning peace.

Today, We shall tell you that, for this occasion, We are preparing to publish an Exhortation, addressed to the entire Church, concerning the worship and imitation of the Most Holy Mary: it will be published on Saturday, on the very day of Our journey, in order to highlight its religious significance and so that, in a manner more fitting than Our brief stay in Fatima will allow, homage may be paid to the Blessed Virgin, according to the doctrine and spirit of the recent Ecumenical Council.

True devotion to Mary. Following the thread of thoughts concerning faith, upon which these Our familiar weekly conversations now dwell, We shall bring to your attention two words that We find in paragraph 67 of chapter VIII of the now celebrated conciliar Constitution *Lumen Gentium*, concerning the Blessed Virgin, where this principle is declared: "Let the faithful remember that true devotion does not consist either in a

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sterile and fleeting sentiment, nor in a certain vain credulity, but proceeds from true faith, from which We are led to recognize the preeminence of the Mother of God, and We are spurred by filial love towards Our Mother, and to the imitation of her virtues."

We believe that this is the right path, the only sure path, to promote our worship and our spirituality concerning the Most Holy Mary. It is well known how this holy and blessed name of Mary has today, in a certain sense, become like that of Christ, *signum cui contradicetur*, a target of contradiction: there are those who exalt, sometimes excessively, beyond the limits of due doctrinal and cultic proportions, the Marian piety."

* May 10, 1967. Luke 2:34.

* *Acta Apostolicae Sedis* (A.A.S.)

[*Latin ed. p. 514*]

The Acts of the Apostolic See – Official Commentary 514, encompassing the theological and liturgical framework proper to the Catholic Church; and there are those who, improperly and presumptuously, depreciate and oppose the devotion to Mary, which is due solely to Christ. With regard to this, it is consoling to observe how many Christian brethren, still divided from us, view the Catholic doctrine concerning the Virgin Mary with greater serenity and objectivity; it is no longer for them the "Catholic heresy," although for them, the Marian dogma still constitutes one of the greatest obstacles to union in the one faith with the Catholic Church. In recent years, the Marian controversy has become calmer in tone and more doctrinal in content; and, as far as We are concerned, We are convinced that faith, whether as the virtue that enables us to recognize as true the divine revelation interpreted and taught by the ecclesiastical magisterium, or as objective doctrine to which every faithful must adhere, offers the light, the measure, and the joy of our worship of the Mother of Christ, who is therefore, in a different aspect, Mother of God and Mother of us.

2. Mary, example of faith.

The other word, which calls to mind faith alongside the sweet and regal name of Mary, is that which presents the Virgin as an example of faith. And on this point, if the brevity and simplicity of Our discourse did not prevent Us, We would like to open a long meditation, that on the faith of the Virgin, in herself and in order to our filial imitation, which immediately appears to be most necessary and fruitful. A very important circumstance must be noted in the evangelical narrative relating to Mary: She was certainly inwardly illuminated by an extraordinary charisma of light, which her innocence and her mission assured her; from the Gospel, the clarity of knowledge and the prophetic intuition of divine things that flooded her privileged soul are evident. But nevertheless, the Virgin had faith, which presupposes not direct evidence of knowledge, but the acceptance of truth

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for the reason of the revealing word of God. "Even the Blessed Virgin advanced in the pilgrimage of faith," says the Council. It is the Gospel that indicates her meritorious path, which We will recall and celebrate with the sole praise of Elizabeth, a wondrous and revealing praise of the psychology and virtue of Mary: "Blessed art thou, that hast..."

[*Latin ed. p. 515*]

Acts of Pope Paul VI, p. 515, line 5: "believed"). And we might find confirmation of this primary virtue of the Virgin in the many pages of the Gospel which record what She was, what She said, what She did, so that we are compelled to sit at the school of Her example, and to find in the attitudes which define the incomparable figure of Mary before the mystery of Christ, which is realized in Her, the typical forms for souls who wish to be religious, according to the divine plan of our salvation; these are forms of listening, of contemplation, of acceptance, of sacrifice; and then also of meditation, of expectation and questioning, of interior possession, of calm and sovereign security in judgment and action, and finally of fullness of prayer and communion, proper, indeed, to that unique soul full of grace and enveloped by the Holy Spirit, but all these forms are also of faith, and therefore close to us, not only admirable to us, but imitable. We ask, dearest children, of Mary for this supreme gift, faith; this gift, today all the more precious as it is less guarded and valued; this gift, which allows us to assimilate ourselves to the Virgin more than any other, bearing in us that Word of God which was incarnate in Her womb; this gift which, from the twilight of this present life, must lead us to the dawn of the eternal day. We wish you this, with Our Apostolic Blessing. To the Moderators and to all the members of the supreme councils of the Pontifical Missionary Works, gathered in Rome for the annual meeting. * Venerable brothers and dear sons, It is now a well-established tradition that this annual meeting of the Holy Father with the national directors of the pontifical missionary works, who come to work together in Rome with the competent organ of the Holy See. Let Us first of all express Our joy at seeing you again, at knowing that you are at work, tireless and generous, in the service of the mission, that is, of the Church. You know, indeed, better than anyone, that the mission is the fruit of the Church, and the Church is the fruit of the mission. And it is your task to sensitize the entire Church: priests, religious [souls consecrated], Luke 1:45. * On May 12, in the year 1967.

[*Latin ed. p. 516*]

Acta Apostolicae Sedis - Official Commentary 516, and the faithful, to this great missionary duty, which is more necessary than ever in the world of today. Already, the ecumenical Council has clearly manifested this essential dimension of the Church, which is the mission: the principles are clear; it is necessary to put them into practice and to mobilize for this purpose the

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entire people of God. Yes, missionary activity is not a task reserved for a few specialists in the world or in the Roman Curia. The entire Church must be missionary. And the principal fruit that We expect from the application of the decree *Ad Gentes* is this more vivid awareness, by the clergy and by the faithful people, of our collective responsibility towards those to whom the light of the Gospel has not yet reached. Who could remain insensible to the anguished appeals that come to us from everywhere? In Our recent Encyclical *Populorum progressio*, We wished to make Our own the appeal of Our predecessor, Pope Pius XII, in favor of Africa. And these days, We read in *La Croix* of Paris: "Ten years after *Fidei donum*, Black Africa calls for help." And Asia also, as you know, anxiously awaits messengers of the good news, and so many other mission lands in our world! May you, venerable brothers and dear sons, unite your efforts to help all Catholics to understand that we are all responsible for the salvation of our brothers, and that the good news has been given to us, not to be buried under a bushel, but rather, on the contrary, to be proclaimed on the rooftops. If everyone had this insistent concern for the salvation of others, and translated it into prayers, efforts, sacrifices, and a witness of Christian life, who does not see that such a transformation in Christian circles would, under the prompting of the Holy Spirit, arouse generous missionary vocations, determined to dedicate their entire lives to proclaiming Christ the Savior? To priests in particular, and to consecrated souls, it belongs to be ardent witnesses of the Gospel and awakeners of souls. Venerable brothers and dear sons, you see, it is the missionary spirit that must be aroused in the entire people of God. "The peoples of hunger today call to the peoples of affluence in a dramatic way," We said: hunger of the body, hunger of the mind, hunger of the soul. 1 2 1 May 7-8, 1967. - Lit. Encycl. *Populorum progressio*, n. 3.

[*Latin ed. p. 517*]

517 Acta Pauli PP. VI. "C'est, nous le voulons espérer, l'honneur de cette génération, d'entendre ce 'cri d'angoisse'." 360,000 prêtres pour les pays de vieille chrétienté, et seulement 40,000 missionnaires pour le Tiers-Monde qui représente les deux tiers de l'humanité, lisions-Nous ces jours-ci dans Omnis Terra. Ces chiffres, dans leur éloquence lapidaire, sont un appel à la conscience chrétienne : éveiller, orienter, soutenir les vocations missionnaires, reste donc l'un des premiers devoirs, aujourd'hui comme hier. À vous, vénérables frères et chers fils, de faire partager cette conviction, et de susciter dans l'Église ces hérauts de l'Évangile qui apporteront aux hommes de ce temps la bonne nouvelle du salut. Que l'Esprit-Saint féconde vos initiatives! À vous, et à tous vos collaborateurs, Notre paternelle Bénédiction Apostolique.

3. NUNTIUS RADIOTELEVISIFICAS. À tous les catholiques chrétiens, en ce jour dédié à l'usage approprié des instruments de communication sociale dans le monde entier.

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"Nous nous adressons à vous, frères et fils très chers, à l'approche de la 'Journée Mondiale des Communications Sociales', qui sera célébrée pour la première fois le dimanche 7 mai. Avec cette initiative, proposée par le Concile Œcuménique Vatican II, l'Église, qui 'se sent intimement solidaire avec le genre humain et avec son histoire',* entend rappeler à ses fils et à tous les hommes de bonne volonté le vaste et complexe phénomène des modernes instruments de communication sociale, tels que la presse, le cinéma, la radio et la télévision, qui constituent l'une des caractéristiques les plus marquantes de la civilisation actuelle. Grâce à ces merveilleuses techniques, la coexistence humaine a pris de nouvelles dimensions : le temps et l'espace ont été dépassés, et l'homme est devenu comme un citoyen du monde, participant et témoin des événements les plus lointains et des événements de toute l'humanité. Comme l'a dit le Concile, 'nous pouvons parler d'une véritable transformation sociale et culturelle qui a ses répercussions également sur la vie religieuse'."

* Die 2 mensis maii a. 1967. Constitutio pastoralis de Ecclesia in mundo huius temporis Gaudium et spes Prooemium. Ibid. - Expositio introductiva.

[*Latin ed. p. 518*]

518 Acta Apostolicae Sedis - Commentarium Officiale: This transformation, social communication tools have contributed validly, and sometimes in a decisive manner, while we await new and surprising developments, such as the upcoming worldwide broadcast connection of television stations, through artificial satellites. In all of this, We see a marvelous design of God the Provident unfolding, which opens up ever new paths for human ingenuity for its perfection and the attainment of the ultimate goal of man. Therefore, the contribution that the press, cinema, radio, television, and other social communication tools make to the advancement of culture, the dissemination of artistic expressions, the relaxation of minds, mutual knowledge and understanding among peoples, and even the spread of the Gospel message, must be highly valued in its just measure. But if the magnitude of this phenomenon, which now affects both individuals and the entire human community, is a cause for admiration and satisfaction, it also makes us thoughtful and apprehensive. Indeed, these tools, by their very nature, are intended to expand thought, speech, images, information, and advertising, and while they influence public opinion, and consequently the way of thinking and acting of individuals and social groups, they also exert a pressure on minds, which deeply affects the mentality and conscience of man, who is pushed, and almost overwhelmed, by numerous and conflicting stimuli. Who can ignore the dangers and harms that these, albeit noble, tools can cause to individuals and to society, when they are not used by man with a sense of responsibility, with a right intention, and in conformity with objective moral order? Therefore, the greater the power

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and the ambivalent effectiveness of these means, the more careful and responsible its use must be. We therefore address ourselves, with feelings of esteem and friendship – confident that we are interpreting the expectations and anxieties of all upright people – to those who dedicate their ingenuity and activity to this delicate and important sector of modern life, hoping that the noble service that they are called to render to their brothers is always worthy of a mission that constitutes them as intermediaries and almost masters and guides, between truth and the public, the realities of the external world and the intimacy of consciences. And as they have the right not to be conditioned by undue...

[*Latin ed. p. 519*]

Acts of Pope Paul VI, paragraph 519: Ideological, political, and economic pressures which limit their just and responsible freedom of expression; therefore, their dialogue with the public demands respect for the dignity of man and of society. Let every effort be directed towards spreading truth in minds, adherence to good in hearts, and coherent action in deeds; thus, they will contribute to the elevation of humanity and provide a constructive contribution to the building of a new society, more free, more conscious, more responsible, more fraternal, and more worthy. We think especially of the younger generations, who seek, not without difficulty and sometimes with apparent or real confusion, guidance for their lives today and tomorrow, and who must be able to make their choices, in freedom of spirit and with a sense of responsibility. To prevent, or to divert their laborious search with false perspectives, with deceptive illusions, with degrading temptations, would mean to disappoint them in their just expectations, to disorient their noble aspirations, and to mortify their generous impulses. Therefore, with a paternal spirit, we renew our urgent invitation to the deserving professionals of the world of social communications – and in particular to those among them who glory in the name of Christian – that they bring their "testimony to the service of the 'Word,' which in all its created expressions must be a faithful echo of the eternal, uncreated Word, the Word of the Father, the light of minds, the truth which so elevates us." However, it is necessary that the commitment of those who promote social communication be accompanied by the solidary collaboration of all, because it is the responsibility of all that is called into question here: of the parents, the first and irreplaceable educators of their children; of the school, which must prepare the students to know and understand the language of modern techniques, to evaluate their contents, and to use them with sound judgment, with moderation, and with self-discipline; of the young people, called to a primary role in the development of these instruments for the purpose of their own formation, and for fraternity and peace among men; of the public authorities, to whom it belongs to promote and protect the common good, with respect for legitimate freedoms. Finally, this com-

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mitment concerns all recipients, who, with a thoughtful and enlightened choice of daily and periodic publications, of shows, of radio and television broadcasts, must...

[*Latin ed. p. 520*]

520 Acta Apostolicae Sedis - The official commentary contributes to making communication ever more noble and elevated, that is, worthy of responsible and spiritually mature individuals. Therefore, every serious initiative that aims to form the critical judgment of the reader and the viewer, and to evaluate the news, ideas, and images presented to them, not only from the perspective of technique, aesthetics, and the interest aroused, but also from the human, moral, and religious perspective, with regard to the supreme values of life, is highly useful and deserving of praise. The Church also wishes to contribute to the orderly development of the world of communication: a contribution of inspiration, encouragement, exhortation, guidance, and collaboration. For this reason, the Second Vatican Ecumenical Council made it a subject of study, and the conciliar Decree on the means of social communication, and the related pastoral instruction that is currently being prepared, confirm the maternal solicitude of the Church for the promotion of these human values that Christianity, by embracing them, vivifies, ennobles, and directs towards the ultimate purpose of man, ensuring that the marvelous technical progress corresponds to a true and fruitful spiritual and moral progress. Therefore, we express the hope that the "Day" will be an occasion for a thoughtful reminder of a salutary awakening of consciences, and for a united commitment of all to a cause of such great importance; and we exhort our children to a generous action, in unity of prayer and purpose with their pastors and with those who will offer their desired collaboration, so that, with the help of God and the intercession of the Most Holy Virgin, those fruits that the celebration of the "Day" promises for the good of the human family may be achieved. These are our most heartfelt hopes, which we love to express on this eve of the first World Day of Social Communications, while we sincerely invoke abundant divine blessings upon those who hear us, and upon those who dedicate their technical expertise, their intellectual genius, and their spiritual diligence to this field.

[*Latin ed. p. 521*]

The Sacred Consistorial Congregation, 521, ACTA SS. CONGREGATIONUM. The Sacred Consistorial Congregation, concerning the provision of Churches. His Most Holy Lordship, Pope Paul, by Divine Providence, Pp. V I, through successive decrees of the Sacred Consistorial Congregation, has, with Divine Providence, provided for the following Churches, each with a new Pastor, namely: on February 16, 1967. — To the titular episcopal Church of Amiterno, he appointed His Excellency, Most

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Reverend Stanislaus Hamilcar Battistelli, formerly Bishop of Aprutium and Atri. — To the cathedral Churches of Aprutium and Atri, also united as principal sees, he appointed His Excellency, Most Reverend Abel Conigli, formerly Bishop of Burgos. on March 19. — To the titular episcopal Church of Arpino, he appointed His Excellency, Most Reverend Raphael Pellecchia, formerly Bishop of Aliphanum, whom he established as Coadjutor with the right of succession to His Excellency, Most Reverend Charles Serena, Archbishop of Sorrento. on March 28. — To the titular episcopal Church of Tatilti, he appointed Reverend Salvatore Várela, Chancellor of the metropolitan Curia of Caceres, whom he appointed as Auxiliary to His Excellency, Most Reverend Lino R. Gonzaga and Rasdesales, Archbishop of Zamboanga. on March 29. — To the cathedral Church of Livramento de Nossa Senhora, newly erected, he appointed Reverend Aelius Pascoal, a member of the Congregation of the Most Holy Stigmata of Our Lord Jesus Christ. — To the cathedral Church of Caacupé, newly erected, he appointed His Excellency, Most Reverend Ismaël Blas Rolón Silvero, formerly titular Bishop of Furnita and Prelate of the same Prefecture of Caacupé. on April k. — To the cathedral Church of Butuan, newly erected, he appointed Reverend Carmel Morelos and Flores, rector of the diocesan Seminary of Sorsogon. on April 5. — To the titular, for this occasion, archiepiscopal Church of Sinna, he appointed His Excellency, Most Reverend Abel Isidoro Antezana and Rojas, formerly Archbishop of La Paz in Bolivia. on April 8. — To the cathedral Church of Ventimiglia, he appointed His Excellency, Most Reverend Angel Raimundo Verardo, of the Order of the Brothers Preachers.

[*Latin ed. p. 522*]

522 Acta Apostolicae Sedis - Official Commentary: Until now, the Apostolic Administrator "sede vacante" of the archdiocese of Amalfi. — To the titular bishopric of the Church of Heraclea, the Reverend Father Marius De Santis, Urban, Archdeacon of the cathedral chapter of Troia, whom he appointed as an Auxiliary to the Most Reverend Father Anthony Pirotto, Bishop of Troia. — To the titular bishopric of the Church of Canne, the Most Reverend Father Joseph Carata, until now the titular Bishop of Praesidium. April 11th. — To the titular bishopric of the Church of Forconium, the Reverend Father Francis Amadio, Primicerius of the cathedral chapter of Monte Alto and Chancellor of the episcopal curia, whom he appointed as an Auxiliary to the Most Reverend Father Lucian Marcante, Bishop of Valva and Sulmona. April 22nd. — To the titular bishopric of the Church of Fidenae, the Reverend Father Maffeo Ducoli, from the dioceses of Savona and Noli, Urban, Counselor of the Apostolic Legation for matters concerning the public administration of the Church, whom he appointed as an Auxiliary to the Most Reverend Father Joseph Carraro, Bishop of Verona. — To the titular bishopric of the Church of Juli, the Reverend Father Aldon

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Gobbi, from the diocese of Verona, parish priest of Saint John, commonly known as "Lupatoto," whom he appointed as an Auxiliary to the Most Reverend Father Benign Carrara, Bishop of Imola. April 24th. — To the titular bishopric of the Church of Vardimissa, the Reverend Father Joseph Falcâo Freiré, director of the Liturgical Commission and professor at the seminary of the diocese of Limoeiro do Norte, whom he appointed as Coadjutor with the right of succession to the Most Reverend Father Aurelian Matos, Bishop of Limoeiro do Norte. April 25th. — To the cathedral church of Treves, the Most Reverend Father Bernard Stein, until now the titular Bishop of Dagne. — To the cathedral church of Gualeguaychú, the Reverend Father Peter Boxler, Pro-Vicar General of the diocese of Forconcordia. April 27th. — To the cathedral church of Campeche, the Most Reverend Father Joseph de Jesus García Ayala, until now the titular Bishop of Lacedaemonia. April 28th. — To the cathedral church of Alexandria in Ontario, the Most Reverend Father Adolf E. Proulx, until now the titular Bishop of Missua. April 30th. — To the titular, for this occasion, archiepiscopal see of Falerii, the Most Reverend Father Horatius Semeraro, until now the Bishop of Cariati, whom he appointed as Coadjutor with the right of succession to the Most Reverend Father Nicholas Margiotta, Archbishop of Brindisi and Perpetual Administrator of Ostuni.

[*Latin ed. p. 523*]

The Sacred Congregation of Rites, 523. THE SACRED CONGREGATION OF RITES OF ROME, OR OF MONREALE. Concerning the Beatification and Canonization of the Servant of God, Anthony Augustus Intrecciargli, of the Order of Discalced Carmelites, Archbishop of Monreale. CONCERNING THE QUESTION: Whether a Commission should be appointed for the introduction of the Cause, in this case and for the purpose in question. The holiness of the Church has never ceased to inspire men, who, endowed with outstanding virtues, serve as an example and encouragement to others. In this age also, among those who are distinguished for the sanctity of their lives, the Servant of God, Anthony Augustus Intrecciargli, deserves to be mentioned, a man endowed with singular gifts by God, a shining example of a devout religious and a pastor of souls. He was born in the territory of Montcompatri, within the diocese of Tusculum, on February 18, 1852, of Joseph and Annunciata Raffaelli, pious and honorable spouses. Still a young boy, he lost his tender mother, and, under the guidance of his father, he was imbued with Christian morals and the rudiments of literature. On January 8, 1858, he received the Sacrament of Confirmation. Frequently visiting the monastery of the Discalced Carmelites, he gradually began to feel a religious vocation, which he was able to bring to fruition in the convent of St. Mary of Scala in the City, where he began his novitiate on January 19, 1868, and the following year he made his religious profession. He remained in Rome

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for a time; but, excelling in diligence and zeal, he went to Caprarola, in order to devote himself to philosophical and theological studies. He pronounced his solemn vows on March 12, 1873; and, having observed the grades prescribed by law, he was raised to the sacred order of the priesthood on May 22, 1875. Having completed his studies in theology, he returned to Rome and completed his studies at the Gregorian University. He then taught letters in the same Caprarola college until August 11, 1883, when he was appointed as the vicar of the monastery of St. Sylvester near Montcompatri. Two years later, he was brought to Rome, where he held the office of Prior in the convent of St. Mary of Scala, in which ministry...

[*Latin ed. p. 524*]

524 Acta Apostolicae Sedis - An official commentary. The time was opportune for the advancement of the religious order. In the year 1891, having commendably completed a three-year term as prior, he was appointed Provincial of Rome, a position which he fulfilled for nine years to the great benefit of the religious, for he proved to be a most zealous promoter of regular observance. His tireless service to God did not go unnoticed by the Apostolic See, which therefore gradually entrusted him with increasingly important duties. In 1896, he was elected Consultor to the Holy Congregation of Bishops and Regulars, and he served as Apostolic Visitor to religious congregations, seminaries, and dioceses, a duty which he fulfilled with general satisfaction through prudence, diligence, and great charity. Nor was this enough; for he also served as a reviser of certain new constitutions pertaining to religious families. Endowed with these outstanding qualities, Pope Saint Pius X appointed him Bishop of Caltanissetta on July 24, 1907, and in this new office, he maintained his accustomed practice of religious life. He diligently cared for the spiritual formation of priests, and also sought to provide for their material well-being, doing all things for all, according to the example of the Apostle Paul. On July 24, 1911, he was appointed Apostolic Administrator of the archdiocese of Monreale, and on March 16, 1914, he was appointed titular Archbishop of Serdica and coadjutor to the same Archbishop of Monreale, with the right of succession. After the Most Reverend Archbishop had passed away, our Servant of God was appointed Prefect of the See of Monreale on July 31, 1919, where he never ceased to restore discipline among the clergy, to visit the archdiocese, and to provide the Christian people with instruction through word, example, and writings. In all the duties entrusted to him, the Servant of God demonstrated himself to be a man endowed with singular gifts, a shining example of the best of religious and of a pastor of souls. Finally, laden with merits, he passed away on September 19, 1924, in Monreale, having received the Sacraments of the Church with piety. After his death, his reputation for holiness, which he had enjoyed even while alive, spread widely, and ordinary inquiries were instituted in the Curia of Monreale

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during the years 1952-54, and petitions were also submitted in the City, in New York, in Mazaria, in Ragusia, and in Caltanissetta; these were then sent to the Holy Congregation of Rites in Rome. Finally, with all due legal formalities observed, on February 27, 1964, a decree was issued, based on the documents collected and duly examined, to proceed further without impediment. In the meantime, numerous petitions had reached the Apostolic See from Cardinals, Archbishops, and Bishops.

[*Latin ed. p. 525*]

The Sacred Congregation of Rites, number 525, concerning the General Superiors of Orders and Religious Congregations, regarding the introduction of the cause of a Servant of God. At the request of the Most Reverend Father John of Jesus Mary, a most learned General Postulator of the Order of Discalced Carmelites, in a particular ordinary session of the Congregation held on September 27th of this year, in the buildings of the Sacred Congregation of Rites, His Eminence and Reverend Lord Benedict Cardinal Aloisi Masella, Bishop of Praenestinus, and Promoter or Relator of this cause, proposed a question for discussion: Whether a Commission for the introduction of the cause of the Servant of God should be signed, in this case and for the purpose in question. And the Most Eminent and Reverend Fathers entrusted with the safeguarding of sacred rites, after hearing the report of the aforementioned Eminence, the Promoter, and after considering the votes of the Official Prelates, having carefully considered the matter, judged it advisable to respond: That the Commission should be signed, if it pleases the Most Holy [Father]. Finally, all of this was faithfully reported to our Most Holy Lord Pope Paul VI by the undersigned Secretary of the Sacred Congregation of Rites, and the opinion of the Fathers was approved; and His Holiness, with his own hand, graciously deigned to sign the Commission for the introduction of the cause of the Servant of God Anthony Augustus Intrecciargli, of the Order of Discalced Carmelites, Archbishop of Montis Regalis. Given in Rome, on November 14th, 1966. ARCADIUS M. Cardinal LARRAONA, Prefect. © S. ffi FERDINAND ANTONELLI, Archbishop titular of Idicren., Secretary.

[*Latin ed. p. 526*]

526 Acta, Apostolicae Sedis - Commentarium Officiale DIARIUM ROMANAE CURIAE. Martis die, nono mensis Maii anno millesimo nongentesimo sexagesimo septimo, Sanctissimus Pater Paulus VI, in Wechte, sollemniter suam Sanctitatem dedit receptionem "Catholico" Patriarchae Armeni KHOREN I de Zülz.

SACRA CONGREGAZIONE RITUM. Martis die, nono mensis Maii anno millesimo nongentesimo sexagesimo septimo, in Palatio Congregationum, in praesentia Reverendissimi Domini Cardinalis Benedicti Aloisi Masella, Ponente Causae Venerabilis Servi Dei Ludovici Mariae Baudouin, presby-

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teri, fundatoris Congregationis Filiorum Mariae Immaculatae et Societatis Sorolarum Iesu, Sacra Congregatio Rituum ordinaria convenit, in qua Reverendissimi Praelati Officiales et Consultores theologici de heroicitae virtutum praedicti Venerabilis Servi Dei disseruerunt.

Lunae die, vicesimo secundo mensis Maii anno millesimo nongentesimo sexagesimo septimo, in Palatio Apostolico Vaticano, in augusta praesentia Sanctissimi Patris, Sacra Congregatio Rituum generalis convenit, in qua Reverendissimi Domini Cardinales, Reverendissimi Praelati Officiales et Consultores theologici suffragium dederunt de heroicitae virtutibus Servorum Dei:

1. Caroli Domini Albini, presbyteri professi Congregationis Missionariorum Oblatorum B. V. Mariae Immaculatae;

2. Francisci Rivat, superioris generalis Instituti Parvulorum Fratrum Mariae;

3. Mariae Repetto, Instituti Filiarum Nostrae Dominae del Rifugio in Monte Calvario, de Genua, dictarum "Brignoline".

SEGRETERIA STATI. NOMINE. Brevibus Apostolicis Sanctissimus Pater Paulus VI, feliciter regnans, dignatus est nominare:

17 Maii anno millesimo nongentesimo sexagesimo septimo. Illustrissimo et Reverendissimo Domino Monsignore Civardi Ernesto, Secretario Sacrae Congregationis Consistorialis.

S. E. Reverendissimo Domino Monsignore Schroffer Giuseppe, Episcopo Eichstättensis, Secretario Sacrae Congregationis Seminariorum et Universitatum Studiorum.

10 Iunii. S. E. Reverendissimo Domino Monsignore Pignedoli Sergio, Archiepiscopo titulo Iconiensis, Secretario Sacrae Congregationis "de Propaganda Fide".

[*Latin ed. p. 527*]

From the Diary of the Roman Curia, 527, through letters from the Secretariat of State, the Holy Father Paul VI, may he reign happily, has deigned to appoint: May 15, 1967. The Reverend Monsignor Pompedda, Mario Francesco, as Defender of the Bond in the Tribunal of the Sacred Roman Rota.

HONORS: Through Apostolic Briefs, the Holy Father Paul VI, may he reign happily, has deigned to bestow: The Collar of the Order of Pius: April 25, 1967. Upon His Majesty Olav V, King of Norway. The Grand Cross of the Order of Saint Sylvester: April 25, 1967. Upon Mr. Bommen, Vincent (Norway). Upon Mr. Smith-Kielland, Ingvald M. (Norway). Upon Mr. Brinch, Christian (Norway). Upon Mr. Raeder, Johan Georg A. (Norway).

Through letters from the Secretariat of State, the Holy Father Paul VI, may he reign happily, has deigned to bestow: Knighthood in the Order of Saint Sylvester: August 1, 1966. Upon Mr. Furgale, Timoteo (Winnipeg).

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Upon Mr. Giesinger, Adam (Winnipeg). Upon Mr. McIsaac, Roderick (Winnipeg). Upon Mr. Scatliffe, John (Winnipeg). August 21, 1966. Upon Mr. Van Den Heuvel, Robert (Antwerp). August 26, 1966. Upon Mr. Blakley, William Arvis (Dallas - Fort Worth). Upon Mr. Reggers, William (Liege). Upon Mr. Teheux, Ignatius (Liege). September 29, 1966. Upon Mr. Omog, Thomas (Douala). September 15, 1966. Upon Mr. De Lange, Henry Adrian (Groningen). Upon Mr. Gogaert, Leo (Malines-Brussels). Upon Mr. Pluymers, Paul (Malines-Brussels). Upon Mr. Vanlangendonck, Maurice (Malines-Brussels). Upon Mr. Veris, Luciano (Malines-Brussels). Upon Mr. Brök, Adrian Lambert (Rotterdam). Upon Mr. Tetterò, Marino John (Rotterdam). Upon Mr. Blasi, Saverio (Taranto). Upon Mr. Jansen, Theodore (Utrecht). Upon Mr. Mjkamp, Alphonse Cornelius M. (Utrecht). September 23, 1966. Upon Mr. Casalini, Rino (Cesena). Upon Mr. Forlivesi, Aldo (Cesena).

[*Latin ed. p. 528*]

528 Acta Apostolicae Sedis - Official Commentary, September 23, 1966. To Mr. Pasini Angelo (Cesena). To Mr. Tonti Gino (Cesena). To Mr. Villatora Nevellino (Cesena). To Mr. Greco Giuseppe Salvatore (Nardo). To Mr. Monte Francesco Cosimo (Nardo). To Mr. D'Antoni Fernando (Nepi and Sutri). To Mr. Viani Giovanni (Nepi and Sutri). 27. To Mr. Van der Linden Giovanni Giuseppe (Rotterdam). 29. To Mr. Cettina Giovanni (Milan). To Mr. Ghiringhelli Giovanni (Milan). To Mr. Marassi Vincenzo (Milan). October 6. To Mr. Ungarelli Sergio (Bologna). To Mr. Confidati Sergio (Nocera and Gualdo Tadino). To Mr. Pavoni Alessandro (Nocera and Gualdo Tadino). 22. To Mr. Fattinnanzi Angelo (Rome). 28. To Mr. Gangl Sigurdo (Graz-Seckau). To Mr. Illenberger Francesco (Graz-Seckau). November 4. To Mr. Fabiani Fabiano (Rome). To Mr. Milano Emmanuele (Rome). To Mr. Schaepman Gustavo Rodolfo V. (Utrecht). 8. To Mr. Van der Geest Enrico J. M. (Rotterdam). 11. To Mr. Hergenröder Antonio (Bamberg). 12. To Mr. Broodbakker Giovanni Giuseppe F. (Haarlem). To Mr. Hillen Giovanni Battista (Haarlem). To Mr. Antonowicz Sigismondo (Marseille). 17. To Mr. Wellansich Antonio (Eisenstadt). To Mr. Baiguera Paolo (Piacenza). 30. To Mr. Langedijk Ermanno (Haarlem). To Mr. Fontana Lodovico (Pesaro).

NECROLOGY. May 18, 1967. Most Reverend Domingues De Oliveira Joaquim, Archbishop of Florianópolis. 25. Most Reverend Bosio Giovanni Battista, Archbishop of Chieti and Perpetual Administrator of Vasto. Most Reverend Sigismondi Pietro, titular Archbishop of Neapoli of Pisidia, Secretary of the Holy Congregation "de Propaganda Fide". June 9. Most Reverend Brazys Francesco, titular Bishop of Zella. 10. The Most Reverend Cardinal Ritter Ioseph Elmer, of the Titular Church of the Most Holy Redeemer and Saint Alfonso on Via Merulana, Archbishop of Saint Louis. 11. The Most Reverend Cardinal Rufiini Ernesto, of the Titular Church of Saint Sabina, Archbishop of Palermo and Apostolic Administrator of the

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Eparchy of Piana degli Albanesi.

[*Latin ed. p. 529*]

Year and Volume LIX, No. 8, May 15, 1967.
ACTA APOSTOLICAE SEDIS, Official Commentary.
Direction: Apostolic Palace, Vatican City.
Administration: Libreria Editrice Vaticana.

PAUL VI, PAPAL CONSTITUTIONS.

I. APOSTOLIC EXARCHATE FOR THE FAITHFUL OF THE MARONITE ANTIOCENE RITE.

In the United States of America, an apostolic exarchate is established for the faithful of the Maronite Antiochene rite.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,

For the lasting memory of this event, since the highest rulers of the entire Church have entrusted to Us duties, We strive with the utmost diligence and with all Our strength to fulfill these responsibilities, pursuing above all those aims and plans that contribute to the greater benefit of the Christian people.

Furthermore, since a considerable number of the faithful of the Maronite Antiochene rite are already present in the United States of America, and it is fitting to assist them more closely, We have considered it highly beneficial to provide for them by establishing an apostolic exarchate there.

Therefore, with the agreement of Our venerable Brother, the Most Reverend Cardinal, who is in charge of the public affairs of the Church, and with Our supreme authority, We establish a new apostolic exarchate in that territory, for the benefit of the faithful of the Maronite Antiochene rite, which will be like a suffragan to the Metropolitan See of Detroit, and whose seat will be located in the city commonly known as Detroit; and the exarchate's cathedral will be a sacred building dedicated to God in honor of Saint Maron, also located in that city.

34 - A. A. S.

[*Latin ed. p. 530*]

Acts of the Apostolic See - Official Commentary 530. Furthermore, Exarchal Consultors shall be chosen, who will assist the Sacred Prelate, either as a council or as an aid. The Exarchal fund, which is called the "table," shall be constituted by money freely offered by the faithful, by the contributions of parishes, and finally, by the revenues of goods belonging to the same

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Exarchate. As for the seminary, it should be fostered and provided for more and more, since it is a recently established, and indeed, a larger one. Finally, whether the Exarchate is established or the rights of its Sacred Prelate are derived from Apostolic Letters, which begin with the words "To the Holy Clergy," and which concern Eastern rites and persons, namely from canon 366 to 387; this, however, with the caution that the power of jurisdiction of the Exarch in exercising authority over the Maronite faithful shall be exercised not exclusively, but cumulatively, with the power of the local Ordinaries, who, however, will exercise their right in a secondary manner. Where, however, a local curia or parish is lacking for the Maronite faithful, a curia of the Latin rite shall take care of them, until a curia of their own rite or a priest is appointed for them. We wish this Constitution to be effective now and in the future; in such a way that those things which are decreed by it are religiously observed by those to whom they pertain, and therefore, obtain their force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since by it we derogate from all such things. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if they were shown. Given in Rome, at St. Peter's, on the tenth day of the month of January, in the year of Our Lord nineteen hundred and sixty-six, in the third year of Our Pontificate. For the Holy Roman Church:

[Signature]

Hamlet I. Card. CICOGNANI

[Signature]

Gustavus Card. TESTA

From the public affairs of the Holy Congregation for the Eastern Church.

Pro-Prefect, Franciscus Tinello

Regent of the Apostolic Chancery, Ioannes Calieri

Protonotary Apostolic, Eugenius Sevi

Protonotary Apostolic, Loco

© Plumbi In Ap. Cane tab., vol. CXXIII, n. 1,6.

[*Latin ed. p. 531*]

Acta Pauli PP. VI, 531, II, LIPENSIS (S. PAULI IN INSULIS PHILIPPINIS). Certain territories having been detached from the Lipa diocese, a new diocese is established, named "San Pablo in the Philippine Islands."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: It is fitting that extensive territories of the Church are sometimes divided, and from these new dioceses are established; for in such a division, the needs of the faithful can be more suitably

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met. This action, being in accordance with the custom of the Apostolic See, and because the venerable Brother Charles Martin, Archbishop with the title of Abari, and also Apostolic Nuncio in the Philippine Islands, after hearing the opinion of the assembly of Bishops of the Philippine Islands, and especially the venerable Brother Alexander Olalia, Bishop of Lipa, requested that a new diocese be established from certain parts of the Lipa diocese, and because we deem it fitting to accede to their prayers, we decree the following, after previously seeking the counsel of our venerable Brothers, Cardinals, Prefects of the Sacred Congregation Consistorial, according to custom.

We separate from the Lipa diocese the entire territory which at present belongs to the town commonly called San Pablo City, and also the territory which constitutes the civil province commonly called Laguna, and these boundaries are defined as follows: to the north, by the boundaries of the civil province of Rizal; to the east, by the civil province of Quezon; to the south, by the civil province of Batangas; and to the west, by the civil province of Cavite. We establish a new diocese from these territories, to be called the Diocese of San Pablo in the Philippine Islands.

The episcopal see of this new diocese will be in the same town of San Pablo. The episcopal cathedra, however, will be in the sacred curial church, which is located in the same town and is dedicated to Saint Paul the Hermit. This temple will, of course, possess all the privileges proper to a cathedral; and the Bishop, in addition to enjoying just rights, will also be bound by the obligations flowing from canon law.

Furthermore, the Diocese of San Pablo will be a suffragan diocese of the Metropolitan See of Manila; and its Bishop will be subject to the Metropolitan Archbishop of Manila, according to the law.

We also command that, with a heavy burden on the Bishop's conscience, a seminary be established as soon as possible, to receive and form those boys who, by the inspiration of God, are called to the priesthood. Those who, having matured, possess the necessary talents and virtues...

[*Latin ed. p. 532*]

532 Acta Apostolicae Sedis - The Official Commentary shall prevail, and they shall be sent to Rome, to the Pontifical College Seminary of Saint Philip, for the purpose of being instructed in philosophical and theological disciplines. The newly established diocese shall have its episcopal seat in the Curia, supported by the revenues of the Curia, by the alms freely offered by the faithful, and by the goods which, according to Canon 1500 of the Code of Canon Law, belong to the new See. Regarding the collegiate body of canons, we decree that, until such time as it can be formally established, diocesan consultors shall be chosen, who shall assist the Bishop with counsel and aid. Concerning the clergy, we establish that, upon the implementation of these decrees, priests shall be considered to

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belong to that diocese, in whose territory they hold a benefice or office; and other priests, as well as clerical students of the Seminary, shall belong to it, in which they reside with a legitimate domicile. The acts and documents pertaining to the diocese of Saint Paul shall be transferred from the Curia of Lins to its Curia, to be religiously preserved in the archives. Finally, that which we have prescribed shall be carried into effect, according to custom, by the venerable Brother Charles Martin, whom we mentioned, or by a priest delegated by him. The documents pertaining to the completion of this matter shall be sent to the Sacred Congregation of the Consistory, signed and sealed. We will and desire that this Constitution be effective now and in the future; in such a way that those things which have been decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the efficacy of this Constitution, shall be able to take effect, since we hereby repeal all such prescriptions. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of the person holding the highest ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, at Saint Peter's, on the twelfth day of the month of November, in the year of Our Lord nineteen hundred and sixty-six, in the fourth year of Our Pontificate. For the Holy Roman Church: Hamletus I. Card. CICOGNANI, Prefect of the Sacred Congregation for Public Affairs. Charles Card. CONPALONIERI, Secretary of the Sacred Congregation for the Consistory. Francis Tinello, Regent of the Apostolic Chancery. Joseph Del Ton, Protonotary Apostolic. Eugenius Sevi, Pro-Secretary Apostolic.

In Ap. Cane, vol. CXXII, n. 91.

[*Latin ed. p. 533*]

Acta Pauli PP. VI 533 III BANGKOKENSIS (NAKHORNSAVANENSIS). Certain territories having been detached from the See of Bangkok, a new diocese is established, named "Nakhornsavanensis."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, mindful of our office, which we have undertaken in imitation of the blessed Peter, and which we desire to safeguard piously, strive that all our plans, labors, and efforts be directed and applied to providing suitably for the holy flock entrusted to us: for if industry, assistance, and the concord of virtues are added to this, the path to the shores of eternal tranquility will be safer amidst dangers, and the victory over enemies will be more glorious. Therefore, since it has seemed good to the Sacred Congregation for the Propagation of the Christian Faith to establish a new diocese in the most noble nation of Thailand, and the venerable Brother Angelus Pedroni, Archbishop with the title of Novicensis and Apostolic Delegate in that land, in the region of Laos and the Malacca Peninsula, has given his approval to this

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matter, We decree and order the following.

The entire territory, which is commonly known by the civil divisions of Tak, Sukkotai, Phitsanulok, Kamphenghet, Pichit, Pechabum, Nakhorn-Sawan, Uthaithani, Chainat, Singbury, Lopbury, and Sarabury, is detached from the archdiocese of Bangkok, and is constituted as a diocese, which shall be called Nakhornsavanensis, and which shall be subject to the archdiocese of Bangkok as a suffragan see. The seat and head of this Church shall be established in the city of Nakhorn-Sawan itself, and the episcopal cathedral, with its rights and privileges proper to cathedral churches, shall be located in the church dedicated to Saint Anne.

We grant that, while a college of canons is being established, diocesan consultors shall be chosen in the diocese of Nakhornsavanensis, who shall assist the Bishop with counsel and work. Furthermore, all other matters pertaining to the constitution and life of the new diocese shall be governed entirely by the laws of Canon Law.

Finally, We decree that the venerable Brother Angelus Pedroni, whose name We have mentioned, shall take care to bring these Our Letters to their conclusion, or someone whom he may delegate, provided that he is given the necessary authority. And whoever completes this task shall strive to have the documents drawn up, and shall send true copies thereof promptly to the Sacred Congregation for the Propagation of the Faith. If, at the time of execution, another person presides over the same Delegation, let him carry out these Our mandates.

[*Latin ed. p. 534*]

534 Acta Apostolicae Sedis - Official Commentary. We will and desire that this Constitution be efficacious now and in the future; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever can be contrary to the efficacy of this Constitution, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and passages, whether printed or handwritten, of this Constitution, which bear the seal of a man constituted in ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the ninth day of the month of February, in the year of Our Lord nineteen hundred and sixty-seven, in the fourth year of Our Pontificate. For the Holy Roman Church, Hamlet I, Cardinal, Prefect of the Congregation for the Affairs of the Church. Gregory P., Cardinal, Secretary of the Congregation for the Propagation of the Faith. Francis Tinello, Regent of the Apostolic Chancery. Joseph Rossi, titular Bishop of Palmyra, Apostolic Protonotary. Sylvius Romani, Apostolic Protonotary. In the Apostolic Chancellery, table, volume CXXII, number 99. IV CAËTITENSIS (LIBERATIONIS MARIANAE). Certain territories are withdrawn from

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the diocese of Caetité, in order to establish a new diocese, named "Livramento de Nossa Senhora." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Having succeeded to the place of the blessed Apostle Peter, by divine generosity, for one purpose, so that, aware of the magnitude of this office, we might diligently protect the flock from every kind of danger, and so that we might strive to achieve, for the benefit of the Christian commonwealth, that which we understood would be beneficial.

[*Latin ed. p. 535*]

The Acts of Pope Paul VI, number 535, state that we believe that there is no more suitable way to achieve this than through a suitable arrangement of dioceses, specifically for the places, ages, and needs of the people. Therefore, since the venerable Brother Joseph Peter Costa, the episcopal priest of Caetité, has requested from this Apostolic See that a diocese be established from his church of Chiesanuova, with a defined territory, and after having consulted with the venerable Brother Sebastian Baggio, the Archbishop with the title of Ephesus, who is also the Apostolic Nuncio in Brazil, and after having sought the opinion of the venerable Brothers, Our Cardinals, who preside over the Sacred Congregation for the Consistory, we decree the following. We separate the following municipalities from the diocese of Caetité, as they are limited by civil law: Abaira, Agua Quente, Barra da Estiva, Boninal, Contendas do Sincorá, Dom Basilio, Ibicoara, Ibitiara, Ibipitanga, Iramaia, Ituaçu, Jussiapé, Livramento de Nossa Senhora, Mucugê, Paramirim, Piata, Rio de Contas, Rio do Pires, Tanhaçu, and we establish a new diocese, to be called Livramento de Nossa Senhora. We establish the main city and the bishop's residence in that place, which is called Livramento de Nossa Senhora; the cathedral will be that which is dedicated to the Blessed Virgin Mary and is known in the local language as Nossa Senhora do Livramento. We make this new church a suffragan of the archdiocese of São Salvador in Brazil, and the Metropolitan, who is also the Bishop of Livramento de Nossa Senhora, will be subject to it. A college of canons will be established. In the meantime, the episcopal priest will choose diocesan consultants who will assist him with advice and support. With regard to the episcopal table, we arrange that it be supported either through revenues from the curia, or through contributions from the Christian people, or through goods, if any, in proportion to the part that previously belonged to the diocese of Caetité. The bishop to whom the care of the diocese is entrusted must also ensure that a seminary is built to receive boys called to the priesthood; the administration of this seminary must be in accordance with the norms of common law, and in accordance with the special laws of the Sacred Congregation for Seminaries and Universities, taking into account the decree of the Second Vatican Council, "Optatam totius." When the young men have reached the age of

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reason, those who are the best should be sent to Rome, where they will devote themselves diligently to studies in sacred theology and philosophy at the Brazilian College. Once the new diocese is established, all priests and those who hold a benefice or office within its boundaries will be attached to it as its proper clergy; other clergy and seminary students will be attached to it, provided they reside within its legitimate territory. Finally, the acts and documents relating to the newly established church must be sent to its episcopal curia, to be kept religiously. Furthermore, these things which we have ordered will be carried out by the venerable Brother Sebastian Baggio, or by whomever he may delegate; and the acts and documents should be drawn up, and true copies of them should be sent promptly to the Sacred Congregation for the Consistory.

[*Latin ed. p. 536*]

536 Acta Apostolicae Sedis - Official Commentary. We will and desire that this Constitution be efficacious now and in the future; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the efficacy of this Constitution, shall be able to take effect, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and passages, whether printed or handwritten, of this Constitution, which bear the seal of a person constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the twenty-seventh day of the month of February, in the year of Our Lord nineteen hundred and sixty-seven, in the fourth year of Our Pontificate. For the Holy Roman Church, Hamlet I, Cardinal Secretary of State. For public affairs of the Church, Charles Cardinal Conpalonieri. Secretary, Francis Tinello. Apostolic Chancery. John Calieri, Apostolic Protonotary. Eugenius Sevi, Apostolic Protonotary. Luanda (Carmonensis-Soteropolitana). Certain territories having been separated from the archdiocese of Luanda, a new diocese is established, named "Carmonensis-Soteropolitana." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. With great diligence, we strive to fulfill the apostolic office which has been divinely entrusted to Us, and we devote ourselves to this task with particular zeal, so that, in order to better provide for the needs of the faithful, we may sometimes establish new dioceses in the Church. Concerning this matter, since our venerable Brother...

[*Latin ed. p. 537*]

The acts of Pope Paul VI, page 537. Maximilian of Furstenberg, Archbishop with the title of Paltus, and Apostolic Nuncio in Lusitania, considered that it was possible to establish a new ecclesiastical circumscrip-

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tion in the province of Angola, and, according to the solemn agreements concluded between the Holy See and the Republic of Lusitania on the seventh day of May in the year nineteen hundred and forty, and ratified on the first day of June of the same year, he earnestly requested that this be done. After hearing the venerable Brother Emmanuel Nunes Gabriel, Archbishop of Luanda, concerning this important matter, and considering that the same matter concerned him, We deemed it fitting to proceed, and by Our supreme authority We decree as follows. From the territory of the archdiocese of Luanda, entire civil districts are separated, which are commonly called Uije and Zaire, and a new diocese is established, to be called Varmonense-Soteropolitan, with the same boundaries and districts as those mentioned above. The seat of the established diocese will be in the city commonly called Carmoria, and the episcopal chair, which is the seat of the episcopal office, will be in the same church in that city, dedicated to God in honor of the Blessed Virgin Mary Immaculate, which We raise to the rank of cathedral, granting it appropriate rights. To the bishop, in addition to granting just privileges, We also impose duties, as prescribed by canon law. Furthermore, We decree that the Church of Carmoria-Soteropolis shall be a suffragan of the metropolitan See of Luanda; and that the bishop of that diocese shall be subject to the metropolitan of Luanda, according to the norms of canon law. With regard to the chapter of canons, We decree that, until such time as it can be formally established, diocesan consultors shall be chosen, who shall cease from their duties when constituted canons are established. The episcopal table, so-called, shall be provided by a grant given by the civil authority, from the revenues of the curia, from the voluntary contributions of the faithful, and from a portion of the goods that will be allocated to the new diocese, according to canon 1500 of the Code of Canon Law. With regard to the clergy, We decree that, upon the implementation of these decrees, priests shall be attached to that Church in whose territory they hold a benefice or office; and that other clerics and seminarians shall be attached to it, in which they have a legitimate domicile. Furthermore, with regard to the construction of a seminary, and the formation and education of students, the prescriptions of civil law shall be observed, with due regard also to the norms of the decree of the Second Vatican Council "Optatam Totius," and to the specific rules of the Sacred Congregation for Seminaries and Universities. Finally, with regard to the governance of the diocese, the rights of the clergy and the people shall be strictly observed, as prescribed by the Code of Canon Law, including the election of a Vicar Capitular when the see is vacant, and other matters of this kind. The acts and documents pertaining to the diocese of Carmoria-Soteropolis shall be kept by the archiepiscopal

[*Latin ed. p. 538*]

Acts of the Apostolic See - Official Commentary 538. The Luanda Curia

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shall transfer to the Curia of the new Church, to be kept religiously in the archives. All these things which we have prescribed must be carried out, and the venerable Brother Maximilian of Furstenberg, whom we have mentioned, or a priest delegated by him, shall see to it that this is done. Whoever completes this task shall send the appropriate documents, duly signed and sealed, to the Sacred Congregation of the Consistory as soon as possible. We wish this Constitution to be effective now and in the future; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the efficacy of this Constitution, shall be able to take effect, since we hereby repeal all such prescriptions. Furthermore, it shall be permissible to no one to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person of authority in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if the original were presented. Given in Rome, at St. Peter's, on the fourteenth day of the month of March, in the year of Our Lord nineteen hundred and sixty-seven, in the fourth year of Our Pontificate. For the Holy Roman Church, Hamlet I, Cardinal Secretary of State. Charles Cardinal Confalonieri, Prefect of the Sacred Congregation of the Consistory. Francis Tinello, Regent of the Apostolic Chancery. John Calieri, Apostolic Protonotary. Eugenius Sevi, Apostolic Protonotary. *In Ap. Cane, tab., vol. CXXIII, n. 82.*

[*Latin ed. p. 539*]

Sacred Congregation of Rites, 539. ACTA SACRAE CONGREGATIONIS RITUUM. SACRED CONGREGATION OF RITES. INSTRUCTION ON THE CULT OF THE EUCHARISTIC MYSTERY. PREAMBLE.

1. Recent documents of the Church concerning the Eucharistic mystery. The Eucharistic mystery is truly the center of the sacred Liturgy, indeed, of the entire Christian life. Therefore, the Church, instructed by the Holy Spirit, strives each day to investigate it more deeply and to live it more fully. In our times, the most holy Vatican Council II has proposed various reasons of no small importance concerning this mystery. Through the Constitution on the Sacred Liturgy, recalling certain things about the nature and significance of the Eucharist, it established norms for recognizing the sacred rites of the sacrifice of the Mass, so that the celebration of this mystery might foster the active and full participation of the faithful; moreover, it extended the use of concelebration and Communion under both species. In the Constitution on the Church, it explained the intimate relationship that exists between the Eucharist and the mystery of the Church. Finally, in other documents, it repeatedly emphasized the importance of the Eucharistic mystery in the life of the faithful, as well as its power to illuminate

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the meaning of the entire human work.

[*Latin ed. p. 540*]

Acts of the Apostolic See - Official Commentary 540, concerning the created nature, insofar as "the elements of nature, cultivated by men, are converted into the glorious Body and Blood." A path had been prepared for these numerous sentences promulgated by the holy Council by Pope Pius XII, especially in the Encyclical Letter *Mediator Dei*. The Supreme Pontiff Paul VI, in the Encyclical Letter *Mysterium Fidei*, recalled the importance of certain aspects of the doctrine concerning the Eucharist, particularly the real presence of Christ and the worship due to this Sacrament even outside of the Mass.

2. The necessity of keeping the entire doctrine of these documents before our eyes. Therefore, in recent times, certain aspects of the traditional doctrine concerning this mystery are being more extensively considered throughout the Church and presented with renewed fervor to the piety of the faithful, with the cooperation of various kinds of studies and endeavors, especially liturgical and biblical ones. It is therefore necessary that practical norms be derived from the entire doctrine of these documents, which will show how the Christian people ought to conduct themselves towards this mystery, in order to attain that understanding and sanctity which the Council of the Church has proposed. It is important that the eucharistic mystery, fully considered under its various aspects, shine brightly before the eyes of the faithful, and that the reasons which, according to the doctrine of the Church, are known to intervene between the objective aspects of this mystery, may also be fostered in the life and mind of the faithful.

3. Principal points of doctrine to be noted in these documents. Among the principles pertaining to doctrine, which are recognized in the aforementioned documents of the Church concerning the eucharistic mystery, the following should be noted, as they affect the attitude of the Christian people towards this mystery, and therefore are directly relevant to the end of this Instruction:

a) "The Son of God, united to human nature, by overcoming death through his death and resurrection, has redeemed man and transformed him into a new creature (cf. Joel 6, 15; 2 Corinthians 5, 17). By communicating his Spirit, he gathers his brothers, called from all nations, as..."

[*Latin ed. p. 541*]

The Sacred Congregation of Rites established, in its document, that the Body [of Christ] is mystically constituted. In that Body, the life of Christ is diffused to the faithful, who, through the sacraments, are united in a mysterious and real way to Christ, who was crucified and has now risen again. Therefore, "Our Savior, in the Last Supper, on the night He was betrayed, instituted the Eucharistic Sacrifice of His Body and Blood, to perpetuate

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the Sacrifice of the Cross until He should come, and thus to establish a memorial for His Church, the beloved Bride, of His death and resurrection: a sacrament of piety, a sign of unity, a bond of charity, a paschal feast, in which Christ is received, the mind is filled with grace, and a pledge of future glory is given to us." Hence, the Mass, or the Lord's Supper, is simultaneously and inseparably: — a sacrifice, by which the Sacrifice of the Cross is perpetuated; — a memorial of the death and resurrection of the Lord, saying: "Do this in remembrance of Me" (Luke 22:19); — a sacred banquet in which, through the communion of the Body and Dis Blood of the Lord, the people of God participate in the benefits of the paschal sacrifice, renew the new covenant once made by God with men through the blood of Christ, and, in faith and hope, foreshadow and anticipate the eschatological banquet in the Kingdom of the Father, proclaiming the death of the Lord "until He comes."

In the Mass, therefore, the sacrifice and the sacred banquet are so closely related to the same mystery that they are bound together by the closest bond. For the Lord is immolated in the very sacrifice of the Mass, "sacramentally beginning to be present as spiritual nourishment to the faithful under the species of bread and wine." And for this purpose, Christ entrusted this sacrifice to the Church, so that the faithful may participate in it both spiritually, through faith and charity, and sacramentally, through the sacred communion. The participation in the Lord's Supper is always a communion with Christ, who offers Himself as a sacrifice to the Father for us.

The Eucharistic celebration, which takes place in the Mass, is an action not only of Christ, but also of the Church. In it, Christ, through the ages, without shedding blood,

[*Latin ed. p. 542*]

The Acts of the Apostolic See - Official Commentary 542. Perpetuating the sacrifice completed on the cross, the priesthood offers itself to the Father, for the salvation of the world, through the ministry of priests. The Church, the Bride and handmaid of Christ, fulfilling the office of both priest and victim together with Him, offers Him to the Father, and simultaneously offers herself entirely with Him. In this way, the Church, especially in the great eucharistic prayer, together with Christ, gives thanks to the Father, in the Holy Spirit, for all the blessings which are conferred upon mankind through creation, and, in a most excellent manner, through the Paschal mystery; and she implores Him for the coming of His kingdom.

d) Therefore, no Mass, nor any liturgical act, is a merely private action, but a celebration of the Church, as it is a society ordered by diverse orders and functions, in which each individual, according to his own order and his own functions, performs his part.

e) The celebration of the Eucharist in the sacrifice of the Mass is truly the

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origin and the end of the worship which is offered to the same outside of the Mass. For not only do the sacred species which remain after the Mass derive from it, but moreover, they are preserved for that very principal purpose after the Mass, so that the faithful, who are unable to attend Mass, may, through the sacramental communion, received with due dispositions, be united with Christ and with His sacrifice, which is celebrated in the Mass. Therefore, the eucharistic sacrifice is the source and the summit of the entire worship of the Church and of the entire Christian life. The faithful participate more fully in this sacrifice of thanksgiving, propitiation, supplication, and praise, when they not only receive the sacred Victim and, in it, themselves.

[*Latin ed. p. 543*]

543 The Holy Congregation of Rites offers prayers from the heart to the priest, but also receives the same Victim in the Sacrament. /) No one should doubt that all the faithful of Christ, according to the practice always received in the Catholic Church, should show veneration to this most holy Sacrament, which is due to God alone. And it is not less to be adored because it was instituted by the Lord Christ, so that it may be taken. Indeed, even in the Sacrament that is reserved, it is to be adored, because there is substantially present within it, through that conversion of bread and wine which, according to the Council of Trent, is most aptly called transubstantiation.

g) Therefore, the eucharistic mystery must be considered in its entirety, both in the very celebration of the Mass and in the worship of the sacred Species, which are reserved after the Mass for the extension of the grace of the Sacrifice. From these principles, norms must be derived regarding the practical ordering of worship due to this Sacrament, even after the Mass, and concerning its composition with the proper ordering of the sacrifice of the Mass, according to the mind of the prescriptions of the Second Vatican Council and other documents of the Apostolic See on this matter.

i. General Sense of the Present Instruction. Therefore, the Supreme Pontiff Paul VI ordered the Council delegated to implement the Constitution on the Sacred Liturgy to prepare a particular instruction, in which practical norms of this kind, more useful in the present circumstances, would be set forth.

20 Council of Trent, Session XIII, Decree on the Eucharist, chapter 5: Denz. 878 (1643). Cf. Paul VI, Encyclical Letter *Mysterium Fidei*: A.A.S. 57 (1965) pp. 769-770; Pius XII, Encyclical Letter *Mediator Dei*: A.A.S. 39 (1947) p. 569. Cf. Session XIII, Decree on the Eucharist, chapter 4: Denz. 877 (1642); canon 2: Denz. 884 (1652). Cf. the aforementioned documents as far as they treat of the sacrifice of the Mass; both aspects of the mystery are treated in Council of Vatican II, Decree on the Ministry and Life of Priests, *Presbyterorum ordinis*, n. 5, 18: A.A.S. 58 (1966) pp. 997-999, 1018-1019;

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Paul VI, Encyclical Letter *Mysterium Fidei*: A.A.S. 57 (1965) p. 754; Pius XII, Encyclical Letter *Mediator Dei*: A.A.S. 39 (1947) pp. 547-572; Address to those who attended the International Conference on Pastoral Liturgy, held in Cattolica, September 22, 1956: A.A.S. 48 (1956) pp. 715-723. Cf. Paul VI, Encyclical Letter *Mysterium Fidei*: A.A.S. 57 (1965) pp. 769-772; Pius XII, Encyclical Letter *Mediator Dei*: A.A.S. 39 (1947) pp. 547-572; Congregation of Rites, Instruction *De Musica sacra*, September 3, 1958: A.A.S. 50 (1958) pp. 630-663; Instruction *Inter Oecumenici*, September 26, 1964: A.A.S. 56 (1964) pp. 877-900.

21 22 23 24

[*Latin ed. p. 544*]

It is necessary that these norms be especially directed so that not only the general principles in catechesis concerning the eucharistic mystery, which are to be presented to the people, are kept in view, but also so that the signs by which the Eucharist, as a memorial of the Lord, is celebrated, and as a sacrament which remains in the Church, may become more understandable. For although in this mystery there is something excellent and singular, namely that the Author of sanctity Himself is present in it, nevertheless it is common to all the sacraments to be a symbol of the sacred thing and to make the invisible grace visible. Therefore, the more suitable and clearer the signs are by which it is celebrated and venerated, the more securely and effectively it will penetrate the minds and lives of the faithful.

PART I: Concerning certain general principles which should be especially considered in catechesis concerning the eucharistic mystery, presented to the people.

5. Requirements for pastors who are to teach catechesis concerning this mystery. In order that the eucharistic mystery may gradually permeate the minds and lives of the faithful, suitable catechesis is necessary. Pastors, in order that they may properly impart this, must first of all not only have before their eyes the complete doctrine of the faith, which is contained in the documents of the magisterium, but also penetrate more deeply into the spirit of the Church in this matter, both in heart and in life. Only then will they be able to easily discern what is most suitable for the faithful in each case, considering all the reasons of this mystery. Having before their eyes what is said in n. 3, the following, among other things, should be especially considered.

6. The eucharistic mystery is the center of the entire life of the Church. Catechesis concerning the eucharistic mystery should aim to instill in the faithful that the celebration of the Eucharist is truly the center of all Christian...

[*Latin ed. p. 545*]

The Sacred Congregation of Rites, in its decrees, concerns itself with

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matters pertaining both to the entire Church and to the local congregations within it. For "the other sacraments, as well as all ecclesiastical ministries and works of the apostolate, are connected with the Holy Eucharist and are ordered towards it. For in the most holy Eucharist, the entire spiritual good of the Church is contained, namely, Christ Himself, our Pasch, the living bread who, through His flesh vivified by the Holy Spirit, imparts life to those who partake of Him, and who are thus invited and drawn to Himself, offering themselves, their labors, and all created things together with Himself." The divine communion and the unity of the people of God, upon which the Church subsists, are fittingly signified and wonderfully effected through the Eucharist. In it, the culmination is reached of the action by which God, through Christ, sanctifies the world, and of the worship which men offer to Christ and through Him to the Father in the Holy Spirit; and its celebration "contributes supremely to the end that the faithful may express and manifest to others the mystery of Christ and the true nature of the Church."

7. The Eucharistic mystery is the center of the local Church. Through the Eucharist, "the Church continues to live and grow. This Church of Christ is truly present in all legitimate gatherings of the faithful, which, adhering to their pastors, are themselves called churches in the New Testament. These are, in their place, the new people called by God, in the Holy Spirit and in all its fullness" (cf. 1 Thessalonians 1:5). In them, the faithful are gathered together in the preaching of the Gospel of Christ, and the mystery of the Lord's Supper is celebrated, "that through the food and drink of the Lord, all may be united in brotherhood." In every altar community, under the sacred ministry of the Bishop, or of a priest acting in the Bishop's place, the symbol of that charity and unity is manifested.

[*Latin ed. p. 546*]

Acta Apostolicae Sedis - Official Commentary 546 35. The Body of Christ, without which salvation is not possible, "In these communities, often small and poor, or living in dispersion, Christ is present, by whose power they are united with the one, holy, catholic, and apostolic Church. For 'the participation in the body and blood of Christ accomplishes nothing other than that we pass into that which we receive.'" 36. 8. The Eucharistic Mystery and the unity of Christians. Besides those things which concern the ecclesial community and individual believers, pastors should diligently attend to this part of doctrine, by which the Church teaches that, according to the Lord's will, the unity of all who believe in Him is signified and made manifest through the memorial of the Lord, celebrated in the Eucharist. Following the norm of the Decree on Ecumenism of the Council of Vatican I, the faithful should be led to a correct understanding of the good things which are preserved in the eucharistic tradition, by which brothers of other Christian confessions are accustomed to celebrate the Lord's Supper. For,

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"while they commemorate the death and resurrection of the Lord in the holy Supper, they profess that life in communion with Christ is signified, and they await his glorious coming." Those who have kept the sacrament of Holy Orders, in the celebration of the Eucharist, "united with the Bishop, having access to God the Father through the Son, the Word made flesh, who suffered and was glorified, and through the outpouring of the Holy Spirit, attain communion with the Most Holy Trinity, becoming 'By whom he hath given us most great and precious promises: that by these you may be made partakers of the divine nature: flying the corruption of that concupiscence which is in the world.' (2 Pet 1:4)." Therefore, through the celebration of the Eucharist in these individual churches, the Church of God is built up and grows, and communion among them is manifested." 38 39 40 41. Especially in the celebration of the mystery of unity, it is fitting that all Christians should be afflicted by the divisions by which they are separated from one another. Therefore, let them offer prayers to God, that all the disciples of Christ may, day by day, more deeply perceive the mystery of the Eucharist, and that they may celebrate it in such a way that, becoming partakers of the Body of Christ, they may be made one body.

35. Cf. St. Thomas Aquinas, Summa Theologica III, q. 73, a. 3. St. Leo M., Serm. 63, 7: PL 54, 357. Council of Vatican II, Dogmatic Constitution on the Church, Lumen Gentium, n. 26: A. A. S. 57 (1965) pp. 31-32. Cf. Council of Vatican II, Dogmatic Constitution on the Church, Lumen Gentium, nn. 3, 7, 11, 26: A. A. S. 57 (1965) pp. 6, 9-11, 15-16, 31-32; Decree on Ecumenism, Unitatis Redintegratio, n. 2: A. A. S. 57 (1965) pp. 91-92. Cf. ibid., nn. 15 et 22: A. A. S. 57 (1965) pp. 101-102, 105-106. Ibid., n. 22: A. A. S. 57 (1965) p. 106. Ibid., n. 15: A. A. S. 57 (1965) p. 102.

[*Latin ed. p. 547*]

The Sacred Congregation of Rites decrees (cf. 1 Corinthians 10:17) that they be united by the same bonds by which the very institution itself was established.

9. Various modes of Christ's presence. In order that the faithful may attain a deeper understanding of the eucharistic mystery, they should also be instructed concerning the principal ways in which the Lord is present in His Church during liturgical celebrations. He is always present in the assembly of the faithful gathered in His name (cf. Matthew 18:20). He is also present in His word, provided that He Himself speaks when the sacred Scriptures are read in the Church. In the eucharistic Sacrifice, He is present both in the person of the minister, "for it is the same now as then who, through the ministry of priests, offers Himself, who then offered Himself on the Cross," and, indeed, especially under the eucharistic species. For in that Sacrament, in a singular manner, the whole and entire Christ is present, God and man, substantially and continuously. This presence of Christ under the species is called "real," not by excluding other realities,

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but by its excellence.

10. On the relationship between the liturgy of the word and the liturgy of the Eucharist. Therefore, pastors should diligently teach the faithful about the complete participation in the Mass, illustrating the intimate relationship that exists between the liturgy of the word and the celebration of the Lord's Supper, so that they may clearly perceive that one act of worship is being performed. For "the preaching of the word is required for the very ministry of the sacraments, since the sacraments are signs of faith, which are born of and nourished by the word." This should be especially emphasized in the celebration of the Mass, in which the purpose of the liturgy of the word is to foster in a particular way the intimate connection between the proclamation and hearing of the word of God and the eucharistic mystery.

[*Latin ed. p. 548*]

Therefore, let the faithful, hearing the word of God, recognize the wonders that are announced, reaching the height of the Paschal mystery, the memorial of which is sacramentally celebrated in the Mass. In this way, receiving the word of God, and being nourished by it, the faithful are led to a fruitful participation in the mysteries of salvation through the action of thanksgiving. Thus, the Church, both through the table of the word of God and the Body of Christ, nourishes the faithful with the bread of life.

11. Concerning the common priesthood and the ministerial priesthood in the celebration of the Eucharist. This active and communal participation will be all the more conscious and fruitful, to the extent that the faithful clearly recognize their own role in the liturgical assembly and the parts that they perform in the eucharistic action. Therefore, in catechesis, the doctrine of the royal priesthood, by which the faithful are consecrated through regeneration and the unction of the Holy Spirit, should be explained. Furthermore, either the ministerial priesthood in the celebration of the Eucharist should be illustrated, which differs in essence, and not merely in degree, from the common priesthood of the faithful, or the parts that are performed by those who fulfill some ministry should be explained.

12. What constitutes active participation in the Mass? Therefore, let it be explained that all who are gathered for the Eucharist are that holy people, who, together with the ministers, participate in the sacred action. Only the priest, as he represents the person of Christ, consecrates the bread and wine. However, the action of the faithful in the Eucharist consists in giving thanks to God, remembering the Passion, Resurrection, and glory of the Lord, and offering the spotless victim, not only through the hands of the priest, but...

[*Latin ed. p. 549*]

549 The Sacred Congregation of Rites should also offer [the Sacrifice] together with him; and, through the reception of the Body of the Lord, the communion of those present with God, and with one another, which

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participation in the Sacrifice of the Mass ought to bring about, should be perfected. For a more perfect participation in the Mass is attained when those present, properly disposed, actually receive the Body of the Lord sacramentally in the very Mass, obeying the words of Him who says: "Take and eat." However, this Sacrifice, just as the Passion of Christ itself, although offered for all, "has effect only in those who are united to the Passion of Christ through faith and charity... Nevertheless, it benefits them more or less, according to the measure of their devotion." All these things should be made clear to the faithful, so that they may actively participate in the Mass, both inwardly in their feelings and outwardly in the rites, according to the principles established by the Constitution on the Sacred Liturgy, which is further defined by the Instruction *Inter Oecumenici* of September 26, 1964, by the Instruction *Musicam sacram* of March 5, 1967, and by the Instruction *Tres abhinc annos* of May 4, 1967.

55 56 57 58 59 13. On the consequences of the celebration of the Eucharist in the daily life of the faithful. The faithful ought to hold fast in their conduct and life what they have received in faith and sacrament in the celebration of the Eucharist. Therefore, let them strive to live out their entire lives with strength, gratefully receiving the food of heaven, participating in the death and resurrection of the Lord. And so, after having participated in the Mass, let each one be "zealous to do good works and to please God, and to conduct himself properly, devoted to the Church, doing what he has been taught and progressing in piety," proposing to himself to imbue the world with the Christian spirit, and also to be "in all things, even in human intercourse," a witness of Christ.

60 61 55 Cf. ibid., nn. 48, 106: *A. A. S.* 56 (1964) pp. 113, 126. Cf. ibid., n. 55: *A. A. S.* 56 (1964) p. 115. St. Thomas Aquinas, *Summa Theologica* III, q. 79, a. 7, ad 2. Cf. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, nn. 26-32: *A. A. S.* 56 (1964) pp. 107-108. Cf. Sacred Congregation of Rites, Instruction *Musicam sacram*, March 5, 1967: *A. A. S.* 59 (1967) pp. 300-320. Hippolytus, *Traditio Apostolica*, 21: ed. B. Botte, 1963, pp. 58-59; Cf. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, nn. 9, 10: *A. A. S.* 56 (1964) pp. 101-102; Decree on the Lay Apostolate, *Apostolicam actuositatem*, n. 3: *A. A. S.* 58 (1966) pp. 839-840; Decree on the Missionary Activity of the Church, *Ad Gentes divinitus*, n. 39: *A. A. S.* 58 (1966) pp. 986-987; Decree on the Pastoral Office of Priests, *Presbyterorum ordinis*, n. 5: *A. A. S.* 58 (1966) pp. 997-999. Cf. Second Vatican Council, Pastoral Constitution on the Church in the Modern World, *Gaudium et spes*, n. 43: *A. A. S.* 58 (1966) p. 1063. 56 57 58 59 60 61

[*Latin ed. p. 550*]

Acta Apostolicae Sedis - Official Commentary 550. For, no Christian community is built unless it has its root and its foundation in the celebration

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of the most holy Eucharist; and therefore, all instruction aimed at fostering the spirit of community must begin with this.

62 1-1. Concerning catechesis on the Mass to be given to children. Those who are concerned with the religious upbringing of children, especially parents, pastors, and teachers, as they gradually introduce them to the knowledge of the mystery of salvation, should take care to give due importance to catechesis on the Mass. This catechesis on the Eucharist should be adapted to the age and understanding of the children, and should aim to convey the meaning of the Mass through its principal rites and prayers, also with regard to participation in the life of the Church. All of these things should be kept in mind when considering the special method for preparing children for their First Communion, so that the First Communion truly appears as a complete insertion into the Body of Christ.

63 64 1 5. Catechesis on the Mass should begin with the rites and prayers. The Oecumenical Council of Trent prescribes to pastors that they frequently, "either by themselves or by others, explain something of what is read in the Mass, and among other things, they should explain some aspect of the mystery of this most holy Sacrifice." Therefore, pastors should guide the faithful to a full understanding of this mystery of faith through suitable catechesis, which should begin with the mysteries of the liturgical year and with the rites and prayers encountered in the celebration, so that their meaning, especially that of the great eucharistic prayers, may be illuminated, and so that they may be led to deeply perceive the mystery which they signify and perfect.

65 62. Second Vatican Council, Decree on the Ministry and Life of Priests, Presbyterorum ordinis, II, 6: A. A. S. 58 (1966) p. 1000. Cf. Second Vatican Council, Declaration on Christian Education, Gravissimum educationis, n. 2: A. A. S. 58 (1966) pp. 730-731. Cf. Second Vatican Council, Decree on the Ministry and Life of Priests, Presbyterorum ordinis, n. 5: A. A. S. 58 (1966) pp. 997-998. Session XXII, Decree on the Mass, chapter 8: Denz. 946 (1749).

63 64 65.

[*Latin ed. p. 551*]

Sacred Congregation of Rites 551 PART II Concerning the Celebration of the Memorial of the Lord I. Certain General Norms for Ordering the Celebration within the Community of the Faithful. 16. The Unity of the Community in the Celebration of the Memorial of the Lord must be manifested. Because, through baptism, "there is neither Jew nor Greek, neither slave nor free, neither male nor female," but all are one in Christ Jesus (cf. Gal. 3, 28), the assembly which more fully manifests the nature of the Church in the Eucharist is that in which the faithful of every race, age, and condition are united together. However, this unity of the community, which arises from the one bread which all partake (cf. 1 Cor. 10, 17), is ordered hierarchically, and for this reason, it requires that "each one, whether

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minister or layperson, performing his own function, does only and entirely that which pertains to him according to the nature of the thing and the norms of the liturgy." A striking example of this unity exists "in the full and active participation of all the holy people of God... in the same Eucharist, in the same prayer, at the same altar, presided over by the Bishop, surrounded by his presbyterate and ministers."

17. Diversions and Distractions to be Avoided. In liturgical celebrations, the dispersion and distraction of the community are to be avoided. Therefore, care must be taken that two liturgical celebrations are not held simultaneously in the same church, which would draw the attention of the people in different directions. This is especially to be said of the celebration of the Eucharist. Therefore, that dispersion, which often occurs when Masses are celebrated at the same time in the same church, must be diligently avoided on Sundays and holy days of precept, when Mass is celebrated for the people.

66 *Conc. Vat. II, Const. de Sacra Liturgia, Sacrosanctum Concilium, n. 28: A. A. S. 56 (1964) p. 107.

Ibid., n. 41: A. A. S. 56 (1964) p. 111; cf. Const. dogm. de Ecclesia, Jörnen gentium, n. 26: A. A. S. 57 (1965) pp. 31-32

67

[*Latin ed. p. 552*]

Acta Apostolicae Sedis - Commentarium Officiale 552 Quod quidem etiam aliis diebus, quantum fieri potest, observetur. Optima ratio ad hoc pervenendum est, secundum normam iuris, concelebratio sacerdotum qui eodem tempore Missam celebrare desiderant. Caveatur etiam ne in eadem ecclesia eodemque tempore habeatur celebratio divini Officii in choro vel in communi, aut sacra contio, aut administratio baptismatis, aut celebratio matrimonii, et Missa secundum horarium publicum alicuius ecclesiae pro populo celebrata. 68 18. Sensus communitatis universalis et localis fovendus. In celebratione Eucharistiae, sensus communitatis ita foveatur ut unusquisque se sentiat unum cum fratribus in communione Ecclesiae, tam localis quam universalis, immo quodammodo cum omnibus hominibus. Nam in sacrificio Missae, Christus se offerit pro salute totius mundi; et congregatio fidelium est typus et signum unitatis generis humani in Christo Capite. 69 19. Peregrini inserendi in celebrationem localem Eucharistiae. Fideles, qui Eucharistiae celebrationem extra suam paroeciam participant, sacrae actioni coniungantur ea forma qua communitas illius loci utitur. Curae sit pastoribus, ut fideles ex aliis regionibus advenientes opportunis rationibus iuvent, ut coetui locali valeant se coniungere. Quod praesertim curandum est in ecclesiis magnarum urbium et in locis quo, feriarum causa, fideles plurimi conveniunt. Ubi vero peregrini alius linguae vel exsules maiore numero versantur, curent pastores ut illis saltem interdum occasio praebeatur

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Missam participandi, quae iuxta eorum consuetudines celebretur. « Provideatur tamen, ut christifideles etiam lingua latina partes Ordinarii Missae quae ad ipsos spectant possint simul dicere vel cantare ». 70 20. Attente curandus modus quo celebrant ministri. Ad fovendam rectam ordinationem sacrae celebrationis atque actuosam fidelium participationem, ministri non tantum munus suum recte 68 Cfr. n. 47 huius Instructionis. Cfr. Conc. Vat. II, Const. dogm. de Ecclesia, Lumen gentium, n. 3 : A. A. S. 57 (1965) p. 6. Conc. Vat. II, Const. de Sacra Liturgia, Sacrosanctum Concilium, n. 54: A. A. S. 56 (1964) p. 115. 69 70

[*Latin ed. p. 553*]

The Sacred Congregation of Rites decrees that [the clergy] should perform [their duties] in accordance with the laws concerning the liturgy, but in such a way that they themselves convey the meaning of sacred things. The people have the right to be nourished by the proclamation and explanation of the Word of God in the Mass. Therefore, priests should not only deliver a homily as often as prescribed or as circumstances permit, but they should also take care that what they themselves and the ministers say or sing in the course of their ministry is spoken or sung so clearly that the faithful may clearly perceive it and understand its meaning, indeed, that they may be spontaneously drawn to respond and participate. The ministers should be prepared for this through appropriate exercises, especially in the seminary and in religious houses.

21. The Canon of the Mass.

a) In Masses celebrated with the people, even if not concelebrated, it is permissible for the celebrating priest, as the occasion warrants, to recite the Canon in an intelligible voice. In Masses celebrated in song, it is permissible for him to sing those parts of the Canon which, according to "The Rite to be Observed in the Celebration of Mass," may be sung, in accordance with Instruction Tres, of May 4, 1967, n. 10.

b) When writing out the words of consecration, the traditional practice of setting them in a different type from the rest of the text should be observed, so that they may be more evident.

22. The transmission of the Mass by means of radio and television. Where the Mass is transmitted by means of radio and television, in accordance with n. 20 of the Constitution on the Sacred Liturgy, the local ordinaries should take care that the prayer and participation of the present faithful are not thereby disturbed; moreover, the celebration should be carried out with such prudence and decorum that it may serve as a model for the celebration of the sacred mystery according to the laws of liturgical renewal.

23. Concerning photographs in Eucharistic celebrations. Great care must be taken that the practice of taking photographs does not disturb liturgical

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celebrations, especially Masses. Where, however, there is a reasonable reason, everything should be done with great discretion and in accordance with the regulations established by the local ordinary.

71. Cf. ibid., n. 11: A. A. S. 56 (1964) pp. 102-103. Cf. S. Congr. Rituum, Instructio Musicam sacram, March 5, 1967, nn. 6, 8, and 11: A. A. S. 59 (1967) pp. 302-303.

72.

[*Latin ed. p. 554*]

Acts of the Apostolic See - Official Commentary 554 24. The importance of the arrangement of the church for the proper celebration of the liturgy. "The house of prayer in which the most holy Eucharist is celebrated and reserved, and in which the faithful are gathered, and in which the presence of the Son of God, our Savior, offered upon the sacrificial altar for us, is venerated for the help and solace of the faithful, ought to be clean, fitting for prayer and for sacred ceremonies." Therefore, let pastors know that the proper arrangement of the place itself contributes greatly to the correct celebration and the active participation of the faithful. For this reason, the rules and norms established by the Instruction *Inter Oecumenici* (nn. 90-99) should be put into effect: concerning the building of churches and adapting them to the reformed liturgy, concerning the construction and ornamentation of altars, concerning the proper placement of seats for the celebrant and ministers, concerning the preparation of a suitable place for the sacred readings, and concerning the arrangement of the places for the faithful and the choir. Above all, the main altar ought to be placed and constructed in such a way that it always appears as the sign of Christ Himself, the place where salutary mysteries are accomplished, and as the center of the assembly of the faithful, to which the greatest reverence is due. Care must be taken that treasures of sacred art are not squandered in arranging churches. If, however, due to the liturgical reform, and with the judgment of the local Ordinary, after consultations with experts and, if the circumstances warrant, with the consent of those to whom it pertains, it is deemed that these treasures should be removed from the places where they are now located, this should be done prudently, and so that they are arranged in new places in a manner that is appropriate and worthy. Pastors should also remember that the material and form of sacred vestments, which "ought rather to suggest noble beauty than mere ostentation," greatly contribute to the dignity of liturgical celebrations.

[*Latin ed. p. 555*]

The Sacred Congregation of Rites, 555 II. Celebration on Sundays and weekdays, 25. The celebration of the Eucharist on Sunday. Whenever the community gathers to celebrate the Eucharist, it proclaims the death and resurrection of the Lord, in hope of his glorious coming. This, however,

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is most clearly manifested on the Sunday, that is, the day of the week on which the Lord rose from the dead, and on which, according to apostolic tradition, the Paschal mystery is celebrated in the Eucharist in a special way. In order that the faithful may sincerely obey the precept concerning the sanctification of the holy day, and may understand the reason why the Church calls them to celebrate the Eucharist every Sunday, from the very beginning of the Christian institution, the Sunday should be presented and instilled as the primary holy day, on which, gathered together, they may hear the word of God and participate in the Paschal mystery. Indeed, efforts should be encouraged that aim to make the Sunday "also a day of joy and rest from work."

26. The Sunday celebration around the Bishop and in the parish. It is fitting that the sense of ecclesial community, which is especially fostered and expressed in the common celebration of Mass on Sunday, be promoted, whether it be around the Bishop, especially in the cathedral church, or in the parish assembly, whose pastor performs the duties of the Bishop. It is, however, desirable that active participation by the entire people in the Sunday celebration be diligently promoted, which is expressed through singing; indeed, it is desirable that, as far as possible, the form of the Mass be sung. Especially on Sundays and feast days, celebrations held in other churches and chapels should be coordinated with the celebrations of the parish church, so that they may be an aid to pastoral activity. Indeed, it is desirable that...

75 Cf. Second Vatican Council, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, nos. 6 and 106: A. A. S. 56 (1964) pp. 100, 126.

Cf. ibid., no. 106: A. A. S. 56 (1964) p. 126.

Ibidem.

Cf. Second Vatican Council, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, nos. 41-42: A. A. S. 56 (1964) pp. 111-112; Dogmatic Constitution on the Church, Lumen Gentium, no. 28: A. A. S. 57 (1965) pp. 33-36; Decree on the Ministry and Life of Priests, Presbyterorum Ordinis, no. 5: A. A. S. 58 (1966) pp. 997-999.

Cf. Sacred Congregation of Rites, Instruction on Sacred Music, March 5, 1967, nos. 16 and 27: A. A. S. 59 (1967) pp. 305 and 308.

[*Latin ed. p. 556*]

556 Acta Apostolicae Sedis – Commentarium: Parvae communitates religiosas non clericales, et aliae eiusdem generis, praesertim quae in paroecia operam praestant, illis diebus Missam participent in ecclesia paroeciali. Circa horam et numerum Missarum celebrandarum in paroeciis, utilitas communitatis paroecialis prae oculis habenda est, nec numerus Missarum ita multiplicetur, ut in detrimentum cedat actionis pastoralis vere efficacis. Hoc fieret, exempli gratia, si ex multiplicato numero

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Missarum, ad singulas Missas solum parvae communitates fidelium convenirent in ecclesias quae multo plures capere possent; aut si, eadem de causa, sacerdotes ita labore obruerentur, ut solum cum magna difficultate ministerium suum explere possent. 27. Missae pro coetibus particularibus. Ut unitas communitatis paroecialis, diebus dominicis et festis, in Eucharistia floreat, Missae pro coetibus particularibus, cuius generis sunt coetus consociationum, diebus potius ferialibus si fieri potest, habeantur. Quodsi in dies infra hebdomadam transferri nequeant, curandum est ut unitas communitatis paroecialis servetur, eo quod particulares coetus celebrationibus paroecialibus inseruntur. 28. Missae diei dominicae et festi anticipatae ad vesperam diei antecedentis. Sicubi ex concessione Apostolicae Sedis permittitur ut vespere sabbati praecedentis satisfieri possit praecepto de Missa participanda die dominica, pastores sedulo doceant fideles de significatione huius concessionis, et curent ne sensus diei dominicae exinde aliquomodo obscuretur. Haec enim concessio eo tendit ut in hodiernis rerum adiunctis christifideles facilius diem resurrectionis Domini celebrare valeant. Concessionibus aut consuetudinibus contrariis non obstantibus, haec Missa celebrari potest tantum vespere diei sabbati, horis ab Ordinario loci statuendis. In his casibus celebretur Missa sicut in calendario pro die dominica assignatur, homilia et oratione fidelium minime exclusis. Quae omnia dicenda sunt etiam de Missa quae, eadem de causa, ad vesperam pridie diei festi de praecepto alicubi celebrari permittitur. Missa vespertina pridie Dominicam Pentecostes est hodierna Missa de vigilia cum Credo. Pariter Missa vespertina pridie diem Nativitatis Domini est Missa de vigilia celebrata more festivo cum paramentis albis, cum Alleluia et praefatione Nativitatis. Missa vero vespertina pri-

[*Latin ed. p. 557*]

The Sacred Congregation of Rites, on the 557th day, declares that the Vigil of the Resurrection of the Lord may not be begun before twilight, and certainly not before sunset. This Mass is always the Vigil Mass of Easter, which, due to its special significance in the liturgical year and in the entire Christian life, ought to be celebrated with the liturgical rites of the holy night, according to the order of that same Vigil. The faithful who, in the aforementioned manner, begin to celebrate the Lord's Day or a holy day by precept in the evening of the preceding day, may approach Holy Communion, even if they have already received Communion in the morning. Those, however, who have received Holy Communion ((both in the Vigil Mass of Easter and in the Mass on the night of the Nativity of the Lord)) may again approach Communion in the second Mass of Easter and in one of the Masses celebrated on the day of the Nativity of the Lord). Furthermore, ((the faithful who have received Holy Communion on a weekday at the Lord's Supper, or at the Mass of Chrism, may again approach

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Holy Communion at the evening Mass of the same day), according to the norm of the Instruction issued three years ago on May 4, 1967, n. 14. 80 29. Masses celebrated on weekdays. The faithful are encouraged to participate in Mass frequently, indeed even daily, also on weekdays. This is especially recommended on certain weekdays which are to be observed with special devotion, particularly during Lent and Advent, as well as on the lesser feasts of the Lord, on certain feasts of the Blessed Virgin Mary or of the Saints, which are held in particular honor throughout the Church or in the particular Church. 30. Masses in religious communities for the fostering of religious life. It is highly fitting that gatherings or communities, which are dedicated to fostering Christian life or the apostolate, or to promoting religious studies, and also various kinds of spiritual exercises, be so arranged that the celebration of the Eucharist holds a prominent place. III. Communion of the Faithful 31. Communion of the Faithful in Mass. The faithful participate more perfectly in the celebration of the Eucharist through sacramental Communion. It is strongly recommended that they receive it customarily in the same Mass. 80 S. Congr. Rituum, Instructio Inter Oecumenici, September 26, 1964, n. 60: A. A. S. 56 (1964) p. 891.

[*Latin ed. p. 558*]

Acts of the Apostolic See - Official Commentary 558. The Mass, and at that point in time, immediately after the priest celebrant has received Communion, according to the prescribed order of the celebration. However, in order that the participation in the Sacrifice actually being celebrated may be more clearly manifested, even through signs, it is to be ensured that the faithful may receive the hosts consecrated in the very Mass. First of all, the priest celebrant should administer Communion; nor should he proceed with the Mass unless the Communion of the faithful has been completed. Other priests or deacons, as the opportunity arises, assist the priest celebrant. 81 82 83 32. Communion under both kinds. The sacred Communion, when received under both kinds, possesses a fuller form as a sign. For in that form (according to firm principles established by the Council of Trent, according to which the whole and entire Christ, and the true Sacrament, are received under either species) the eucharistic sign of the banquet is more perfectly manifested, and the will by which the new and eternal Testament is ratified in the blood of the Lord is more clearly expressed, as well as the relationship between the eucharistic banquet and the eschatological banquet in the Kingdom of the Father (cf. Mt. 26, 27-29). Therefore, after due consideration by the Bishops, and with appropriate catechesis, Communion under the chalice is permitted in the following cases, which are either already granted by previous law or by the force of this Instruction: 84 85 1) to adult neophytes in the Mass that follows Baptism; to adult confirmed persons in the Mass of their Confirmation; to the baptized who are received into the communion of the Church; 2) to

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spouses in the Mass of their marriage; 3) to those ordained in the Mass of their ordination; 4) to abbesses in the Mass of their blessing; to virgins in the Mass of their consecration; to those who make their first or renewed vows in the Mass of their vows.

81 Cf. Second Vatican Council, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 55: A. A. S. 56 (1964) p. 115. Cf. ibid., n. 55: A. A. S. 56 (1964) p. 115; Missale Romanum, Ritus servandus in celebratione Missae, January 27, 1965, n. 7. Cf. Holy Congregation of Rites, Rubricae Breviarii et Missalis Romani, July 26, 1960, n. 502: A. A. S. 52 (1960) p. 680. Cf. Sess. XXI, Decree on the eucharistic communion, cap. 1-3: Denzinger, 930-932 (1726-1729). Cf. Ritus servandus in distribuenda communione sub utraque specie, March 7, 1965, n. 1.

82 83 84 85

[*Latin ed. p. 559*]

The Sacred Congregation of Rites decrees:

559. The following individuals may receive Holy Communion, provided they receive it within the Mass, or if it is not possible within the Mass, then immediately before or after:

1) Those who are making or renewing their vows in a religious order;

2) Coadjutor missionaries who are laymen, in the Mass in which they are publicly sent forth; as well as others, in the Mass in which they receive their ecclesiastical mission;

3) In the administration of Holy Communion to the sick and to all present, when the Mass is celebrated according to the law in the house of the sick;

4) To the deacon, subdeacon, and those assisting, who are fulfilling their office in a pontifical or solemn Mass;

5) When a concelebration takes place:

a) To all who perform a true liturgical function in the same concelebration, even laymen, as well as to all seminarians who are present;

b) In their churches, also to all members of institutes and other societies who profess evangelical counsels and who, through religious vows or offering or promise, dedicate themselves to God, and furthermore, to all who reside day and night in the house of such institutes and societies;

6) To priests who are present at major celebrations but are unable to celebrate or concelebrate;

7) To all who are engaged in spiritual exercises, in the Mass which is specially celebrated for such a group actively participating during these exercises; to all who participate in the meeting of a pastoral commission, in the Mass which they celebrate together;

8) To those mentioned in numbers 2 and 4, in the Mass of their jubilees;

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9) To the godfather, godmother, parents, and spouse, as well as to lay catechists of an adult being baptized, in the Mass of their initiation;

10) To parents, relatives, and also to significant benefactors who participate in the Mass of a newly ordained priest.

33. Holy Communion outside of Mass.

a) The faithful should be encouraged to receive Holy Communion in the Eucharistic celebration. However, priests should not refuse, upon just request, to administer the sacred Sacrament of Holy Communion outside of Mass: which may also occur at the hours mentioned above.

[*Latin ed. p. 560*]

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560. After Vespers, it may be permissible, with the permission of the local Bishop, according to the norms of the Motu Proprio *Pastorale Munus*, n. 4, or with the permission of the Supreme Major Superior of the Religious Order, according to the norms of the Rescript *Cum admotae*, art. 1, n. I, 87 b).

b) When Holy Communion is distributed at the prescribed hours outside of Mass, a brief celebration of the Word of God may be provided beforehand, according to the *Instruction Inter Oecumenici* (nn. 37, 39).

c) When, due to a lack of priests, Mass cannot be celebrated and Holy Communion is distributed even by a minister who has been granted this faculty by an Indult of the Apostolic See, the rite prescribed by the competent authority must be observed.

34. Concerning the manner of approaching Holy Communion.

a) According to the custom of the Church, Holy Communion may be given to the faithful either kneeling or standing. One or the other method is chosen according to the norms established by the Episcopal Conference, taking into account the various circumstances, especially the disposition of the place and the number of those receiving Communion. The faithful should freely follow the method indicated by the pastors, so that Holy Communion may truly be a sign of fraternal unity among all those partaking of the same Lord's Table.

b) When the faithful receive Holy Communion kneeling, no other sign of reverence towards the Most Holy Sacrament is required of them, because the kneeling itself expresses adoration. However, when they receive Holy Communion standing, it is strongly recommended that, as they approach in procession, they show due reverence before receiving the Sacrament, at a suitable place and time, so that the approach and departure of the faithful are not disturbed.

35. The Sacrament of Penance and Holy Communion. The Eucharist is also offered to the faithful "as an antidote, by which we are freed from daily faults and preserved from mortal sins," *and they are shown the

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appropriate way in which they can make use of the penitential parts of the liturgy of the Mass.

8. *A. A. S. 56 (1964) p. 7; A. A. S. 59 (1967) p. 374.

Conc. Trid., Sess. XIII, Decree on the Eucharist, cap. 2: Denz. 875 (1638); cfr. etiam Sess. XXII, Decree on the Mass, cap. 1-2: Denz. 938 (1740), 940 (1743).

[*Latin ed. p. 561*]

The Sacred Congregation of Rites, 561: "To those who wish to receive Holy Communion, it must be remembered... the precept: 'But let a man prove himself: and so let him eat of that bread and drink of the chalice.' (1 Corinthians 11:28). Furthermore, ecclesiastical custom declares that this examination of conscience is necessary, so that no one, however contrite he may seem, who is conscious of mortal sin, should approach the Holy Eucharist without first receiving sacramental confession." "But if necessity compels, and a confessor is not available, let him first elicit an act of perfect contrition." The faithful should be earnestly encouraged to make use of this practice, so that, especially at designated times, they may approach the Sacrament of Penance outside of the celebration of Mass, so that its administration may be carried out with tranquility and for the true benefit of themselves, and so that they may not be hindered from the active participation in the Mass. Those who are accustomed to receiving Communion daily or frequently should be instructed to approach the Sacrament of Penance at appropriate times, according to their individual circumstances.

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36. Communion in certain more solemn circumstances. It is highly fitting that the faithful, whenever they begin to work in the vineyard of the Father in a new way or in a new state of life, should again dedicate themselves to God and renew their covenant with Him, by participating in the Sacrifice through sacramental Communion. This is best done, for example: when the congregation of the faithful renews the promises of baptism on Holy Saturday night; when young people make the same promises before the Church at the appropriate time; when spouses are joined together by the sacrament of marriage; when those who dedicate themselves to God pronounce their religious vows or make an offering; when the faithful dedicate themselves to the duties of the apostolate.

37. Frequent and daily Communion. "Since it is clear that frequent or daily reception of the most holy Eucharist increases union with Christ, enriches spiritual life more abundantly, instructs the soul more effectively in virtues, and bestows the pledge of eternal happiness more firmly; therefore, pastors, confessors, and preachers... should earnestly exhort the Christian people to this most pious and most salutary practice with frequent admonitions and with great zeal."

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89. Council of Trent, Session XIII, Decree on the Eucharist, chapter 7: Denz. 880 (1646-1647).

90. Code of Canon Law, canon 856.

91. Sacred Congregation of the Council, Decree on daily reception of the Holy Eucharist, December 20, 1905, n. 6: A. S. S. 38 (1905-1906) pp. 401 s.; Pius XII, Encyclical Letter Mediator Dei: A. A. S. 39 (1947) p. 565.

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36 - A. A. S.

[*Latin ed. p. 562*]

Acts of the Apostolic See - Official Commentary 562 38. Private prayer after Communion. From the participation in the Body and Blood of the Lord, the gift of the Holy Spirit, like living water (cf. Jn. 7:37-39), is abundantly bestowed upon each individual, provided it is received both sacramentally and spiritually, that is, with living faith which works through love. The union with Christ, to whom the very sacrament is ordered, must not only be sought during the time of the Eucharistic celebration, but must be extended to the entire Christian life, so that the faithful, constantly contemplating the gift received, may live their daily lives under the guidance of the Holy Spirit in the service of God, and may bring forth more abundant fruits of charity. In order that they may more easily persevere in this service of God, which is most excellently offered to God in the Mass, it is recommended to those who have been refreshed by the sacred Communion that they persevere in prayer for a time.

92 93 39. Viaticum. The Communion received as Viaticum should be considered a special sign of participation in the mystery celebrated in the Sacrifice of the Mass, namely, the death of the Lord and His passage to the Father. In it, the faithful, strengthened by the Body of Christ in their passage from this life, are fortified with the pledge of the Resurrection. Therefore, the faithful, in danger of death, whatever the cause, are bound by the precept to receive the sacred Communion; and pastors must be diligent to ensure that the administration of this Sacrament is not delayed, but that the faithful are fully refreshed with it. Even if the faithful have been refreshed by the sacred Communion on the same day, it is strongly encouraged that, being moved by the urgency of life, they receive Communion again.

94 95 40. Communion for those who cannot attend Mass. Those who are prevented from attending the Eucharistic celebration of the community should diligently receive the Eucharist, and in this way also feel united to the same community and supported by the charity of their brothers.

92 83 94 95 Cf. Council of Trent, Session XIII, Decree on the Eucharist, chap. 8: Denn. 881 (1648). Cf. Pius XII, Encyclical Letter Mediator Dei: A.

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A. S. 39 (1947) p. 566. Cf. CIC, canon 864, 1. Cf. CIC, canon 865.

[*Latin ed. p. 563*]

The Sacred Congregation of Rites, 563. Pastors of souls should take care that the sick and the elderly, even if they are not gravely ill and no danger of death threatens them, may frequently, indeed, if possible, daily, especially during the Paschal season, be given the opportunity to receive the Eucharist; which can be done at any hour. 41. Communion given only under the species of wine. In cases of necessity, and at the judgment of the Bishop, it is permissible to administer the Eucharist only under the species of wine to those who cannot receive it under the species of bread. In this case, it is permissible, at the judgment of the local Ordinary, to celebrate Mass for the sick person. If, however, Mass is not celebrated for the sick person, the Precious Blood of the Lord must be kept duly covered in the chalice and placed in the tabernacle after Mass; and it must not be brought to the sick person, unless in a vessel so closed that the danger of spillage is completely avoided. In administering the Sacrament, in each case, the most suitable method should be chosen from those proposed for distributing Communion under both species. If, after Communion has been given, any of the most precious Blood remains, it must be taken up by the minister, who must also take care to perform the necessary ablutions. IV. The celebration of the Eucharist in the life and ministry of the Bishop and priest. 42. The celebration of the Eucharist in the life and ministry of the Bishop. The celebration of the Eucharist expresses in a particular way the public and social nature of the liturgical actions of the Church, "which is the sacrament of unity, namely the holy people united and ordered under the Bishops." Therefore, "the Bishop, marked by the fullness of the sacramental Order, is the steward of the grace of the supreme priesthood, especially in the Eucharist, which he offers or sees to be offered... All legitimate celebration of the Eucharist is directed by the Bishop, to whom the office has been entrusted of offering divine worship to the Divine Majesty and of administering it according to the precepts of the Lord and the laws of the Church, and of determining further matters for the diocese according to his particular judgment." In the celebration of the Eucharist, 96, 97. Vatican Council II, Constitution on the Sacred Liturgy, Sacrosanctum Concilium, n. 26: A. A. S. 56 (1964) p. 107. Vatican Council II, Dogmatic Constitution on the Church, Lumen Gentium, n. 26: A. A. S. 57 (1965) pp. 31-32. 97.

[*Latin ed. p. 564*]

The Acts of the Apostolic See – Official Commentary 564, in which the entire holy people of God actively participates, presided over by the Bishop, surrounded by his priests and ministers, constitutes a principal manifestation of the hierarchically constituted Church.

It is fitting that priests, fulfilling their proper office, should participate in

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the celebration of the Eucharist. In the celebration of the Eucharist, priests, by reason of the special sacrament, namely Holy Orders, are also delegated to perform their own office. For they themselves, "as ministers of the sacred rites, especially in the Sacrifice of the Mass... assume a special character of Christ." Therefore, it is fitting, by reason of the sign, that, fulfilling their office according to their proper order, that is, celebrating or concelebrating Mass, and not merely communicating in the manner of the laity, they should participate in the Eucharist.

The daily celebration of Mass. "In the mystery of the Eucharistic Sacrifice, in which priests fulfill their principal office, the work of our redemption is continuously exercised, and therefore its daily celebration is strongly commended, which, even if the presence of the faithful cannot be had, is an act of Christ and the Church," in which the priest always acts for the salvation of the people.

The norms of the Church must be faithfully observed in the celebration of Mass. Especially in the celebration of the Eucharist, besides the supreme authority of the Church, and, according to the law, the Bishop and the Conferences of Bishops, no one is permitted, not even a priest, to add, subtract, or change anything of their own accord in the Liturgy. Therefore, let it be the priests' concern to preside over the celebration of the Eucharist so that the faithful may know that they are participating.

[*Latin ed. p. 565*]

The Sacred Congregation of Rites, 565, 103: That which is established by private authority is not a rite of the Church, but a public cult of the Church, the regulation of which has been entrusted by Christ Himself to the Apostles and their successors. 46. The pastoral utility should be preferred when choosing various forms of celebration. "It is to be ensured that in the liturgical action not only are the laws observed for a valid and licit celebration, but that the faithful also participate knowingly, actively, and fruitfully in the same." Therefore, priests should strive, among the forms of celebration permitted by law, to choose those which seem to best serve the needs or benefit of the faithful, and their participation. 104 47. Concelebration. Through the concelebration of the Eucharist, the unity of the sacrifice and the priesthood is suitably manifested, and whenever the faithful participate actively, the unity of the people of God appears in a particular way, especially if a Bishop presides. Furthermore, concelebration signifies and strengthens the fraternal bonds of priests, because "by the common bond of sacred ordination and mission, all priests are intimately united with one another." Therefore, unless the utility of the faithful (which should always be diligently considered by pastoral solicitude) prevents it, and provided that each priest retains the full faculty of celebrating Mass separately, it is preferable for priests to celebrate the Eucharist in that excellent manner, both in communities of priests and in groups that gather at prescribed

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times, and also in other circumstances. 105 106 107

Cfr. St. Thomas Aquinas, *Summa Theologica*, I-II, q. 93, a. 1.

Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 11: *A. A. S.* 56 (1964), pp. 102-103; cfr. also n. 48, ibid., p. 113.

Cfr. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 57: *A. A. S.* 56 (1964), pp. 115-116; Sacred Congregation of Rites, General Decree *Ecclesiae semper*, March 7, 1965: *A. A. S.* 57 (1965), pp. 410-412.

Cfr. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 41: *A. A. S.* 56 (1964), p. 111; Dogmatic Constitution on the Church, *Lumen Gentium*, n. 28: *A. A. S.* 57 (1965), pp. 33-36; Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 7: *A. A. S.* 58 (1966), pp. 1001-1003.

Second Vatican Council, Dogmatic Constitution on the Church, *Lumen Gentium*, n. 28: *A. A. S.* 57 (1965), p. 35; cfr. Decree on the Ministry and Life of Priests, *Presbyterorum Ordinis*, n. 8: *A. A. S.* 58 (1966), pp. 1003-1005.

[*Latin ed. p. 566*]

Acts of the Apostolic See - Official Commentary, with similar additions. Those who live in community or serve the same Church should gladly invite visiting priests to concelebrate. Therefore, superiors should make concelebration easier, indeed, they should foster it, whenever pastoral necessity or another reasonable cause does not require otherwise. The faculty of concelebrating also applies to principal Masses in churches and chapels of public and semi-public seminaries, colleges, and ecclesiastical institutions, as well as to religious orders and societies of clerics living in community without vows. However, where a large number of priests are present, the competent superior may grant permission for concelebration to take place more than once on the same day, but at successive times, or in different sacred places.

48. The preparation of the bread for concelebration. If, for the purpose of concelebration, in accordance with the norms for preserving the Rites to be observed in the concelebration of Mass, no. 17, a larger host is prepared, it must be ensured that, according to the traditional custom, it has such form and appearance that it is fitting only for the most sacred mystery.

PART III On the worship of the Most Holy Eucharist as a permanent Sacrament.

I. The purposes of the reservation of the Eucharist and prayer before the Most Holy Sacrament.

49. The purposes of the reservation of the Eucharist outside of Mass. "It should not escape our notice that the primary and original purpose of

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reserving the sacred Species in the Church outside of Mass is the administration of the Viaticum; the secondary purposes are to distribute Holy Communion outside of Mass and to adore our Lord Jesus Christ under the same Species." Indeed, "the sacred Species" [S. Congr. de Sacramentis, Instructio Quam plurimum, 1 October 1949: A. A. S. 41 (1949) pp. 509-510; cfr. Conc. Tridentina, Sess. XIII, Decr. de Eucharistia, cap. 6: Denz. 879 (1645); S. Pius X, Decr. Sacra Tridentina Synodus, 20 December 1905: Denz. 1981 (3375)].

[*Latin ed. p. 567*]

The Sacred Congregation of Rites has introduced a praiseworthy custom, lasting 567 days, for the sick, of venerating this heavenly bread which is reserved in the temples. This act of adoration is founded on a solid and firm reason, especially because faith in the real presence of the Lord naturally leads to the external and public manifestation of that same faith.

50. Prayer before the Most Holy Sacrament. Those who venerate Christ present in the Sacrament should remember that this presence is derived from the Sacrifice, and should strive to approach both sacramental and spiritual communion. Therefore, the piety that impels the faithful to approach the Holy Eucharist should also encourage them to deeply participate in the Paschal mystery and to respond with a grateful heart to the gift itself, through which He continuously infuses divine life into the members of His Body. Those who remain with Christ the Lord enjoy intimate familiarity with Him, and before Him, they pour out their hearts for themselves and for all, and they pray for the peace and salvation of the world. Offering their entire life to the Father through the Holy Spirit, they draw from this admirable exchange an increase of faith, hope, and charity. Therefore, let those dispositions be cultivated by which, with due devotion, they may celebrate the memorial of the Lord and frequently receive that bread which He has given us from the Father. Let the faithful therefore strive to venerate Christ the Lord in the Sacrament, according to the measure of their life. And let pastors lead them in this by example and by words.

110 111 51. Access to churches should be easy for the faithful. Let pastors see to it that all churches and public oratories, where the Most Holy Eucharist is reserved, are open for at least several hours, both in the morning and in the evening, so that the faithful may easily pray before the Most Holy Sacrament.

II. Concerning the place where the Most Holy Eucharist is to be reserved.

52. The Tabernacle. The Most Holy Eucharist can be reserved, according to the norms of law, only in one place, and it cannot be continuously or habitually reserved anywhere else.

[*Latin ed. p. 568*]

Acts of the Apostolic See - Official Commentary 568 112: Concerning

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the altar or place of the church. Therefore, by custom, a single tabernacle should be kept in each church. This tabernacle must be solid and inviolable. 113 53. The sacristy for the reservation of the Most Holy Sacrament. The place in the church or oratory where the Eucharist is reserved in the tabernacle should be truly excellent. It is fitting that it should also be suitable for private prayer, so that the faithful may easily and fruitfully continue to honor the Lord in the Sacrament even in private devotion. Therefore, it is recommended that the tabernacle, as far as possible, be placed in a sacristy separated from the main central hall of the church, especially in those churches where marriages or funerals occur more frequently, and in places that are visited by many because of treasures of art and history. 114 54. The tabernacle in the middle of the altar or in another part of the church. "The Most Holy Eucharist should be reserved in a solid and inviolable tabernacle, placed in the middle of the major or minor altar, but truly excellent, or, according to legitimate customs and in particular cases approved by the local Ordinary, also in another part of the church, truly noble and properly adorned. It is permissible to celebrate Mass facing the people even if a tabernacle, indeed small, but suitable, is present on the altar." 115 55. The tabernacle in the altar where Mass is celebrated frequently with the people. In the celebration of Mass, those principal ways in which Christ is present to His Church become more clearly manifest, namely, first, He is present in the very assembly of the faithful, gathered in His name; then, in His word, when Scripture is read and explained; and also in the per-

[*Latin ed. p. 569*]

The Sacred Congregation of Rites, 569, to the ministers; finally, in a singular manner, under the Eucharistic species. Therefore, with regard to the sign, it is more fitting for the nature of the sacred celebration that, in the altar where the Mass is celebrated, the Eucharistic presence of Christ, which is the fruit of consecration, and as such ought to be present, should, as far as possible, be present from the very beginning of the Mass by the reservation of the sacred Species in the tabernacle.

56. Concerning the tabernacle in the construction of new churches and in the arrangement of existing churches and altars. In the construction of new churches, the principles established in numbers 52 and 54 should be carefully kept in mind. Arrangements for existing churches or altars should not be made except in accordance with paragraph 24 of this Instruction.

57. The manner of indicating the presence of the Most Holy Sacrament in the tabernacle. It is to be ensured that the presence of the Most Holy Eucharist in the tabernacle is indicated to the faithful by a sanctuary lamp or another suitable means defined by the competent authority. According to the traditional custom, a lamp should burn perpetually near the tabernacle, as a sign of honor offered to the Lord.

117 III. Concerning pious and sacred Eucharistic exercises. Devotion,

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both private and public, towards the Sacrament of the Altar, even outside of Mass, is strongly commended by the Church, according to the norms established by legitimate authority and in the present Instruction, since the Eucharistic Sacrifice is the source and summit of the entire Christian life. In arranging such pious and sacred exercises, the norms established by the Second Vatican Council concerning the distinction to be maintained between the Liturgy and other sacred actions which do not pertain to it must be observed. In particular, attention should be paid to the norm which states: "With regard to the liturgical seasons, these exercises should be arranged in such a way that they are in harmony with the sacred Liturgy, that they derive in some way from it, and that they lead the people to it, since by its very nature it far surpasses them."

118 119

117 Cf. CIC, canon 1271.

Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen Gentium*, n. 11: *A. A. S.* 57 (1965) pp. 15-16.

Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, n. 13: *A. A. S.* 56 (1964) p. 103.

118 119

[*Latin ed. p. 570*]

Acta Apostolicae Sedis - Official Commentary 570 IV. Concerning Eucharistic Processions 59. The Christian people, in processions in which the Eucharist is carried through the streets with solemn rites and singing, especially on the feast of the Body of Christ, gives public witness of faith and piety towards this Sacrament. However, it is for the Ordinary of the place to judge, both concerning the suitability, given the present circumstances, and concerning the place and arrangement of such processions, so that they may be carried out with dignity and without diminishing the reverence due to this most holy Sacrament. V. Concerning the Exposition of the Most Holy Eucharist 60. The exposition of the Most Holy Eucharist, whether with the pyx or with the ostensorium, draws the minds of the faithful to recognize the wondrous presence of Christ within it, and invites them to communion of heart with Him. Therefore, it excellently fosters the worship due to Him in spirit and in truth. It is to be ensured that, in such expositions, the worship of the most holy Sacrament, in its proper manner, which intervenes between the Mass, shines forth in its signs. Therefore, it is fitting, when the exposition is more solemn and prolonged, that it be done at the end of the Mass in which the host is consecrated for adoration. The Mass itself should conclude with "Benedicamus Domino," omitting the usual blessing. In the arrangement of the exposition, all things should be diligently avoided which in any way might obscure the desire of Christ, who instituted the most holy Eucharist above all things so that it might be avail-

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able to us as food, remedy, and solace. 120 121 61. The celebration of Mass before the Most Holy Sacrament exposed is prohibited. The celebration of Mass, while the Most Holy Sacrament remains exposed, is prohibited in the same church building, notwithstanding any previous concessions or traditions, even those especially worthy of mention. For, besides the reasons given in n. 55 of this Instruction, the celebration of the eucharistic mystery includes that communion in a more perfect manner. 120 121 Cf. infra n. 62. Cf. St. Pius X, Decree of the Council of Trent, December 20, 1905: Denz. 1981 (8375).

[*Latin ed. p. 571*]

The Holy Congregation of Rites, in its wisdom, recognizes that the purpose of the exposition is to draw the faithful to a deeper understanding of the faith, and therefore, it does not require such elaborate assistance. If the exposition of the Most Holy Sacrament is prolonged over one or more days, it should be interrupted during the celebration of the Mass, unless the Mass is celebrated in a separate chapel, distinct from the exposition area, and some of the faithful remain in adoration. If, due to the interruption of the ancient custom, the admiration of the faithful arises, the Ordinary of the place should determine a suitable time, yet not excessively long, during which the faithful may be instructed, before the norm for its use is introduced.

62. How the rite of exposition should be ordered. If the exposition is brief, the pyx or ostensorium should be placed upon the altar table; if, however, it is prolonged for a longer time, a throne may be used, placed in a more prominent location; but care should be taken that it is not too high or too distant. During the exposition, everything should be arranged so that the faithful, intent on prayer, may devote themselves to Christ the Lord. To encourage intimate prayer, readings from Holy Scripture with a homily, or brief exhortations, which lead to a better understanding of the eucharistic mystery, are permitted. It is also fitting for the faithful to respond to the Word of God by singing. It is advisable that, at appropriate moments, sacred silence be observed. At the conclusion of the exposition, the blessing is given with the Most Holy Sacrament. If the vernacular language is used, instead of the hymn *Tantum Ergo*, which is sung before the blessing, another eucharistic hymn may be used, at the discretion of the Episcopal Conference.

63. A more solemn exposition made annually. In churches where the Eucharist is habitually reserved, a solemn exposition of the Most Holy Sacrament may be made annually for a period of time, even if not strictly continuous, so that the local community may more deeply meditate upon and adore this mystery. Such an exposition, however, should only take place if a sufficient gathering of the faithful is foreseen, with the consent of the

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Ordinary of the place, and in accordance with established norms.

[*Latin ed. p. 572*]

572 Acta Apostolicae Sedis - Official Commentary 64. Extended Exposition. However, for a grave and general necessity, the Ordinary of the place can order that the exposition before the Most Holy Sacrament be prolonged for a longer period (which may be strictly continuous), in those churches to which the faithful more frequently gather. 65. Interruption of the Exposition. Where, due to a lack of a suitable number of adorers, the exposition cannot be made without interruption, it is permissible to reserve the Most Holy Sacrament in the tabernacle, at times previously established and announced, but not more than twice a day, for example, around midday and at night. This reservation, however, can be done in a simpler manner and without singing: namely, the priest, wearing the cope and stole, after a brief adoration, replaces the Most Holy Sacrament in the tabernacle. Similarly, at the appointed time, the exposition is again made: after it is completed, the priest, after a brief adoration, withdraws. 66. Brief Expositions. Even brief expositions of the Most Holy Sacrament, according to the norms of law, should be arranged in such a way that, before the blessing with the Most Holy Sacrament, a suitable time is given, as appropriate, for readings from the Word of God, hymns, prayers, and for a prolonged period of silent prayer. The Ordinaries of places should ensure that such expositions of the Most Holy Sacrament are always and everywhere performed with due reverence. An exposition which is made solely for the purpose of giving the blessing after Mass is prohibited. VI. Concerning Eucharistic Congresses 67. In eucharistic congresses, the faithful should strive to know this sacred mystery more deeply, considering its various aspects (cf. no. 3 of this Instruction). It should be celebrated according to the norms of the Vatican Council I, and venerated through prolonged private prayer and pious exercises, especially in the more solemn procession.

[*Latin ed. p. 573*]

The Sacred Congregation of Rites, in its deliberation number 573, so that all forms of piety may follow in the solemn celebration of the Mass. While the Eucharistic gathering of the entire region endures, it is fitting that some churches be reserved for continuous adoration. The Most Holy Pope Paul VI, in an audience with the Most Reverend Cardinal Arcadio M. Larraona, Prefect of this Sacred Congregation, on April 13, 1967, approved and confirmed this Instruction with His authority, and ordered that it be made publicly known, also decreeing that it shall take effect from August 15, 1967, the feast of the Assumption of the Blessed Virgin Mary. Contrary provisions notwithstanding. In Rome, on May 25, 1967, on the feast of the Most Holy Body of Christ. James Cardinal Lercaro, Arcadio M.

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Cardinal Larraona, Archbishop of Bologna, President of the Council for the Implementation of the Constitution on the Sacred Liturgy, Prefect. © Ferdinandus Antonelli, Archbishop titular of Idicren, Sacred Congregation of Rites, from the Secret Archives.

[*Latin ed. p. 574*]

Acta Apostolicae Sedis - Official Commentary 574

ACTS OF THE OFFICES OF THE SECRETARIAT FOR PROMOTING CHRISTIAN UNITY

DIRECTORY concerning the matters to be carried out which were promulgated by the Vatican Council II regarding the ecumenical question.

PART FIRST

INTRODUCTION

1. "The solicitude for the restoration of unity extends to the whole Church, to the faithful as well as to pastors, and to each one according to his own ability" (Decree on Ecumenism, Unitatis Redintegratio, n. 5). To promote and properly order this solicitude, a Directory on ecumenical matters is published, so that those things which were promulgated in the decrees of the Vatican Council II regarding this matter may be better put into practice throughout the whole Catholic Church. All of these things must be faithfully carried out in the sense of the Church. "For ecumenical action cannot be anything other than fully and sincerely Catholic, that is, faithful to the truth which we have received from the Apostles and the Fathers, and in conformity with the faith which the Catholic Church has always professed, and at the same time tending towards that fullness in which the Lord wills that His Body be increased in the course of time" (ibid., n. 24).

2. Therefore, it belongs to the Apostolic See and to the Bishops, with the rights of the Patriarchs and their synods observed, and with all circumstances considered, to decide concerning the very manner of acting in ecumenical matters, as is affirmed throughout the Decree on Ecumenism. In these matters, see note 1.

1. Cf. Decree on Ecumenism, n. 4; n. 8; n. 9.

[*Latin ed. p. 575*]

The Secretariat for Promoting Christian Unity recognizes that due prudence is necessary so that the ecumenical movement itself may not suffer harm, nor may the faithful be harmed by the danger of false concord or indifference. This pastoral prudence becomes all the more effective the more complete and solid the instruction of the faithful becomes in doc-

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trine and in the authentic tradition, both of the Catholic Church and of the Communions separated from it. For the dangers and harms that may arise are more easily avoided through this correct knowledge of doctrines and traditions than through a certain ignorance, often mixed with a false fear of those accommodations which, according to the mind and according to the decrees of the Vatican Council I, are necessary for all true renewal of the Church. Indeed, the ecumenical movement begins with that renewal by which the Church more fully and perfectly expresses the truth and holiness transmitted by Christ the Lord. Each faithful member must participate in this renewal in truth and charity, so that faith, hope, and charity may grow, and through their Christian life they may bear witness to God and our Savior Jesus Christ within the Church. Since this movement is aroused by the Holy Spirit, what follows is presented for this purpose and in this manner, so that it may serve the Bishops in carrying out the decree on Ecumenism, and so that "no obstacle may be placed in the way of the ways of Providence, and no prejudice may be done to future impulses of the Holy Spirit" (ibid., n. 24).

II. Concerning the Establishment of Ecumenical Commissions.

A. Concerning the Diocesan Commission.

3. It seems opportune that, in many dioceses, a council or commission or secretariat be established, either jointly undertaken or, if circumstances suggest it, even in each diocese, which, by mandate of the Episcopal Conference or of the local Ordinary, will work to promote ecumenical affairs. In those dioceses which cannot have their own commission, at least one person should be delegated by the Bishop to deal with these matters.

4. Such a commission should foster mutual relationships with existing or newly established ecumenical bodies and, where appropriate, make use of their assistance, as well as other resources within the diocese.

[*Latin ed. p. 576*]

Acta Apostolicae Sedis - Official Commentary 576. That they may diligently serve the needs and endeavors of each other, so that they may inform and instruct each other about matters. All of these things shall be done in such a way that they are in accordance with the general principles and norms currently in force in this matter. 5. Among the members of this commission, in addition to the diocesan clergy, religious men and women, as well as suitable laypersons of both sexes, shall be included, as appropriate, so that the concern for the restoration of unity, which extends to the entire Church, may be more clearly demonstrated and fostered more effectively. 6. In addition to the other duties assigned to this commission, it is: a) To bring about the implementation of the decisions of the Vatican Council II concerning ecumenism, according to the circumstances of people and things. b) To promote spiritual ecumenism, according to what is contained in the decree *De Oecumenismo*, especially concerning num-

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bers 8, regarding public and private prayer for the attainment of Christian unity. c) To promote mutual goodwill and fellowship, as well as charity, among Catholics and those brothers separated from their communion. d) To take care to establish and moderate dialogue with those separated, so that, according to the conditions of those who are dialoguing, it is necessary to establish various means, according to numbers 9 and 11 of the decree *De Oecumenismo*. e) Together with those separated, to promote a common witness to the Christian faith, as well as mutual cooperation, for example, in education, moral matters, social affairs, human culture, teachings, and the arts, according to number 12 of the decree *De Oecumenismo*. f) To establish experts to initiate consultations and discussions with Churches or Communities separated, existing within the diocesan *fines*. g) To provide assistance or to propose suggestions for the effective formation of both clergy and laity, and for living a life with an ecumenical spirit, among which the formation of seminarians is of the greatest importance, as well as preaching the Word of God, catechesis, and other institutions, as mentioned in number 10 of the decree *De Oecumenismo*. h) To take care of the relationships between this commission and the territorial ecumenical commission, of which mention will be made below, and whose plans and suggestions are referred to in 3. *Cf. also the decree on the missionary activity of the Church, *Ad Gentes divinitus*, number 15.*

[*Latin ed. p. 577*]

The Secretariat for Promoting Christian Unity shall apply its own regulations to 577 dioceses. Furthermore, if circumstances warrant, useful information shall be sent to Rome, to the Secretariat for Promoting Christian Unity, so that it may be assisted in carrying out the tasks pertaining to this matter. B) Concerning the Territorial Commission 4 7. In each Episcopal Conference, or in the case of circumstances warranting it, even in several nations, according to its own statutes, a commission of bishops shall be established for the ecumenical cause, which shall include experts and, by mandate of the Episcopal Conference of that territory, shall attend to ecumenical matters and determine a certain and defined method of action, taking into account all circumstances of time, place, and persons, in accordance with the decree *De Oecumenismo* and other legitimate regulations and customs, with due regard for the good of the universal Church. This commission shall be assisted by a permanent secretariat, if deemed appropriate. 8. The care of this commission encompasses all that which is indicated above in n. 6, insofar as it pertains to the functions of the Territorial Episcopal Conference. Furthermore, it shall be concerned with other works, of which some examples are given here: a) The execution of norms and instructions issued or to be issued by the Apostolic See on this matter. b) Providing advice and assistance to bishops who are working to establish an ecumenical commission in their own diocese. c) Providing,

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as the circumstances require, spiritual and material assistance, either to existing institutions or to newly established ecumenical initiatives that are dedicated to either the promotion of doctrine and studies, or to the care of souls and the fostering of Christian life, in accordance with the norms set forth in nn. 9, 10, and 11 of the decree *De Oecumenismo*. d) Establishing dialogue and consultation with the leaders and councils of Churches or Communities separated from us, which exist outside the boundaries of individual dioceses but within the territory of a particular nation or region. 4. What is said in this Directory concerning Episcopal Conferences also applies, with due observance of the laws, to Patriarchal Synods and Major Archiepiscopal Synods in the Eastern Catholic Churches. 3 7 - A. A.. S..

[*Latin ed. p. 578*]

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e) The designation of those experts who, by public ecclesiastical mandate, are appointed to conferences and consultations with the experts of those Communities, as mentioned in section d).

f) The establishment of a special subcommission for ecumenical matters concerning the Orientals, if circumstances require it.

g) The reasons which connect a particular territory's hierarchy with the Apostolic See.

II. Concerning the validity of Baptism administered by ministers of Churches and ecclesial Communities separated from us.

9. The practice of the Church in this matter is governed by two principles: namely, that Baptism is necessary for salvation, and that it can only be conferred once.

10. The importance of the sacrament of Baptism in ecumenical matters is illustrated in the documents of the Second Vatican Council: "Indeed, He (Jesus Christ) expressly taught the necessity of faith and Baptism (cf. Mark 16:16; John 3:5), thereby confirming the necessity of the Church, into which men enter through Baptism as through a door" (Dogmatic Constitution on the Church, Lumen Gentium, n. 14). "The Church recognizes that among those who, being baptized, are adorned with the name of Christ, some do not profess the whole faith or do not maintain communion with the successor of Peter for various reasons" (ibid., n. 15). "Those who believe in Christ and have received Baptism properly are constituted in a certain communion with the Catholic Church, although imperfect... Justified by faith in Baptism, they are incorporated into Christ, and therefore they are justly adorned with the Christian name and are rightly acknowledged by the children of the Catholic Church as brothers in the Lord" (Unitatis Redintegratio, n. 3). "On the other hand, it is necessary for Catholics to recognize and appreciate with joy the true Christian goods, which originate from the common heritage, which are found among our separated brethren" (ibid.,

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n. 4).

11. Consequently, Baptism is a sacramental bond of unity, indeed, the very foundation of communion among all Christians. Therefore, both the dignity and the manner of conferring it are of the utmost importance for all the disciples of Christ. However, a correct understanding of this sacrament and mutual acceptance of Baptism conferred in Communities sometimes impede...

[*Latin ed. p. 579*]

The Secretariat for Promoting Christian Unity states that there are 579 cases in which doubt arises concerning baptism administered in a certain and definite instance. To avoid difficulties when a Christian separated from us, moved by the grace of the Holy Spirit and the prompting of his conscience, seeks full communion with the Catholic Church, certain norms are proposed.

12. The validity of baptisms administered among Eastern Christians separated from us cannot be called into question. It suffices therefore to ascertain the fact of its administration. Since in the Eastern Churches the sacrament of Confirmation (Chrism) is always legitimately administered by a priest simultaneously with baptism, it frequently happens that no mention of this sacrament is made in the canonical certificate of baptism itself; hence, no doubt about the fact of its administration arises.

13. As for other Christians, doubt may sometimes arise.

a) Regarding matter and form. A baptism administered by the rite of immersion, or infusion, or aspersion, with the Trinitarian formula, is valid in itself. Therefore, if the ritual and liturgical books, or the customs of a particular Church or religious community, prescribe one of these modes of baptism, a reason for doubting can arise only from the fact that the minister fails to observe the norms of his own community. Therefore, it is necessary and sufficient to obtain testimony of the minister's fidelity to the norms of his own community or Church. To ascertain this, it is generally necessary to obtain a written baptismal certificate with the name of the minister. It will often be possible to obtain the cooperation of the separated community to determine, in general or in particular, whether the minister truly administered baptism according to the approved books.

b) Regarding faith and intention. Since some believe that insufficient faith or intention on the part of the minister can cast doubt on the baptism, the following should be noted:

— Insufficient faith on the part of the minister never, by itself, renders the baptism invalid.

— A sufficient intention is presumed in the minister who administered the baptism, unless there is a serious reason to doubt his intention of doing what Christians do.

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5. With regard to all Christians, consideration must be given to the danger of invalidity of baptism administered by aspersion, especially collective aspersion. Cf. C.I.C., canon 758. Cf. Resp. S. Officii, January 30, 1833: "It suffices to do what Christians do"; S. C. Conc. Decr. approved by Pius V, June 19, 1570, cited by Conc. Prov. Ebroicen. 1576.

[*Latin ed. p. 580*]

Acta Apostolicae Sedis - Commentarium Officiale 580 c) Concerning the application of the matter. In cases in which doubt arises concerning the application of the matter, the reverence due to the sacrament, as well as the observance of the ecclesial nature of the separated Communities, demand that a serious inquiry be instituted regarding the practice of the Community and concerning the circumstances surrounding the baptism itself, before a judgment concerning the invalidity of the sacrament due to the manner of its conferral is pronounced.

8 14. It cannot be proven that the indiscriminate practice of baptizing under condition is permissible, on the condition that all who desire full communion with the Catholic Church are baptized. For the sacrament of baptism cannot be iterated, and therefore, baptism under condition cannot be conferred again, unless there is a reasonable doubt concerning the fact or the validity of the baptism already conferred.

9 10 15. If, after a serious investigation concerning the baptism conferred, it is necessary to confer baptism under condition due to a reasonable doubt, in order that due regard be had for the doctrine, according to which baptism is unique, then: a) the minister should suitably explain the reasons why baptism, in this case, is conferred under condition, and the meaning of the very rite of conferring baptism under condition; b) and he should confer it in forma privata.

11 16. The entire question of the theology and practice of baptism is to be presented in dialogue between the Catholic Church and the Churches or Communities separated from her. It is recommended that such discussions be held by ecumenical commissions with various Churches or Councils of Churches in different regions, and, where it is expedient, that an agreement be reached on the manner of proceeding in this matter between both parties.

17. For the sake of reverence due to the sacrament of initiation which the Lord instituted for the New Covenant, and in order that the requirements for its proper conferral may be better understood, it is most desirable that the dialogue with the separated brethren not be restricted solely to the question of the elements absolutely necessary for the validity of baptism. Furthermore, attention must be paid to the fullness of the sacramental sign and the reality signified (or "the matter of the sacrament"), as derived from the New Testament, so that an agreement may more easily be reached between the Churches concerning mutual recognition of baptism.

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8 Cfr. C. I. C, can. 737, § 1.
Cfr. C. I. C, can. 732, § 1.
Cfr. Conc. Trid., s. VII, can. 4; C. I. C, can. 732, § 2.
Cfr. C. I. C, can. 737, § 2.
9 10

[*Latin ed. p. 581*]

The Secretariat for Promoting Christian Unity 581 18. A careful evaluation of the baptism conferred by ministers of Churches and ecclesial communities separated from us carries with it an ecumenical significance; from this evaluation, baptism is truly manifested as "a living sacramental bond of unity among all who have been regenerated through it" (Unitatis Redintegratio, n. 22). Therefore, it is to be hoped that all Christians will, day by day, show greater reverence and fidelity towards the Lord's institution concerning its celebration. 12 19. According to the reasoning of the decree Unitatis Redintegratio, those brothers and sisters who are visibly born and baptized outside the communion of the Catholic Church must diligently be distinguished from those who, having been baptized in the Catholic Church, have knowingly and publicly renounced its faith. For, according to the decree, "those who are now born and instructed in the faith of Christ in these [separated] communities cannot be blamed for the sin of separation" (ibid., n. 3); therefore, in the absence of such guilt, if they freely embrace the Catholic faith, they do not require absolution from the penalty of excommunication, but, after making a profession of faith according to the norms established by the local Ordinary, they are admitted into full communion with the Catholic Church. The prescriptions of canon 2314 apply only to those, if the case warrants, who, after having culpably defected from the Catholic faith or communion, humbly request reconciliation with the Mother Church. 20. What has been said above concerning absolution from censures also applies to the abjuration of heresy for the same reason. III. Concerning the Promotion of Spiritual Ecumenism within the Catholic Church 21. "Conversion of heart and sanctity of life, together with private and public prayers for Christian unity, must be considered as the soul of the whole ecumenical movement, and rightly deserve to be called spiritual ecumenism" (Unitatis Redintegratio, n. 8). With these few words, the decree Unitatis Redintegratio defines spiritual ecumenism and emphasizes its importance, so that Christians, both in their prayers and in the celebration of the Eucharist, indeed in their entire daily life, should constantly keep the intention of unity before their eyes. 12 Cf. Dogmatic Constitution Lumen Gentium, n. 15; cf. also the Report of the mixed Commission between the Roman Catholic Church and the World Council of Churches (L'Oss. Rom., February 20, 1966, p. 7); Report of the Fourth International Assembly of

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"Faith and Order," Montreal 1963, nos. 111, 113, and 154.

[*Latin ed. p. 582*]

Each and every Christian already has a part to play, always and everywhere, in this ecumenical movement, even if he does not live among separated brethren, by restoring the entire Christian life according to the spirit of the Gospel instilled by the Second Vatican Council, excluding nothing from the common Christian heritage.

13. It is fitting to repeat prayers for unity at particular times, such as: a) the week from January 18th to January 25th, known as the Week of Prayer for Christian Unity, during which many Churches and ecclesial communities frequently offer prayers together to God for unity; b) the days from the Ascension of the Lord to Pentecost, during which the coming of the Holy Spirit is remembered, who strengthens the community of Jerusalem in unity and in its universal mission. Furthermore, for example: a) on the days around the Epiphany, during which the manifestation of Christ in the world and the connection between the Church's mission and its unity are commemorated; b) on the Thursday of Holy Week, during which the institution of the Eucharist, the sacrament of unity, and the prayer of Jesus Christ the Savior for the Church and its unity in the Cenacle are remembered; c) on the Friday of Holy Week, or on the feast of the Exaltation of the Holy Cross, during which the mystery of the Cross is commemorated, through which the dispersed children of God are gathered together; d) during the solemn Easter celebrations, during which all Christians associate with each other in the joy of the Resurrection of the Lord; e) on the occasion of meetings or other events of greater importance that may arise from ecumenism, or which may have a particular relevance to ecumenical matters.

23. It is fitting for Catholics to frequently gather together for prayer for the unity of the Church, which the Savior Himself fervently requested of the Father during the vigil of His death: "That they may all be one" (cf. *De Oecumenismo*, n. 8). 13 Cf. Decree on Ecumenism, n. 6; Decree on the Missionary Activity of the Church, n. 36.

[*Latin ed. p. 583*]

Secretariat for Promoting Christian Unity 583. Therefore, it is fitting that all should pray for unity, in accordance with the prayer offered by Christ at the Last Supper, so that all Christians may approach "that fullness of unity which Jesus Christ desires" (ibid., n. 4). 24. Pastors should see to it that gatherings of Catholic faithful are arranged to establish prayers for unity, according to the various circumstances of places and people. Since the Holy Eucharist is "that wonderful sacrament in which the unity of the Church is both signified and brought about" (De Oecumenismo, n. 2), it is important to remind the faithful of its significance and to encourage

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public prayers for the unity of Christians within the Sacred Liturgy (e.g., in the Prayers of the Faithful or in litanies called "Exteniae"), as well as to commend the celebration of a votive Mass "for the unity of the Church." Furthermore, in those rites in which special liturgical supplications, such as those called "Litias" and "Molebens," and similar forms are contained, these too should be celebrated for the unity of Christians. IV. Concerning communion in spirituals with separated brethren A) Introduction 25. To promote the restoration of unity among all Christians, it is not enough for Christians to practice fraternal charity in their daily interactions. It is also fitting to allow for a certain communion in spirituals, or for Christians to share in those spiritual goods which are common to them, and this in a manner and way that is permissible in the present state of division. For among those elements or goods "by which the Church is built up and vivified, some, indeed many, and of great importance, may exist outside the visible boundaries of the Catholic Church" (De Oecumenismo, n. 3). These elements, "which come from Christ and lead to Him, rightly belong to the one Church of Christ" (ibid.), and they are well suited to contribute to obtaining the grace of unity and to signify and foster the bonds by which Catholics are still united with separated brethren. 26. Since these spiritual goods are found in diverse ways in the various Christian communities, communion in spirituals depends on this very diversity, and it must be treated in various ways according to the conditions of persons, churches, and communities. Therefore, in order to guide it, the following are proposed, for the present state of affairs.

[*Latin ed. p. 584*]

Acta Apostolicae Sedis - Official Commentary 584 27. It is necessary to consider a certain legitimate reason for mutual exchange of services ("reciprocity"), so that, with mutual benevolence and charity, the sharing in spiritual matters, even if limited to certain boundaries, may contribute to the healthy progress of concord among Christians. Therefore, dialogues and consultations on this matter between Catholic authorities, both local and territorial, and authorities of other Communions are strongly recommended. 28. However, where this reciprocity and mutual understanding become more difficult, especially in certain places and concerning certain Communities, sects, and individuals, where the ecumenical movement and the desire for peace with the Catholic Church have not yet taken root, the Ordinary of the place, or, if the circumstances warrant, the Episcopal Conference, should indicate suitable ways to avoid the danger of indifference or proselytism among their faithful, in these matters. Nevertheless, it is to be hoped that, through the grace of the Holy Spirit and the prudent pastoral care of the Ordinaries, an ecumenical sense and mutual esteem will grow both among Catholic faithful and among separated brethren, so that the necessity of such special regulations will gradually diminish. 14

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15 29. By the term "sharing in spiritual matters" are understood all prayers that are to be offered in common, the common use of sacred objects or places, and all communication in sacred things which is properly and truly so called. 30. Sharing in sacred things occurs when someone participates in any liturgical service or even in the sacraments of another Church or ecclesial Community. 31. By the term "liturgical services" is understood the ordered worship according to the books, prescriptions, or customs of a particular Church or ecclesial Community, celebrated by a minister or delegate of such a Church or Community, as he performs this function. B) Concerning prayers offered in common 32. "In certain particular circumstances, such as prayers that are designated "for unity," and in ecumenical gatherings,..." 14 Cf. De Oecumenismo, n. 19. With the word "proselytism," here is meant a mode of action that is not in conformity with the evangelical spirit, insofar as it uses dishonest means to attract people to one's own Community, by, for example, taking advantage of their ignorance or poverty, etc. (cf. Declaration on Religious Liberty, n. 4). 15

[*Latin ed. p. 585*]

The Secretariat for Promoting Christian Unity states: "It is permissible, indeed desirable, that Catholics join in prayer with separated brethren. Such common prayers are certainly an effective means of obtaining the grace of unity and a genuine expression of the bonds by which Catholics are still joined to separated brethren" (Concerning Ecumenism, n. 8). The decree refers to prayers in which members, even ministers, of different communities "actively" participate. With regard to this mode of participation, which, as far as Catholics are concerned, is to be regulated and fostered by the local Ordinaries, the following should be noted.

33. It is desirable that Catholics join in prayer with separated brethren for any common concern in which they can and should cooperate with each other, e.g., to promote the good of peace, social justice, mutual human charity, the dignity of the family, and similar matters. These cases are equivalent to occasions when a nation or community wishes to give common thanks to God or to implore His help, as is appropriate, such as on the feast days of a nation, during times of calamity or common grief, or on a day dedicated to the memory of those who died for the country. This common prayer is also to be encouraged whenever a gathering of Christians takes place, for study or action.

34. However, common prayers should primarily concern the restoration of unity among Christians. The purpose of such a celebration may be, e.g., the mystery of the Church and its unity, baptism as a sacramental bond of unity, albeit imperfect, the renewal of life, both personal and social, as a necessary path to achieving unity, as well as other topics mentioned in n. 22.

35. Concerning the form of the celebration:

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a) With the common consent and cooperation of all participants, who represent the various Churches or communities, this celebration should be prepared (which, e.g., includes the selection of people who should participate, the choice of topics, hymns, readings from Scripture, prayers, and similar elements).

b) In this celebration, there may be readings, prayers, and hymns that signify something common to all Christians regarding faith or spiritual life. It is also permissible to have an exhortation, address, or biblical meditation that is in accordance with the common Christian faith.

[*Latin ed. p. 586*]

Acts of the Apostolic See - Official Commentary 586, so that the consent of the inheritance is established, and that which leads to mutual benevolence, and promotes unity among Christians. c) It is to be hoped that these celebrations, both among Catholics and together with separated brethren, are arranged in such a way that they conform to the "communitarian" prayer, according to the principles of the liturgical movement. d) When preparing prayers that are celebrated in a church of an Eastern Church, it must be noted that the liturgical form received among the Easterns is to be considered as particularly suitable for achieving the desired result. Therefore, account must be taken of the order of worship of this Church. 16 36. Concerning the place of celebration. a) The place to be chosen must be one that is convenient for all participants. Care must be taken that everything there is fitting and conducive to fostering a sense of piety. b) Although a church or temple is a place in which each community celebrates its own proper liturgy according to custom, nevertheless, nothing prevents, if necessity demands and the local Ordinary approves, that common celebrations (of which see nos. 32-35) also take place in the temple of this or that community; indeed, in certain circumstances, this may be desirable. c) When prayers are offered together with separated Eastern brethren, it should be noted that all Eastern brethren consider the church itself to be the most suitable place for public prayer. 37. Concerning vestments. The use of choral vestments is not excluded, according to circumstances and with the common consent of the participants. C) Concerning the sharing of the sacred. 38. "The sharing of the sacred is not to be considered as a means to be used indiscriminately for restoring the unity of Christians. This sharing depends primarily on two principles: the signifying of the unity of the Church, and the participation in the means of grace. The signifying of unity often prohibits sharing. The grace to be sought sometimes recommends it." (On Ecumenism, no. 8). 16 Cf. Constitution on the Sacred Liturgy, Sacrosanctum Concilium, e.g., nos. 30,

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34, 35.

[*Latin ed. p. 587*]

587 Secretariat for Promoting Christian Unity 1. Concerning communion in the sacraments with Eastern brethren separated from us. 39. "Since those Churches [Eastern], although separated, possess the true sacraments, especially the priesthood and the Eucharist, which are still joined to us by the closest bond through the succession of the apostles, a certain communion in the sacraments is not only possible, but is also encouraged, given suitable circumstances and with the approval of ecclesiastical authority" (On Ecumenism, n. 15). 17 40. Between the Catholic Church and the Eastern Churches separated from us, a sufficiently close communion exists in matters of faith; furthermore, "through the celebration of the Eucharist in these individual Churches, the Church of God is built up and grows," and "those Churches, although separated, possess the true sacraments, especially the priesthood and the Eucharist..." (ibid., n. 15). Therefore, a foundation is provided, both ecclesiological and sacramental, for a certain communion in the sacraments with these Churches, not excluding the sacrament of the Eucharist, "given suitable circumstances and with the approval of ecclesiastical authority" (ibid.), not only to be permitted, but sometimes encouraged. For this reason, pastors should diligently instruct the faithful, so that the correct manner of acting regarding such communion in the sacraments may be clearly known to them. 18 41. The norms for this communion, established by the decree concerning Eastern Churches, must be observed with that prudence which is recommended in the very decree. The norms which, according to the decree, apply to the faithful of Eastern Catholic Churches, also pertain to the faithful of any rite, the Latin rite not excepted. 19 42. Regarding the reception or administration of the sacraments of Penance, the Eucharist, and Unction of the Sick, it is necessary that the Catholic authority, whether local or the Synod or College of Bishops, do not grant the faculty of communicating in the sacraments unless after a favorable outcome of a consultation held with the competent authorities of the separated Eastern Churches, at least the local ones. 17 Cf. also the Decree concerning Eastern Catholic Churches, Orientalium Ecclesiarum, n. 24 - n. 29. Cf. On Ecumenism, n. 14. Cf. the Decree Orientalium Ecclesiarum, n. 26 - n. 29. 18 19

[*Latin ed. p. 588*]

588 Acta Apostolicae Sedis - Commentarium Officiale 43. When granting the faculty to receive the sacraments, it must be carefully considered that, in turn, this should be reciprocated.

44. Besides cases of necessity, a just reason for encouraging the reception of the sacraments can be considered to be the impossibility, whether material or moral, of receiving the sacraments in one's own Church for

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an extended period due to particular circumstances, lest a faithful person, without a legitimate reason, be deprived of the spiritual fruit of the sacraments.

45. Since there are different practices among Catholics and Eastern Christians regarding the frequency of receiving the Eucharist, as well as the sacramental practice of Confession before Communion, together with the Eucharistic fast, care must be taken that, in the practice of receiving the sacraments, if Catholics do not follow the practices of the separated Eastern Christians, admiration or suspicions are not aroused among the separated brethren. Therefore, a Catholic who legitimately receives Communion among the separated Eastern Christians, in the aforementioned cases, should, as far as possible, observe the Eastern discipline in this matter.

46. Access to the Catholic confessional should be open to Eastern Christians who, due to a lack of confessors in their own Church, spontaneously desire it. In similar circumstances, Catholics may visit the confessional of an Eastern Church separated from the Roman Apostolic See. The legitimate reason for reciprocity should also be observed in this matter. However, in both cases, care must be taken to avoid any suspicion of proselytism.

47. A Catholic who occasionally, for reasons mentioned below, in n. 50, attends the Holy Divine Liturgy (Mass) among the separated Eastern brethren on Sundays or holy days of precept, is not thereby further obligated to attend Mass in the Catholic church. Furthermore, it is fitting that, on those same days, Catholics, if justly prevented from attending Mass in the Catholic church, should attend the Holy Liturgy among the separated Eastern brethren, if possible.

48. Due to the close communion, as expressed in n. 40, between the Catholic Church and the Eastern Churches separated from us, it is permissible, for a just reason, to admit an Eastern Christian to the role of godfather, together with a Catholic godfather (or godmother), at the baptism of a Catholic infant. Cf. supra, note 15.

[*Latin ed. p. 589*]

The Secretariat for Promoting Christian Unity: 589. Adults, provided that suitable provision has been made for their Catholic education and that their suitability as godparents is established, may be admitted. A Catholic is not prohibited from fulfilling the role of godfather in a baptism celebrated in an Eastern Church, if he has been invited to do so. In these cases, the obligation to ensure Christian education primarily pertains to the godfather (or godmother), who is faithful to the Church in which the child is baptized. 49. In marriages celebrated in a Catholic Church, brethren separated from us are not to be excluded from the office of sponsors or witnesses. However, it is permissible for a Catholic to be a sponsor or witness in a marriage that is properly celebrated among brethren separated from us. 50. The presence of Catholic faithful in the liturgical worship of brethren

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separated from us may be permitted for a just reason, namely, because of a public office or function they exercise, kinship, friendship, or a desire for greater knowledge, etc. In these cases, they are not prohibited from participating in the common responses, hymns, and gestures of that Church of which they are, as it were, guests. However, with regard to the reception of the Eucharist, the norms set forth in numbers 42 and 44 must be observed. Because of the close communion of which we spoke above (n. 40), the Ordinary of the place may permit a Catholic to fulfill the office of reader within the liturgical worship, if he is invited to do so. Conversely, let us say something about the manner of the presence of brethren separated from us in celebrations held in Catholic churches. 51. With regard to participation in ceremonies that do not require sacramental communion, the following are to be observed: a) In ceremonies held among Catholics, a minister of an Eastern Church who represents his Church there should receive the place and liturgical honors that belong to ministers of the same order or dignity in the Catholic Church; b) A Catholic minister who is present to officiate at religious ceremonies among the Easterns may wear the choral vestments or insignia of his ecclesiastical dignity, by mutual agreement; c) Due attention must be paid to the sentiments, customs, and practices of both the ministers and the faithful of the East, which may vary according to the time, place, persons, or circumstances. 52. Because "communication in the sacred functions, rites, and places between Catholics and Eastern brethren separated from us is permitted for a just reason."

[*Latin ed. p. 590*]

590 Acta Apostolicae Sedis - Commentarium Officiale (Decree concerning the Orientalium Ecclesiarum, n. 28), it is recommended that the use of a Catholic church or cemetery or temple, along with other necessary things, be granted by the Ordinary of the place to priests or communities of Oriental rites separated from us, for their religious rites, if they request it, provided that they lack places in which they can celebrate the Sacred rites worthily and properly.

53. The directors of Catholic schools and institutions should ensure that assistance is provided to Oriental clergy, both spiritual and sacramental, to the faithful of their own rites who attend these Catholic institutions. This assistance, according to the circumstances and with the granted permission of the Ordinary of the place, can also be provided within the Catholic building, the temple not excluded.

54. In hospitals and other similar institutions run by Catholics, the directors should ensure that an Oriental priest, separated from the Church, is informed in a timely manner of the presence of faithful of his own rite, and that he is given the opportunity to visit the sick and to administer the sacraments to them worthily and reverently.

2. Concerning communion in the sacraments with other separated

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brethren.

55. The celebration of the sacraments is an action performed by the celebrating community within that very community, signifying the unity of that community in faith, worship, and life. Therefore, where this unity of faith concerning the sacraments is lacking, the participation of brethren separated from us with Catholics is prohibited, especially in the sacraments of the Eucharist, Penance, and Unction of the Sick. However, since the sacraments are both signs of unity and sources of grace to be obtained, the Church can, for sufficient reasons, allow a certain separated brother access to these sacraments. This access may be permitted in the danger of death or in urgent necessity (in persecution, in prisons), if the separated brother cannot access a minister of his own communion and spontaneously requests the sacraments from a Catholic priest, provided that he expresses faith in accordance with the faith of the Church concerning these sacraments and is properly disposed. In other cases of such urgent necessity, the Ordinary of the place or the Episcopal Conference shall decide.

21. However, a Catholic, in similar circumstances, cannot request these sacraments unless from a minister who has validly received the Order of the Sacrament.

21. Cf. De Oecumenismo, n. 8.

[*Latin ed. p. 591*]

Secretariat for Promoting Christian Unity 591 56. To a brother separated from us, within the celebration of the Holy Eucharist, the office of reader of the Holy Scriptures or of preacher must not be granted; and the same must be said concerning a member of the *catholica* Church in the celebration of the Holy Supper, or in the principal liturgical services of the Word, which are held among Christians separated from us. In other actions, even liturgical ones, the exercise of certain parts may be permitted, with the prior permission of the local Ordinary and with the consent of the authority of the other community. 57. The role of godfather, understood in its liturgical and canonical sense, may not be exercised by a Christian belonging to a community separated from ours, except as provided in paragraph 48. For the godfather not only acts as a relative or friend of the person being baptized or confirmed, taking care of their Christian education, but also, representing the community of faith, is a sponsor for the neophyte in the faith. Likewise, a member of the *catholica* Church cannot fulfill this role, which pertains to a member of the separated community. However, for reasons of kinship or friendship, a Christian of a different communion, imbued with the faith of Christ, may be admitted as a Christian witness to this baptism, alongside a Catholic godfather (or godmother). In similar circumstances, a member of the *catholica* Church may fulfill this role for a member of the separated community. In these cases, the obligation to watch over the Christian education belongs by itself to the godfather (or

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godmother) who is faithful to the Church or to the ecclesial community in which the child is baptized. Pastors should diligently ensure that the faithful are taught about the evangelical and ecumenical meaning of this norm, in order to avoid any incorrect interpretation. 58. In the celebration of a Catholic marriage, it is permitted for brothers separated from us to perform the function of "official" witnesses; and the same must be said for a member of the *catholica* Church in a marriage that is properly celebrated among brothers separated from us. 59. The presence of members of the *catholica* Church, which occurs on occasion, may be permitted in the liturgical worship of brothers separated from us for just reasons, namely, because of a public office or function being exercised, kinship, friendship, or a desire for greater knowledge, an ecumenical meeting, etc. In these cases, with the exceptions mentioned above, members of the *catholica* Church are not prohibited from participating in the common responses, hymns, and gestures of that community, of which they are like guests, provided that they do not contradict the Catholic faith. Conversely, something must be said about the manner of the presence of brothers separated from us in celebrations in Catholic churches.

[*Latin ed. p. 592*]

592 Acta Apostolicae Sedis - Official Commentary. This participation, in which the reception of the very Eucharist is always excluded, should lead those involved to a greater appreciation of the spiritual riches that exist among us, and also to a greater awareness of the gravity of the divisions.

60. With regard to participation in ceremonies that do not require sacramental communion, ministers of other Communions who are present at the ceremonies may, with mutual consent, take a place appropriate to their dignity. Furthermore, Catholic ministers who are present at ceremonies held among other Communions may wear their choral vestments, taking into account local customs.

61. If separated brethren lack places in which to properly and worthily celebrate their religious ceremonies, the Ordinary of the place may grant the use of a Catholic building or cemetery or church.

62. Directors of Catholic schools and institutions should ensure that ministers of other Communions are given the opportunity to provide spiritual and sacramental assistance to their own faithful who attend these institutions. This assistance, as appropriate, may also be provided within the Catholic building, in accordance with paragraph 61.

63. In hospitals and other similar institutions run by Catholics, directors should ensure that ministers of separated Communions are promptly informed of the presence of their faithful, and that the opportunity is given to visit the sick and to provide them with spiritual and sacramental assistance.

This Directory was approved and confirmed by the Supreme Pontiff Paul

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VI, Pope, in an Audience granted to the Secretariat for Promoting Christian Unity, on April 28, 1967, and was ordered to be made public. Contrary opinions not withstanding.

Rome, May 1st, 1967, the Sunday of Pentecost.

Augustine Cardinal Bea, President of the Secretariat for Promoting Christian Unity.

Johannes Willebrands, Bishop titular of Cattolica, Secretary.

[*Latin ed. p. 593*]

Year and Volume LIX, July 29, 1967, No. 9. ACTA APOSOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI, Supreme Pontiff. His Journey to Lusitania. On the thirteenth day of the month of May, in the year 1967, the Most Blessed Father, departing very early from the City, boarded an airplane at the "Leonardo da Vinci" airport, in order to travel to Lusitania and to the Shrine of Fatima, where he would venerate the Most Blessed Virgin Mary, who is so renowned in that temple, and to implore peace for the Church and for the whole world, through the intercession of her Mother, on the occasion of the fiftieth anniversary "from which a singular cult of the Virgin Mary arose there," and on the occasion of the twenty-fifth anniversary, from which mankind was solemnly consecrated to the Immaculate Heart of the Blessed Virgin Mary. Before noon, the airplane landed at the "Monte Real" airport, where the Supreme Pontiff, greeted by the Most Excellent Man, the President of Lusitania, was also received by other civil and religious authorities of that nation. Then, transported by automobile, the Most Blessed Father made a long journey to Fatima. Around midday, in the Valley of Iria (v. Cova), surrounded by a great multitude of the faithful, he began the Sacred Functions, and also delivered an address in the Lusitanian language:

1. Most venerable and beloved sons, our desire to honor the Most Holy Virgin Mary, Mother of Christ, and therefore Mother of God and Mother of us, is so great; and our confidence in her benevolence towards the holy Church is so great, that...

[*Latin ed. p. 594*]

594 Acta Apostolicae Sedis - Commentarium Officiale. With our apostolic mission, so great is our need of your intercession with Christ, His divine Son, that we have come, a humble and confident pilgrim, to this blessed sanctuary, where today the fiftieth anniversary of the apparitions of Fatima is celebrated, and where today the twenty-fifth anniversary of the consecration of the world to the Immaculate Heart of Mary is commemorated. It is with joy that We are with you, most beloved Brothers and Sons, and We associate you with the expression of our devotion to the Most Holy Mary and with our prayer, that the common veneration may

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be more manifest and more filial, and that our invocation may be more readily accepted. We greet you, Brothers and Sons present here, especially you, citizens of this illustrious Nation, which, in its long history, has given to the Church holy and great men, and a hardworking and pious people; to you, pilgrims, who have come from near and also from afar; and to you, faithful of the holy Catholic Church, who, from Rome, from your lands and from your homes, scattered throughout the world, are now spiritually turned towards this altar. To all of you, We extend our greetings. We are now celebrating, with you and for you, the Holy Mass, and, all together, we are gathered, as children of one family, near the celestial Mother, so that we may be admitted, during the celebration of the holy Sacrifice, to a closer and more salutary communion with Christ, our Lord and our Savior. We do not wish to exclude anyone from this spiritual remembrance, because it is Our will that all participate in the graces that we are now imploring from Heaven. You all have a place in Our heart: you, Brothers in the Episcopate; you, Priests, and you, Religious, both men and women, who, with total love, have consecrated yourselves to Christ; you, Christian families; you, most beloved laymen, who desire to collaborate with the clergy in the spread of the Kingdom of God; you, young people and children, whom We would so desire to have all around us; and all of you who feel troubled and weary, you who suffer and weep, and who, certainly, remember how Christ calls you to Himself, in order to associate you with His redemptive Passion and to console you. Our gaze encompasses all Christians who are not Catholic, but who are our brothers in Baptism; We mention them with the hope of perfect communion in that unity which the Lord Jesus desires. And Our gaze embraces the entire world: We do not want Our charity to have boundaries, and at this moment, We extend it to all of humanity, to all the rulers and to all the peoples of the earth.

[*Latin ed. p. 595*]

Acts of Pope Paul VI, 595. You know what special intentions We have, which We desire to characterize this pilgrimage. We will recall them here, so that they may inspire our prayer and be a light for all those who hear Us. The first intention is for the Church: the Church, one, holy, catholic, and apostolic. We wish to pray, as We have said, for her inner peace. The Ecumenical Council has awakened many energies within the Church, has opened wider perspectives in the field of her doctrine, and has called all her children to a clearer conscience, to a closer collaboration, to a more active apostolate. We firmly desire that such a great benefit and such a profound renewal be preserved and become even greater. What harm would it do, if an arbitrary interpretation, not authorized by the magisterium of the Church, were to transform this spiritual rebirth into a disturbance that would disrupt her traditional and constitutional structure, that would replace the theology of true and great masters with new and particular ide-

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ologies that aim to eliminate from the norm of faith everything that modern thought, often lacking in rational light, does not understand and does not accept, and that would change the apostolic zeal for redemptive charity into acquiescence to the negative forms of profane mentality and worldly customs? What disillusionment would our effort of universal rapprochement cause, if it did not offer to our Christian brethren, even those separated from us, and to those who do not possess our faith, in their sincere authenticity and in their original beauty, the patrimony of truth and charity of which the Church is the depositary and distributor? We wish to ask Mary for a living Church, a true Church, a united Church, a holy Church. It is Our will to pray with you, so that the hopes and energies aroused by the Council may bring us, on a large scale, the fruits of that Holy Spirit, which the Church celebrates tomorrow in the feast of Pentecost, and from which comes true Christian life; these fruits enumerated by the Apostle Paul: "charity, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control." It is Our will to pray so that the worship of God today and always may preserve its priority in the world, and that its law may shape the conscience and customs of modern men. Faith in God is the supreme light of humanity; and this light not only must not be extinguished in the hearts of men, but, on the contrary, must be rekindled through the stimulus that comes from science and progress. Galatians 5:22.

[*Latin ed. p. 596*]

596 Acta Apostolicae Sedis - Commentarium Officiale. This thought, which animates and stimulates our prayer, leads Us to think at this moment of those countries in which religious freedom is practically suppressed, and where the denial of God is promoted, as if this represented the truth of the new times and the liberation of the peoples. But the truth is quite different. We pray for these countries; we pray for our brothers and sisters who believe in these nations, that the intimate strength of God may sustain them, and that true civil liberty may be granted to them. And thus, we come to the second intention of this Our pilgrimage, an intention that fills Our soul: the world, the peace of the world. You know how the awareness of the mission of the Church in the world, a mission of love and service, has become, in these days, after the Council, so vigilant and so active. You know how the world finds itself in a phase of great transformation because of its enormous and wonderful progress in the awareness and conquest of the riches of the earth and the universe. But you also know and observe that the world is not happy, nor is it at peace. The first cause of this unrest is the difficulty it encounters in establishing concord, in achieving peace. Everything seems to impel the world towards fraternity, towards unity; nevertheless, within humanity, we still discover tremendous and continuous conflicts. Two principal reasons make this historical situation of humanity so grave: it possesses a great arsenal of

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terribly lethal weapons, but moral progress does not equal scientific and technical progress. Furthermore, a large part of humanity still finds itself in a state of poverty and hunger, while at the same time, within it, there is a restless awareness of its own needs and the well-being of others. For this reason, we say that the world is in danger. For this reason, we have come to the feet of the Queen of Peace to ask her for peace, a gift that only God can give. Yes, peace is a gift of God, which involves the intervention of an action of the same God, an action extremely good, merciful, and mysterious. But it is not always a miraculous gift; it is a gift that works its prodigies in the secret of the hearts of men; a gift that, therefore, requires the free acceptance and free cooperation on our part. Therefore, our prayer, after being directed to heaven, is directed to the men of the whole world: Men, we say at this singular moment, strive to be worthy of the divine gift of peace. Men, be men. Men, be good, be reasonable, open yourselves to the consideration of the total good of the world. Men, be magnanimous. Men, strive to see your prestige and your interest not as contrary to the prestige and the interest of...

[*Latin ed. p. 597*]

Acts of Pope Paul VI, 597 others, but as those united in solidarity with them. Men, do not think of projects of destruction and death, of revolution and violence; think of projects of common good and of solidary collaboration. Men, consider the gravity and the magnitude of this hour, which may be decisive for the history of the present and future generations; and begin anew to draw closer to one another with intentions of building a new world; yes, a world of true men, which is impossible to achieve if it does not have the light of God in its horizon. Men, listen, through Our humble and trembling voice, to the powerful echo of the Word of Christ: "Blessed are the meek, for they shall inherit the earth; blessed are the peacemakers, for they shall be called the sons of God." See, sons and brothers, who are here listening to us, how the picture of the world and its destinies appears here immense and dramatic. It is the picture that Our Lady opens to Our eyes, the picture that we contemplate with terrified, but always confident, eyes; the picture to which we will always approach—so we promise—following the exhortation that Our Lady herself gave us: that of prayer and penance; and therefore, may God grant that this picture of the world never again record struggles, tragedies, and catastrophes, but rather the triumphs of love and the victories of peace. Other Allocutions given on the same day by the Most Blessed Father in Lusitania are reported here: To the Most Excellent Man, Thomas, President of the Republic of Lusitania, given at the "Monte Real" airport. Mr. President of the Republic, We are deeply grateful for the attentive kindness of Your Excellency in personally welcoming Us upon Our arrival. We are also grateful for the kind words of welcome that Your Excellency has just spoken. It is with the greatest satisfaction that We

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set foot on Portuguese soil. From this blessed "Land of Santa Maria," in the past, a generous host of heralds of the Gospel departed for the most remote regions of the world. To it, at the present time, flows from all parts, a pious multitude of pilgrims. We have also come as a pilgrim. It is Our ardent desire to...

[*Latin ed. p. 598*]

598 Acta Apostolicae Sedis - Commentarium Officiale, a filial homenagem ad excelsam Matrem Dei, in Cova de Iria. Huc nunc dirigimus nostra vestigia, animo orationis et poenitentiae, ut supplices ad Nostram Dominam de Fatima, ut in Ecclesia et in mundo regnet illud inestimabile bonum pacis. Nostra sollicitudo pastoral, ut Scit Vestra Excellentia, nos, in hoc peculiari momento historiae Ecclesiae et humanitatis, movet ad omnes Nostros labores ad consecutionem duarum finalitatum quae sunt maximae momenti. Prima refertur ad vitam internam ipsius Ecclesiae. Secunda refertur ad contributionem amoris, quam ad homines dare vult hodie ad mundum in quo vivit. Et cum hae duae intentiones sunt obiectum Nostrae vivae sollicitudinis, ad Fatimam ibimus, cum humilitate et fervore peregrini qui longum iter aggreditur, ut eas tradamus Illi, quem Ecclesia et populus Christianus invoca sub nomine dulci Matris. Cum ergo hoc nostrum iter fidei in terris Lusitanis incipimus, volumus salutem cordialem dirigere ad Vestram Excellentiam, Domine Praeside Republicae, et ad distinctas Autoritates praesentes, ad Dominum Cardinalem Patriarcham Lisbonensem et ad omnes membrum Episcopatu, ita ut Clerum, Religiosos et Religiosas, et ad omnem populum huius fidelissimae Nationis. Domina Nostra de Fatima dignetur super Lusitaniam Catholicam effundere gratias copiosissimas spirituales et materiales, prosperitatis, progressus et pacis. Ad Eminentissimum Patrem Cardinalem Patriarcham Lisbonensem et ad Excellentissimos universae Nationis Lusitanae sacrorum Antistites. Domine Cardinale Legato, Domine Cardinale Patriarcha Lisbonensi, Domini Episcopi Portugalliae continentalis, insularis et ultramarinae, in brevissima hac nostra statione in terra Lusitana, non possumus omittere salutem specialem et affectuosam dirigere ad omnes membrum Episcopatus Portugallensis hic convenientes. Volumus, primo loco, gratias agere vobis pro invito amabili, et simul, irrefragabili, ut personaliter in Fatimar in sollemnibus celebrationibus hasceremus. Hic sumus, animo gaudio et affectu vibrante. Sumus etiam...

[*Latin ed. p. 599*]

The Acts of Pope Paul VI, page 599, speak of a pilgrim from Fatima. "We have come from Rome to raise, in the Cova of Iria, our ardent supplication for the peace of the Church and of the world. Secondly, we wish to sincerely express our gratitude for the work of fruitful apostolate that you are carrying out in your dioceses, and also to encourage your pastoral zeal

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to translate into practice the doctrine instilled by the recent Ecumenical Council, so that, according to its wise guidelines, the spiritual renewal that we all desire may be abundantly felt in this blessed country, which prides itself on the name of 'Most Faithful Nation' and 'Land of Holy Mary.' It is with profound joy that, at this moment and in this blessed place, we open our hearts in confidence to assure you that we are with you, with our solicitude as universal Pastor and with our love as common Father, in all that you undertake, in union with us, for the spiritual good of the people entrusted to you and of the entire Church of God. May She, whose glories we are celebrating together, always help you with her ineffable protection, and whose sweetest name we carry with love on our lips and in our hearts. Our Lady of Fatima, pray for us. To the Most Excellent Gentlemen and to the Assembly of Representatives at the Portuguese Republic. We desire to address a respectful and cordial greeting to the Members of the Diplomatic Corps accredited to the Portuguese Republic. We are very sensitive, Gentlemen, to your presence in this place, and to the honor that you have wished to render to the Church in our humble person. You manifest, by this gesture of delicate courtesy, your assent to the undertaking that we are carrying out on this day. You show that you appreciate its meaning and its significance. We have come here as pilgrims. We have come to pray, to implore from divine mercy the gift of peace, for which the men of our time so ardently yearn. Not, indeed, any peace, but that which we have invoked in our recent encyclical *Populorum Progressio*, and which rests on the four foundations so happily defined by our great predecessor."

[*Latin ed. p. 600*]

600 Acta Apostolicae Sedis - The official commentary of John XXIII in a justly celebrated document, and which are truth, justice, love, and freedom. You, gentlemen, perhaps better than others, and with greater authority, may attest to the purely religious character of this pilgrimage. In advance, We express Our gratitude to you. In your persons, We also greet your Governments and the Nations of which you are worthy representatives. And invoking divine assistance upon them, upon yourselves, and upon your families, We gladly renew the wish that We expressed at the conclusion of Our Encyclical: may the great human family progress in the ways of fraternity and peace, and may it always attract more and more the blessings of the Almighty God! To the Catholics of Lusitania and the Lay Order, to those most blessed fathers who render honor in office. Beloved sons, We are here, among you, to also address to you Our words of greeting, recognition, and encouragement. Of greeting, because you are the representatives of the Catholic Laity of Portugal, consecrated as you are to the cause of the Church, in your organizations. Of recognition, because you work with great enthusiasm and generosity in the work of the profound Christianization of the most diverse environments in which you live and

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in which you exercise your professions. Of encouragement, because this is the hour of the Laity. The Ecumenical Council calls upon you, as living members of the mystical Body of Christ, to contribute to the growth of the Church and its continued sanctification. You are especially invited to make the Church present and active in those places and circumstances in which, through you alone, it can be the salt of the earth. Therefore, devote yourselves, beloved sons of the Catholic Laity of Portugal, with a spirit of fidelity, collaboration, and love, under the guidance of your beloved pastors, to the perfect fulfillment of your vocation in the Church, offering it, with the generosity that characterizes you, the contribution of an exemplary life and an intense apostolate. May Our Lady of Fatima bless you.

[*Latin ed. p. 601*]

Acts of Pope Paul VI, 601. To the faithful members of non-Catholic communities, kindly received by the Most Blessed Father. Brothers in Christ, we are pleased to greet you here during this brief pilgrimage. We have come to Fatima to venerate the Mother of Christ, of whom Elizabeth declared: "You are blessed among women, and the fruit of your womb is blessed." Together, we can find in the Virgin, as presented to us in the New Testament, the model of our faith and our humility. Mary is she who believed: "Behold, I am the handmaid of the Lord; let it be done to me according to your word." She believes, and at the same time, she declares herself a servant. Believing in Him in whom nothing is impossible, Mary sets aside her own will and humbly dedicates herself to the service of the mystery of salvation. In the present state of Christian divisions, it is not possible for you, Brothers, to share all of our convictions concerning Mary. Nevertheless, we have in common this model of faith and humility, which we must, in turn, translate into our own lives in service to the Lord. And we can legitimately hope, with the grace of the Lord, that this common service will draw us closer to one another. We therefore join wholeheartedly in the song of joy and thanksgiving of Mary, Mother of God: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath looked down from His holy temple, and hath seen the lowliness of His handmaid. Behold, from henceforth all generations shall call me blessed. For He that is mighty hath done great things to me; and holy is His name. And His mercy extendeth from age to age, on them that fear Him." Accept, dear and venerable Brothers, our best wishes, and please share our desire and our hope that one day we may celebrate the perfect union in the same faith and in the same charity of all those who bear the name of Christian. To the immense multitude of the faithful, giving the greatest applause to the Most Blessed Father, before departing from Fatima. The moment of our departure has arrived. With sadness, we leave this welcoming Portuguese land, after this brief but unforgettable pilgrimage. The comforting memory of this day will remain with us forever. We have been given the opportunity

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to personally participate in the solemn celebra-

[*Latin ed. p. 602*]

602 Acta Apostolicae Sedis - Commentarium Officiale concerning the events which took place in Fatima, in honor of the most excellent Mother of God. We have come as a pilgrim to pray humbly and fervently for the peace of the Church and for the peace of the world. Most Holy Mary, who, in this blessed land, for fifty years, has shown herself so generous to all those who turn to her with devotion, deign to hear our ardent prayer, granting to the Church that spiritual renewal which the Second Vatican Ecumenical Council sought to undertake, and to humanity, that peace of which she today shows herself so desirous and in need. At this moment of departure, our thoughts turn particularly to the Portuguese episcopate, whose irresistible invitation led us to make the pilgrimage which we are now concluding. To the Most Reverend Cardinal Dom José da Costa Nunes, our legate "a latere"; to the Most Reverend Cardinal Dom Manuel Gonçalves Cerejeira, Patriarch of Lisbon; to the Most Reverend Dom João Pereira Venancio, Bishop of Leiria, to whose jurisdiction Fatima belongs; to all the Most Reverend Bishops of continental, insular, and overseas Portugal, our fraternal word of encouragement and of blessing for the generous labors of their apostolic ministry. We also feel it to be our duty to publicly express our most sincere gratitude and our most deepest recognition to the civil authorities for having facilitated the perfect realization of our purpose of coming to Fatima to pray for peace. Our words are addressed, in part, to the clergy, who, with such generosity, dedicate themselves to the pastoral ministry; to the religious men and women, who, in their many initiatives of prayer and of apostolate, offer a precious contribution to the work of the Church; to the missionaries, who, following the fruitful example of those who preceded them in the past, have departed to announce the good news of the Gospel to the most remote regions of this great nation; to all the faithful people who venerate with such devotion and invoke with such fervor the sweet name of Mary. Our Lady of Fatima, may she assist you. Our Lady of Fatima, may she protect you. Our Lady of Fatima, may she bless you. Beatissimus Pater, on the same day, in the early evening, he returned to Rome by air vehicle, greeted by the Most Excellent President of the Supreme Council of the Italian Republic and received with joyful applause by many citizens.

[*Latin ed. p. 603*]

Acta Pauli PP. VI 603. APOSTOLIC LETTER. By title and privileges, the church of Saint Gerard Majella, a minor basilica, located in the town of "Cúrvelo," within the territory of the archdiocese of Adamantina, is adorned. PAUL PP. VI. For the perpetual memory of the matter. — A humble religious brother, a splendid temple dedicated to Saint Gerard

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Majella has arisen in the town of "Cúrvelo," within the territory of the archdiocese of Adamantina, so that in this way, also, it may be true what our Savior said: "Because every one that exalteth himself shall be humbled." (Luke 14:11). This church, which was built by students of the Congregation of the Most Holy Redeemer, of which he is a light, with noble zeal, and in which the cult of the same is propagated; which has grown so much in size and importance that the temple has acquired the name of a sanctuary. To which, in the year 1916, many faithful from the surrounding area and from distant regions of Brazil came as pilgrims, thanks to the efforts of those same religious men. This seat of piety, with its structure of the so-called "new Roman" style, is remarkable, adorned with precious marbles, and decorated with images painted with elegant skill by Andrea Goretti, an Italian artist. It is also distinguished by its size, its other features, and all those things by which it is given a special beauty and dignity. Because of the completion of the fiftieth anniversary of that first pious pilgrimage, celebrations are being held, which we firmly believe will be for the spiritual benefit of the people. Moved by these things, the Venerable Brother Gerard of Proença Sigaud, Archbishop of Adamantina, requested that We grant the temple, which We have mentioned, the title and rights of a minor basilica, and He also informed Us that the entire clergy and the faithful entrusted to his care desired the same. Heeding these requests with a willing heart, We, after consulting with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by these Letters, in perpetuity, consecrate the church to God in honor of Saint Gerard Majella, in the town of "Cúrvelo," within the territory of the archdiocese of Adamantina, and We elevate it to the dignity of a minor basilica, with all the rights and privileges that are attached to such temples.

[*Latin ed. p. 604*]

604 Acta Apostolicae Sedis - The official commentaries bearing the same name are duly applicable. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; that they shall fully and completely produce and obtain their intended effects; and that they shall fully and completely apply to those to whom they pertain or may pertain, now and in the future; and that they shall be duly judged and defined accordingly; and that they shall be declared null and void from this moment forward, if anything contrary to these provisions should, by anyone, knowingly or unknowingly, be attempted. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the thirtieth day of the month of April, in the year 1966, the third year of Our Pontificate. B HAMLETUS I. Card. CICOGNANI.

II. Title and privileges of the minor basilica of the cathedral church of the diocese of Saint Michael, in the Republic of El Salvador, are conferred.

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PAULUS P. P. VI. For the perpetual memory of the matter. — The cathedral church of the diocese of Saint Michael in the Republic of El Salvador is deservedly celebrated, since it is commended by its size and the magnificence of its construction. Indeed, it was built in the past century in the place where the ancient parish church of the city, founded by the Spaniards, had been. Moreover, the fame of this same church is known because it has become an outstanding Marian shrine; for there, the image of the Blessed Virgin Mary of Peace is venerated with the devotion of the faithful. Considering this devotion, the Apostolic See has generously bestowed spiritual benefits upon it. Moved by all of this, the Most Reverend Brothers Michael Angelus Machado Escobar, Bishop of Saint Michael, and Laurentius Michael Graziano, Bishop in the titular see of Limata, coadjutor of the same Prelate, requested that We grant that church the title and status of a minor basilica. Gladly complying with these requests, We, after consultation with the Sacred Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, hereby elevate the cathedral church of Saint Michael in the Republic of El Salvador to the dignity and honor of a minor basilica, with all the rights and privileges that are attached to it, according to the sacred.

[*Latin ed. p. 605*]

The Acts of Pope Paul VI, number 605, rightfully pertain to the buildings bearing this name. Nothing whatsoever can stand in the way of this. We decree, we establish, we decide that these present Letters shall forever remain valid and effective; that they shall fully and completely produce and obtain their intended effects; and that those to whom they pertain, or who may pertain to them, shall now and in the future fully support them; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment forward, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, near Saint Peter, under the Fisherman's Ring, on the tenth day of the month of October, in the year 1966, in the fourth year of Our Pontificate.

HAMLETUS I. Cardinal CICOGNANI.

Beata Maria Virgo Domina Nostra a Pace, also known as "Nuestra Señora de la Paz," is chosen as the principal Patroness of the entire Republic of El Salvador.

PAULUS P. P. VI. For the perpetual memory of this event.

It is known that a noble seat, dedicated to the Most Blessed Virgin Mary, Mother of God, is established in the grand temple of San Miguel, within the territory of the Republic of El Salvador. Her venerable image, as is said, was brought to the city, which is also named after the Archangel, after a shipwreck, at a time when great discord raged among the citizens; which immediately ceased when the Marian image was present before them. From that

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time on, the Most Holy Virgin, Mother of God, who is now called "Our Lady of Peace," began to be venerated, as expressed by the same image. From that very age, piety towards her, who is distinguished by such a sweet name, has greatly increased, and even today it holds the hearts of the faithful. The protection of this peacemaking Virgin has been experienced repeatedly throughout the ages, especially in public matters in which they were afflicted by calamities. Aware of this ardent piety, Pope Benedict XV, Our Predecessor of blessed memory, in the year 1920, through the Congregation of Sacred Rites, granted that the Mother of God, to whom the name "Queen of Peace" has been added, should be declared the Patroness of the city and diocese of San Miguel. In the same year, it was granted that the image should be adorned with a golden diadem. Now, the Venerable Brothers who preside over the seats of the ecclesiastical province of El Salvador, along with the wishes of the public authorities, the clergy, and the people...

[*Latin ed. p. 606*]

606 Acta Apostolicae Sedis - Official Commentary: Those who are faithful, having implored us, have requested that We declare the Blessed Virgin Mary, called "of Peace," the principal Patroness of the entire territory of El Salvador. We have indeed fulfilled this request, hoping that, through the intercession of the Mother of Christ and of His Church, the beloved people of El Salvador may abundantly receive the blessings of true peace and of the Christian life. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby establish and declare, by these letters, in perpetuity, the Blessed Virgin Mary, whom We invoke as Our Lady of Peace, or, as is customary in the vernacular, "Nuestra Señora de la Paz," to be the principal Patroness before God of the entire Republic of El Salvador, with all the honors and liturgical privileges that properly belong to the principal Patrons of regions, and with the faculty of celebrating, throughout the entire ecclesiastical province of El Salvador, the feast of this patronage each year, on the twenty-first day of the month of November, with its own proper Office and Mass, duly approved. All contrary provisions to the contrary notwithstanding. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now or in the future, shall fully observe them; and that they shall be duly judged and defined; and that, from this moment, they shall be considered void and null, if anything contrary to these should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the tenth day of the month of October, in the year 1966, the fourth year of Our Pontificate.
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of the Church, and with the privileges of the Basilica Minor dedicated to the Most Sacred Heart of Jesus in the city of La Plata. PAULUS P. P. VI. For the perpetual memory of the matter. — The temple dedicated to the Sacred Heart of Jesus is considered a true ornament of the illustrious city of La Plata, not only because it is recommended by its magnificence and splendor, but also because, for its age, it belongs to the origins of that city. In the preceding century, in a new...

[*Latin ed. p. 607*]

In the city, which, situated near the banks of the River Plate, serves as the principal seat of the province of Buenos Aires, the alumni of Saint John Bosco have used a wooden chapel for the performance of divine offices, which is called ((the Chapel of the Sacred Hearts)); and after a few years, they decided to lay the foundation stone for the construction of a larger temple, of the Roman-Byzantine style, with the support and encouragement of the religious and civil authorities. Then, from the humble chapel, as if to signify a continuation of the cult, the Blessed Sacrament was solemnly transferred to the new building, which, although unfinished, was begun to be used by the faithful for purposes of piety in the early part of the present century. The Salesian Brothers could not forget their heavenly Patroness, and therefore they placed the sacred image of Mary, Help of Christians, there. Numerous works followed, almost every year, which made this building more precious and beautiful: among these, we remember the main altar and the other altars, the facade and the atrium with its gates, the musical organ and the oratory platform, and, above all, the bell tower, which, erected in 1913 as a monument to ecclesiastical liberty, established by the edict of Milan at the end of the sixteenth century, is crowned with a prominent iron cross, a clear symbol of the immortal King of the Ages. Finally, in 1946, the solemn consecration of this temple, so richly adorned, was celebrated, and afterwards, the right of a parish was also granted to it. For this religious life is what demonstrates that this temple is the most celebrated in the city and the most suitable dwelling for the chosen Christian community. For these reasons, it seemed fitting to the Venerable Brother Anthony Joseph Plaza, Archbishop of La Plata, and to all the clergy and faithful, to request from the Apostolic See that this august house of God be granted the appropriate honor and the title of Minor Basilica. After carefully considering all these matters, we believe that these prayers should be favorably received, as a fitting reward for the exceptional piety of all the sons and daughters of this Archdiocese. Therefore, after consultation with the Congregation for Sacred Rites, and with certain knowledge and mature deliberation, and by the fullness of the Apostolic power, we hereby, by these letters, forever and perpetually, elevate the parish temple, dedicated to the Most Sacred Heart of Jesus, in the archiepiscopal city of La Plata, to the title and dignity of Minor Basilica, with all the rights and

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liturgical privileges that properly belong to sacred buildings of the same name. Notwithstanding any contrary provisions. These things we decree, establish, and decide, and we declare that these present letters shall remain firm, valid, and effective forever; and shall have and obtain their full and complete effect; and that those to whom

[*Latin ed. p. 608*]

608 Acta Apostolicae Sedis - This official commentary, now and forever, will fully suffice; and thus, it must be properly judged and defined; and anything attempted by anyone, with any authority, knowingly or unknowingly, regarding these matters, will be null and void from this moment forward. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the nineteenth day of the month of November, in the year 1966, in the fourth year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI. Saint Joseph of Leonissa, the principal patron of the city and municipality of Leonissa, is elected by the public offices of the Church. PAULUS P.P. VI. For the perpetual memory of the matter. – Saint Joseph, the glory of the Order of the Brothers Minor Capuchins, a light of the missionary Church, from the town where he first saw the light of day, is rightly venerated and cherished with piety by the citizens and the faithful of the surrounding territory. This is indeed fitting, especially in this age when the people of God are urged to profess and spread the faith with zeal, following the exhortations of the Second Vatican Ecumenical Council, which was recently held. This is further confirmed when one considers the outstanding examples of fortitude and dedication to the salvation of others that Saint Joseph exemplified. Moved by these things, the Venerable Brother Nicolaus Cavanna, Bishop of Rieti, heeding the prayers of the clergy and the Christian faithful of that town and territory, and approving the opinion of the civil authorities of the place, elected Saint Joseph of Leonissa as the heavenly patron of the city and municipality, from which he originated, with the consent of the Venerable Brother Raphael Mario Radossi, who is responsible for that part of the territory. When the aforementioned Holy Prelate asked Us to approve such an election, We, wishing to grant it, did so. Therefore, after consultation with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, We hereby confirm, or rather, We establish and declare in perpetuity, Saint Joseph of Leonissa, Confessor, as the principal patron of the city and municipality of Leonissa before God, with all the honors and liturgical privileges attached.

[*Latin ed. p. 609*]

The acts of Pope Paul VI, page 609, state that the patronage rightly belongs to the patrons of each place, notwithstanding any contrary circumstances. We decree, establish, and ordain that these present letters shall remain forever valid and effective; that they shall have and obtain their

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full and complete effect; and that they shall fully suffice and shall be considered and defined as such, now and in the future; and that they shall be declared null and void from this moment, if anything contrary to these matters should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the second day of March, in the year 1967, in the fourth year of Our pontificate.

[Signature] HAMLETUS I.

Card. CICOGNANI, Prefect of the Congregation for Affairs of the Church.

The Most Blessed Virgin Mary, under the title of Lauretana, is chosen as the principal patron of the diocese of Mexicali.

PAUL P. P. VI.

For the perpetual memory of this event.

"As a bright star in the storms of this age, she shines for all: the Most Blessed Virgin Mary; if mortals contemplate her, they will not stray from the right path; if they follow her, they will reach the port of salvation."

It has been brought to Our attention that the faithful of the diocese of Mexicali, recently established, hold a singular devotion to the Mother of God, who is invoked as the Lauretana Virgin, which is a source of great joy for Us.

Responding to their wishes and granting the prayers of the clergy, the Most Reverend Brother Emmanuel Pérez Gil, Bishop of Mexicali, has chosen the august Mother of God, under that very title, as the heavenly patron of his diocese; and he has requested that We acknowledge this.

We have gladly heard these supplications, led by the hope that our sons living in that region may be inspired to a greater devotion to Mary and to the practice of the Christian life, both in public and in private.

Therefore, after consultation with the Congregation for Sacred Rites, and with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby confirm, or rather, We declare anew, the Most Blessed Virgin Mary, under the title of Lauretana, as the principal heavenly patron of the entire diocese of Mexicali, and We declare this to all.

[*Latin ed. p. 610*]

610 Acta Apostolicae Sedis - An Official Commentary on the honors and liturgical privileges that rightly belong to the principal Patrons of places. Notwithstanding any contrary things. We decree, we establish, we determine that these present Letters shall forever remain valid and effective; that they shall produce and obtain their full and complete effects; and that they

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shall fully support and be of full force for those to whom they pertain, now and in the future; and that they shall be rightly judged and defined; and that they shall be null and void from this moment, if anything contrary to these should, by anyone, knowingly or unknowingly, be attempted. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the fourth day of the month of March, in the year 1967, the fourth of Our Pontificate. © HAMLETUS I. Card. CICOGNANI. The Most Reverend Lady, Virgin Mary, Principal Patron of the entire diocese of Tijuana, is declared. PAULUS P. P. VI. For the perpetual memory of the matter. — The land of Tijuana, which seems to be singularly devoted to the Lauretan Virgin, due to the devotion of the faithful, is a place where We ourselves, through a special decree issued in 1963, established an Apostolic Vicariate with the dignity and rank of a diocese. Within the boundaries of this territory is a town commonly called Loreto, which preserves the image of the Most Holy Mother of Augsburg; and that name, joined with Marian devotion, has marked that place as a principal station for the works undertaken to preach the Gospel in both California. We are not unaware that Our Predecessor, the Most Holy Pope Pius XII, readily granted the faculty for the coronation of that same image, as a kind of paternal reward and encouragement to the most devoted children of the heavenly Mother; and We know that, with a wonderful display of faith, the solemnities of that time were carried out in honor of the Lauretan Queen. Therefore, if it is most fitting that newly established dioceses should be covered and shared with the protection of the Heavenly Saints, it is certainly fitting and commendable to heed the counsel of the Venerable Brother Alfred Galindo Mendoza, Bishop of Ti-

[*Latin ed. p. 611*]

Acta Pauli PP. VI 611, *Tigiuanaënsis*, who, having interpreted the wishes of his clergy and people, wrote to Us and requested that the Blessed Virgin Lauretana be legitimately declared the Patroness of his entire jurisdiction. Therefore, most benignly granting this request, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic authority, We confirm and establish, and declare, in these Letters, perpetually and in every respect, the Most Blessed Virgin Mary Lauretana as the principal celestial Patroness of the entire *Tigiuanaënsis* diocese before God, with all the honors and liturgical privileges that rightfully belong to the principal Patrons of dioceses. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully comply with them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment forward, if anything contrary to these provisions should be attempted

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by anyone, knowingly or unknowingly, with any authority whatsoever. Given at *Romae*, at Saint Peter's, under the Fisherman's Ring, on the fourth day of the month of March, in the year 1967, in the fourth year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, concerning public affairs of the Church.

EPISTULAE I

To the Reverend Father Joseph Boeris, General Prefect of the Order of Clerics Regular of Somascha, concerning the solemn celebrations, marking the completion of another century since Saint Jerome Emiliani, the founder of that religious Family, was enrolled among the saints in Heaven.

PAULUS PP. VI

Beloved Son, greetings and the Apostolic Blessing.

We have received your letters, full of devotion, in which you informed Us that this year the solemn celebrations will be held to commemorate the completion of another century since Saint Jerome Emiliani, the founder of your religious Family, was enrolled among the saints in Heaven.

[*Latin ed. p. 612*]

Acts of the Apostolic See - Official Commentary 612. The venerable Father, having been enrolled among the blessed in Heaven. We greatly commend those who, with pious zeal, join in these endeavors under your guidance, and we gladly foretell that the worthy undertaking will not lack a happy outcome, and that it may greatly contribute to the benefit of religion and the study of virtue. Indeed, the outstanding merits of this most holy man towards the Church are well known and clearly evident, through whom a page has been inscribed in the annals of Christian charity, a memory which will never be erased. Truly, having lived in calamitous times, he devoted himself so intensely to helping the poor and to caring for the bodily and spiritual infirmities of others, that scarcely any kind of hardship was neglected by him. But especially moved by mercy towards children who were orphaned, he was the first to establish orphanages for them in various cities of Italy, and through your Congregation, he provided not only shelter and sustenance to orphans, but also ensured that they were properly educated, taught an art, and imbued with Christian morals. In this regard, his example shone so brightly that Our Predecessor, the blessed Pope Pius XI, declared him, on March 14th of the year 1928, the universal Patron of orphans and abandoned youth. These things are all worthy of remembrance and gratitude, since it is clearly evident from them how much the Catholic religion can contribute to the proper cultivation of the minds of men, and how safe and effective a remedy the charity of Christ can be in alleviating

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the evils and misfortunes of society. Therefore, having invoked heavenly assistance from God, that your charity may be more fervent through these celebrations, and that you may be more eager to undertake generous works, We impart to you, beloved Son, to your entire Congregation, and to all those who are diligently engaged in worthily celebrating Saint Jerome Emiliani, Our Apostolic Blessing, the pledge of heavenly graces, in the Lord. Given in Rome, at Saint Peter's, on the fifth day of April, in the fourth year of Our Pontificate. PAULUS PP. VI. 1 Cf. A. A. S., XX (1928) p. 147.

[*Latin ed. p. 613*]

Acta Pauli PP. VI, 613, II, Ad E.mum P. D. Iulium, S. R. E. Cardinalem Döpfner, Archiepiscopum Monacensem et Frisingensem, quem Legatum deligit, ut celebritatibus praesideat Eucharistici Coetus Cuencae habendi ex universa Aequatoriana Republica.

PAULUS PP. VI.

Dilecte Fili Noster, salutem et Apostolicam Benedictionem.

— Cuencae, in urbe Aequatorianae Reipublicae, prisca religionis observantia, amoenitate loci, maiorum memoriis inclita et nobili, delecta est sedes Eucharistici ex illa Natione Conventus. Qui — ut magno cum oblectamento a Venerabili Fratre Emmanuele Serrano Abad, Archiepiscopo Conchensi, percepimus — tum ad spirituales, tum ad externas res quod attinet, accurate et diligenter apparatur, ita ut laetissimi eventus exspectatio ibi sustineatur. Nos, quorum nihil tam interest quam SS. Eucharistiae cultus collustrari et provehi, iam nunc id valde ominamur, ut stata sollemnia in gloriam augusti altaris Sacramenti magnifice cedant. Quo autem clariores exsistant Iesu Christo sub speciebus latenti publici deferendi triumphales honores, illic sacris celebrationibus et coetibus vicaria praesentia adesse cupimus.

Quocirca libenter cedentes votis, quae illius regionis Antistites Nobis aperuerunt, te, Dilecte Fili Noster, Legatum Nostrum deligimus, renuntiamus, constituimus, qui Nostram ibi geras personam.

Certa autem spe confidimus fore, ut praegrave commissum munus omni cum nitore et decore, et communi cum emolumento per sol vas atque gratissimam eius perfunctionis serves numquam casuram memoriam.

Monacensis et Frisingensis sacer pastor, venerandae et nobilissimae Bavariae per occasionem profiteberis et in radiante lumine pones cum integram catholicam fidem, qua apud omnes ea claritudinem nominis assecuta est, tum maxime in Sacramentum mirabile obsequium et pietatis observantiam, quibus per saeculorum decursum ea in exemplum enituit.

Decet sane pro temporis loco feliciter per te tanti exempli splendor longe puros radios emittat, ubi, quemadmodum aequinoctialis circulus, magis igneam det lucem, ita oportere videtur, illo solis iustitiae perfundatur

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calore, quo vernat perpetuo vere Ecclesia.

Tuum igitur erit illic SS. Eucharistiae dignitatem multitudini fide-

[*Latin ed. p. 614*]

614 Acta Apostolicae Sedis - An Official Commentary, to illustrate those things which, united together, are illuminated. Fear not, nay, rejoice, that even, indeed because of the magnitude and vastness of the subject, your prayer may seem overwhelmed by its majesty. "Dare as much as you can: for greater than all praise is the Divine Eucharist, which is like the sun, and the bond and cause of the unity of the Church, a memorial sign of the Passion, death, and resurrection of the Lord, the one Sacrifice of the New Covenant, by which the oblation and immolation of the victim of the Cross are truly and mystically perpetuated to the infinite glory of the heavenly majesty, praises, and acts of thanksgiving; moreover, it is a sacrament far superior to all others, and indeed the perfection and end of these, because it not only signifies and gives grace, but it truly, really, and substantially, beyond the order of things, contains the Author of grace Himself, the strength of the living bread, the substantial nourishment of that charity by which the members of the mystical Body of Christ are united among themselves and with the Divine Head, for the edification of themselves in charity." Therefore, those who venerate, adore, and partake of this mystery of faith, ought above all else to nourish in themselves benevolence, concord, and peace, and moreover, to strengthen the sweet bonds of fraternity in the communion of the human race, and furthermore, to spread throughout the entire world, of which we are citizens and parts, that kinship, that harmony, and that consent, which the Greeks call *symfonia*. "O Sacrament of piety, O sign of unity, O bond of charity!" We earnestly desire that you, with truthful and clear speech, speak of this mystery of faith, and of other things that are consistent with it, for the joy and progress of many, as well as of yourself; that those things which you sow with your mouth and by the example of your life may bring forth a rich harvest of pious fruits; and that you may return "in abundance of the blessing of the Gospel of Christ" (Romans 15:29). If this should happen, know that it will be very pleasing to Us, and will be a just cause of solace for your right conscience. Indeed, having said this from the heart, we impart the Apostolic Blessing, the auspice of heavenly protection, and the pledge of celestial gifts, and we wish to impart it through you to the most learned Archbishop of Cuenca, to the other Sacred Ministers, to the magistrates, to all.

[*Latin ed. p. 615*]

The Acts of Pope Paul VI, page 615, concern the priests and faithful who will participate in the Eucharistic Congress held in Cuenca, in the Equator, representing the entire nation. Given in Rome, at Saint Peter's, on the tenth day of the month of April, in the year 1967, during the fourth year

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of Our Pontificate. PAULUS PP. VI To His Eminence, the Most Reverend Father John Carmel Heenan, Cardinal, Archbishop of Westminster, whom We appoint as Our Legate, to preside over the solemn rite of dedication of the cathedral church of Liverpool. PAULUS PP. VI, Beloved Son, We grant you Our blessing and Apostolic Benediction. — The cathedral church of Liverpool, which has been built with a great and noble undertaking and will soon be solemnly dedicated, provides Us with an opportunity to express Our joy and congratulations to you, who, as the former Archbishop of that see, undertook this project with considerable boldness; to the Venerable Brother George Andrew Beck, your successor in that office, who has diligently pursued this work; to the clergy and faithful who, with great zeal and also with considerable expense, have contributed to its completion. Since it has now happily come to pass that "the end crowns the work," it is clearly demonstrated how much benefit is gained when sacred pastors and the flock entrusted to them cooperate with one another for the glory of God. Therefore, that the solemn dedication may gain greater significance and splendor, We appoint you, Beloved Son, as Our Legate, and We declare you so, that you may preside over these events, representing Our person; and We have no doubt that you will carry out this pastoral duty with diligence and fruitfulness, for which you are so eager. In accordance with the artistic principles that prevail in our time, this house of God, because it rises higher and, as it were, touches the sky, reminds the people of this age to turn their thoughts and actions towards God, the Author of all things; moreover, the very structure teaches and encourages that human life should not be referred only to material things and to earthly advantages. Furthermore, the harmony and unity of souls are evident in this church.

[*Latin ed. p. 616*]

Acts of the Apostolic See - Official Commentary 616. To this most desirable good, one does not arrive except through Christ, that is, except by uniting oneself with Him through charity. As Saint Augustine said, addressing the faithful during the dedication of his church: "These timbers and stones, if they did not adhere to each other with certainty, if they did not join together peacefully, if they did not, by adhering to each other, love each other in some way, no one would enter here." Therefore, the association of men, and especially the spiritual edifice of the Christian family, must be built upon charity, that is, mutual understanding and tolerance, and thus true peace is finally established in the world. Furthermore, this most magnificent temple, where God dwells, should awaken in minds a vivid and ardent awareness of the Church, which is our common Mother. Each one should feel more closely bound to it, and also to Him who performs the duties of Christ on earth, and to those who, fulfilling the episcopal office, care for the flock entrusted to them. Since this magnificent hall is recognized as being perfectly suited for divine rites, may the zeal of those

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who serve here also increase, so that each group may participate in the liturgical celebrations as members of the mystical Body of Christ, and thus worship and pray to God together. Finally, the temple suggests the idea and the desire for that most blessed heavenly dwelling place, where one may enjoy eternal gifts, which cannot be grasped by the eyes, nor perceived by the ears, nor comprehended by any thought: "For we know, if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven." Indeed, that life, which will never fail, gives true meaning and true weight to this earthly journey, which is often difficult. This seems to us to be what this monument of piety signifies. And as this monument, which moves our heart so sweetly, is contemplated, we gladly bestow the Apostolic Blessing upon you, our beloved Son, the Archbishop of Liverpool, and upon the other sacred pastors, most distinguished men engaged in public affairs, the clergy, and the faithful who participate in the solemnities of the dedication, as a pledge of our heavenly favors and a sign of our benevolence, in the Lord. Given in Rome, at Saint Peter's, on the fourth day of the month of May, in the year of Our Lord 1967, in the fourth year of Our Pontificate.

PAULUS PP. VI

1 Serm. 363 : PL 38, 1472.

2 2 Corinthians 5:1.

[*Latin ed. p. 617*]

Acts of Pope Paul VI, Volume VI, page 617. ADDRESSES to Cardiologists and Pediatricians attending the Fifth International Congress in Rome.

* Dear Gentlemen, As our venerated predecessor, John XXIII, did in 1960 when welcoming the participants of your III Congress, We are pleased to extend a welcome to you in Our home, you who have come from all parts of Europe and North America to participate in Rome in the proceedings of the Fifth Congress of the European Association of Pediatric Cardiologists. We would like to take this opportunity to briefly address the serious moral questions that you raise, and which your distinguished interpreter has just mentioned. These matters of conscience do not concern only the specialists among you, who are experts in the pathophysiology of the child's heart or in the surgery of pediatric heart conditions, but they concern medicine in general. How, on the moral plane, can we reconcile the needs of each individual patient, considered separately, with the hygienic and sanitary requirements of the human community as a whole? How can we resolve the dilemma that is posed to modern medicine: in seeking to save or prolong at all costs human lives weakened and debilitated by birth or illness, do we not risk imposing on the national or global community a burden that threatens to undermine its economic, social, and human balance, especially

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in developing countries? Grave questions, indeed! And We do not intend to offer you here, before you, a complete and definitive answer. Please consider Our words as points of reference, guidelines, and directives that may stimulate your further research in the hope of finding a satisfactory solution for both minds and hearts. You are not unaware, dear gentlemen, how much the Roman Pontiffs have striven to recall and repeatedly emphasize, especially... * May 12, A.D. 1967.

[*Latin ed. p. 618*]

In these last decades, what are, and will forever remain, the foundations of a human order that respects both the person and the community, each individual and the entirety of the human family? It is in the light of this teaching that one must strive to resolve the matter of conscience that you and many of your colleagues, physicians, are experiencing in this difficult hour of history. This hour is marked by the awareness that humanity has of its unity and solidarity, of the interaction of all the major problems that confront it, of the interdependence of persons and peoples in all aspects of collective life. It is within this vast framework that your problems should be situated. To a question posed on a global scale, an answer of the same dimension must be given. But the consideration of the communal aspect of the problem can never be imposed to the point of prevailing over the inalienable prerogatives of the human person. Indeed, every human being, as you are well convinced, is a person. As such, he is the subject of universal and inviolable rights and duties. Among these rights is the right to existence, and consequently, the right to physical integrity and to security in the event of illness. And this right to life entails for each individual, and for society as a whole, the duty to preserve it, even at the cost of great and heavy sacrifices. The universal common good cannot indeed be conceived and defined without this primordial reference to the individual, considered as a person, created in the image and likeness of God. It is this first truth that man is, according to the expression of Pius XII, "the subject, the foundation, and the end" of life in society, that must serve as the supreme norm for all ethics based on reason, and for all medical deontology. Therefore, it seems to Us normal that, in the universal aspiration of men for integral and solidarity development, all those who are invested with some responsibility – as is the case with you – should be eager to do everything possible to reduce the great scourges that weigh upon humanity: poverty, hunger, and disease.

[*Latin ed. p. 619*]

619 The Acts of Pope Paul VI state that, among the many pressing demands of the present time, it is necessary to assign urgency and priority, and it is precisely to the weak, the poor, and the infirm that these should be given. But We are well aware that this only makes the solution of your

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problem even more difficult: how to reconcile the respect due to each person with the constraints imposed by life in society today? We are also not unaware that the expenses incurred in the field of health are becoming increasingly burdensome for communities; and it can be foreseen that, in the near future, it will become necessary to make decisive choices and decisions in this area. According to what criteria will these choices be made? On several occasions, following Our immediate predecessors, We have had the opportunity to express what might be a possible solution or starting point. It would consist in the gradual, simultaneous, and general reduction of military armaments. By ending this exhausting race, which, as We have said elsewhere, is now an "intolerable scandal," significant sums could be invested in the construction of hospitals, in the development of healthcare in developing regions, and in the training of the necessary medical personnel. Therefore, without a doubt, by respecting the sacred value of life, the life of each man, the dignity of the person, even if sick or infirm, you will remain worthy continuers of the generations of doctors whose highest honor has been to preserve and defend the most precious good of man: life. It will also be your honor to try, by the means at your disposal, to enlighten public opinion on this matter and to help those in power better understand their responsibilities. For your profession, with its multiple implications on the social and civic level, can contribute to promoting, in a happy harmony and a just balance, both the cause of individuals and that of society. May these few observations, Dear Gentlemen, stimulate you in your research, and help you to continue your noble mission in the service of suffering children! Look at each patient, each of these little ones entrusted to you, with the eyes of He who was the friend of children: Jesus Christ. Everything you do for the least of these, for the smallest among them.

[*Latin ed. p. 620*]

Acts of the Apostolic See - Official Commentary 620, O children of men, know that it is to Christ Himself that you have done this! We would not wish to take leave of you without invoking, with all our heart, a particular abundance of graces upon the works of your Congress, as well as upon yourselves. As a pledge of these graces and as a testimony of Our benevolence, We grant to you, as well as to your colleagues and to the sick whose lives are entrusted to your care, a paternal Apostolic Blessing.

2 To the Catholic faithful from Vietnam! Having been admitted before Us, those who have completed their pilgrimage to the Marian shrine of Fatima.

* Dear sons of the Vietnamese people, welcome to the house of the Common Father! Passing through Rome on your return from your pilgrimage to Fatima, you wished to manifest your attachment, and that of your compatriots, to the Vicar of Christ. In turn, We are happy to welcome you; happy to be able to bless the statue of the Virgin, which will soon visit as a pilgrim

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the cities and villages of your homeland, in order to gather everywhere the homage of your filial love; happy also to seize the opportunity of this familiar encounter to reiterate to you that the Pope loves Vietnam, all of Vietnam – that of the North, the Center, and the South – that he prays for it, that he suffers for it, that he does all that is in His power for the return of peace in your beloved homeland, for its prosperity and its economic and social development. It is a joy for Us to know that in the immense crowd gathered at the Cova of Iria to honor the Virgin Mary, there were also Vietnamese, who prayed with Us for the peace of the Church and for the peace of the world. And it is easy for Us to imagine with what fervor, with what living and ardent faith, you will have asked with Us, for your poor, tormented, and afflicted country, the gift of peace. It is to obtain this peace, the true peace to which you aspire – peace in justice, in freedom, in respect for the sacred values of the human person – 5 Cf. Matthew 25:40. * May 24, 1967.

[*Latin ed. p. 621*]

Acts of Pope Paul VI, p. 621: We did not hesitate to intervene, addressing insistent and repeated appeals to all those in authority. It was for the sake of peace that We undertook the journey to Fatima. And on that memorable day, We invoked the intercession of the Mother of Christ, asking her to obtain that love may finally triumph over hatred, and a spirit of sincere fraternity over the division of souls. And in this prayer, Our first thought was for your country, where fighting still continues and where people die, weep, and suffer, where so many of you are forced to abandon what is most dear to them in order to seek refuge elsewhere. In these last days, in truth, a pause in the fighting in Vietnam had allowed your compatriots a moment of respite, which had increased the desire and hope for lasting peace. We would have wished that this moment of truce would make those in authority reflect, and would make them understand that, in order to achieve a lasting peace, it is not enough to suspend acts of war: it is necessary to eliminate the causes that give war its sad and fatal power. Therefore, the bombings in the northern territory must cease, and at the same time, the infiltration of weapons and war materiel into the south must cease; all acts of terrorism must also cease, which serve neither the honor of the good and hardworking Vietnamese people, nor concord, nor the much-desired peace: in short, all forms of violence must cease! This shows that, in order to obtain peace, one must first sincerely desire it. It must be born in the hearts, with the will to engage in honorable negotiations, and with the equally sincere desire, on both sides, to see freedom and fraternity triumph for all. The religious sentiment and divine help can contribute more than any other factor to this regeneration of souls, which are today so inflamed and so opposed. And for this reason, We do not cease to make recourse to prayer, and We invite all the faithful to do the same. This is not to escape from

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the reality of things, but rather to truly place oneself at the heart of human realities. Returning to your homes, dear sons, exhort all your brothers to this trust in heavenly help, assure them all of the Pope's love for the entire Vietnamese people, and impart to all, with Our paternal greetings, Our most affectionate Apostolic Blessing.

[*Latin ed. p. 622*]

622 Acta Apostolicae Sedis - Commentarium Officiale III Ad Excellentissimum Virum Paulum van den Boeynants, Praesidem Supremi Consilii publicae rei administrandae in Belgio. * Domine Primus Minister, post paucos hebdomadas visitationem quam Excellentia Vestra nobis benevolens facere volebat in privata forma, gaudeo hodie Vos accipere in forma officiali, ut Primus Minister Nationis cui antiqua vincula affectionis et estimatio sunt. Non amplius quam unum annum ab Excellentia Vestra, per fidem eius Regis et civium, adducitur ad gubernationem Regni Belgici. Volumus credere quod devotio quam ad perficiendum hanc munus apportat, sensus eius patriotismus, cura eius pro bono communi, ei permittent resultata semper plus animantia pro futuro felici et prospero patriae carae eius. Et circumstantia quae Vos ad Romam adducit, testatur, certe, voluntati patriae vestrae ad contribuendum active, pro sua parte, ad curandum vitalitatem novarum institutionum Europaeae. Belgica, praesens ad commemorationem Decimi Anniversarii Tractatus qui constituerunt "Marché Commun" et "Euratom", honoratur quod efficaciter et multis modis cooperata est ad hunc fratrem concordiam inter nationes, cui iam fructus colliguntur. In territorio suo, sedem praebet "Communitati Oeconomicae Europaeae". Magnos "Europaeos" ex ea gignit, quorum unus, certe, Dominus Paul Henri Spaak, merito hic hodie commemorandus est, cum primus fuerat qui signum suum adhibuit ad inferiores Tractatus Romani. Hoc commemoratio praecedentium nihil detrahit a merito eorum qui eos sequuntur. Evangelium nos docet: alius est seminator, alius messor! Sed unus et alter participant in gaudio communi fructuum messis. Unus et alter honorant communitatem ad aedificationem cui laboraverunt. Ut primus et animantia resultata tanti laboris sequantur alii multi, ad bonum aequilibrium et felicem developmentem huius Europae, quae tam divinum patrimonium historiae et culturae portat! * Die 29 mensis Maii anno 1967.

[*Latin ed. p. 623*]

Acta Pauli PP. VI 623. In corde huius Europa, Belgica audactera sua propria problemata affert, quorum complexitatem nemo ignorare potest. Nos, praesertim, cogitam eos qui ex harmonia quae in Regno inter traditiones religiosas et exquisitionibus progressus civitatis modernae fieri debent, oriuntur, et Nos vobis, de hoc, institutionem mentem ponere volumus quae Nobis valde cara est propter eminentia officia quae Ecclesiae praestitit: Universitatem Catholicam Louvain. Nos licet sperare ut conatus omnium bono-

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rum voluntatum ad hunc praeclarum scientiarum et culturae locum futurum dignum suo glorioso praeterito prospicient. His votis in corde et in labiis, Nos, Domine Primus Minister, vos hodie ad Vaticanum accipere volumus. Ad haec adjungemus ea quae etiam pro Domino Ministro Affarum Exteriorum, Domino Ministro Affarum Europaeorum et pro aliis illustribus personis quae vos comitantur, pro omni nobili Belgia, pro Regibus eius et pro populis eius laboriosis, quorum sentimenta Christiana et affectus ad Ecclesiam Nos bene cognoscimus, et pro quibus Nos, sicut et pro vobis ipsis et familia vestra, abundantiam divinarum benedictionum corde imploramus. IV. Honorabilibus membris e Consiliis exsecutoribus Europaearum Consociationum, videlicet "Communitatis Oeconomicae Europaeae" et "Communitatis Europaeae Atomicae Energia". Nos, Domini, valde gaudemus quod celebratio Decimi Anniversarii "Foederum Romae" Nobis honorem et voluptatem praebet ut gregem personarum tam probatarum quam vestrarum conveniamus. Membri Commissionum executivarum Communitatis Oeconomicae Europaeae (C.E.E.) et Communitatis Europaeae Atomicae Energia (EURATOM), vos, in oculis Nostris, estis periti in idea Europaea, aut melius dicendum, estis "Europa in motu". Et Nos multa habemus quae Nos gaudere et vos laudare faciunt, pro opere eximio et patiente ad quod vos vos dedicitis, et propter quod una post alteram – per vicissitudines.

Die 29 mensis Maii a. 1967.

[*Latin ed. p. 624*]

624 Acta Apostolicae Sedis - An Official Commentary concerning all human endeavors – the difficulties that oppose the realization of European unity: a unity which so many good men, today, consider not only desirable, but necessary and urgent, first on the economic plane, and then, if possible – and, of course, with due respect for the diversities imposed by history – on the political plane. We have no competence to enter into technical considerations on these two planes. But as far as We can judge, considering the results of your activities in these ten years, the record of the European communities established by the Treaties of Rome appears clearly positive. Perhaps the results recorded by EURATOM may seem less spectacular, given that it faced the difficulties of a Europe not yet fully entered into the atomic age. However, it is only just to record the part that this new institution has played in the development of nuclear research. And a look towards the future allows one to glimpse the immense benefits that can be expected for the European continent from the use of atomic energy for peaceful purposes, such as, for example, the production of electricity. But it is especially in the field of the European Economic Community that the progress made during these ten years is striking to any observer, even a layman: We are informed that there has been a considerable reduction in customs tariffs, even exceeding the planned program; the free circulation

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– ensured or in the process of being realized – for agricultural and industrial products, for people, businesses, services, and capital, within the six countries; the implementation of common economic and social policies; all of this leading to a notable increase in industrial production and trade between the six countries and with the outside world: in short, the "Europe of Six," as it is called, with its one hundred and eighty million inhabitants, is becoming, thanks to the institutions it has created, an economic factor of primary importance for the good balance of the human community. This success, of which we can only rejoice, has another consequence: it serves as an example and a force of attraction. Other nations, in Europe and outside of Europe, are, so to speak, drawn into the orbit of the European community, and some conclude agreements with it.

[*Latin ed. p. 625*]

The Acts of Pope Paul VI, page 625, speak of association treaties, which, without a doubt, will be beneficial to both parties involved. Furthermore, this movement now presents itself as irreversible, and the prospects for the future are most encouraging. These are facts and hopes that are being recorded in history, and which no one can now ignore or fail to recognize the significance of. You, gentlemen, are, far more and better than We, in a position to appreciate the full value of these matters; and if We have permitted ourselves to allude to them, you will understand that in these brief notes, you should see only evidence of the attention with which We follow the development of the new European institutions, and of the genuine and sustained interest that the Church has in your work. Indeed, the Church closely follows everything that pertains to the construction of Europe. The declarations of Our predecessors on this subject – whether it be Pius XII or John XXIII – have been widely disseminated and are known to you. And you know that We ourselves, on more than one occasion, have encouraged with all Our power those whose actions are directed towards European unity. Would there be, on the part of a spiritual power such as the Church, a political design? Certainly not. But there is a meeting and harmony between a great political design and general principles concerning man and society, of which the Church has been constituted guardian, and which it strives to promote with all its strength for the good of humanity. Your very worthy interpreter has emphasized, with great eloquence, the precise point where the Church and the European communities meet, when he said that they are "a work of peace." You work for peace: the Church also works for peace. This is our point of meeting. And if the Church acts in this way in accordance with higher principles and using methods that are suitable for a spiritual society, it believes that, in the order of things in this world, the means that you employ are among the most effective in achieving the desired goal. The European states, after the two bloody conflicts that have afflicted the world, and which – as your interpreter so aptly recalled – orig-

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inated in Europe, could have limited themselves to signing protocols and solemnly declaring war to be outlawed. History teaches that such gestures often prove, alas! to be theoretical and ineffective.

[*Latin ed. p. 626*]

Acta Apostolicae Sedis - Commentarium Officiale 626: Vos, et vestri praecessores, fecistis melius: constituitis, et quotidie perficitis, reticulum concretum relationum, non iam fundatum super praeminentią fortissimi, sed super communia interest, ad concordandos pactos et ad mutuanda officia. Sic, tollendo claustra et antagonismos, ordinem stabile in Occidentali Europa constituere conamini, et, spero, bellas Europaeas novas efficiere. Et, sic pacem in continente construendo, in reliquo orbe terrarum eam confirmare adiutatis. Propterea Ecclesia vos approbat et incitat. Propterea, corde toto, auxilium suorum principiorum moralium et virtutum spiritualium vobis offerit, quae, ad aedificium Europae quod aedificatur, elementum cohaesionis primae magnitudinis sunt. Alio tempore, ordinem quem laboratis instaurare, "felicem finem historiae miserabilis" appellavimus. Pax tandem ordinata, post perpetuam inquietudinem et minas conflictuum semper horribiliorum: hoc, spero, quod historia ad creditum communitatum vestarum, in continente Europaeo, tribuere poterit. Deus optime faciat ut cito luceat dies in quo pax Europaea pax mundi fiet! Hoc est, Domini, scitis, desiderium nostrum et preces nostras incesse, finem ad quem, secundum vires nostras, semper laboramus. Nos consolatur accipere, in hoc decimo anniversario Tractatorum Romanorum, bonos artifices concordiae inter populos, constructores sapientes et fortes pacis tam desideratae. Deus benedicat et fecundet opera vestra, hoc corde exoramus, dum invocationem dirigimus super personas vestras, familias vestras, communitates vestras et patrias vestras, abundantiam benedictionum eius. x 1 Alloc. Moderat. Sodalitatis "Unione Intern. Giovani Democratici Cristiani": A. A. 8. LVI (1964) p. 205.

[*Latin ed. p. 627*]

Acts of Pope Paul VI, Book 6, page 627, paragraph 5. To the Most Excellent Man, Charles de Gaulle, President of the French Republic.

"Monsieur le Président, Your Excellency's official visit to the Vatican evokes profound resonances within Our soul. In Your person, We first greet France, that nation which has contributed so much to enriching the cultural heritage of humanity, and whose incomparable religious and missionary influence is of such great value to the Church; France, to which We are personally indebted, since Our younger years, for so many precious elements of Our own formation. May Your Excellency permit Us, in welcoming You today into Our dwelling, to assure You of the deep esteem that We feel for the intellectual and spiritual elite of Your country, with its pastors, its

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theologians, its philosophers, its sociologists, its writers, who are always so nobly concerned with discovering new ways to bring the eternal message of the Gospel to the men of Our time. And France comes to Us in the person of one of its most illustrious sons, whose history will record the unparalleled services that he rendered to his Fatherland in difficult times. This, Monsieur le President, should give you an idea of the honor and pleasure that We feel at Your visit. This meeting is not the first. And We shall recall with emotion the Mass that We were privileged to celebrate in Your presence, as Archbishop of Milan, before the ossuary of Magenta, during the centenary of the famous battle. At the conclusion of the ceremony, We allowed Ourselves, in a few brief words, to extol the values of concord and fraternity among peoples. And Your Excellency, leaving the official platform, did Us the unforgettable honor of coming towards Us to express, by a gesture of exceptional cordiality, His complete agreement with Our thoughts and Our sentiments. These thoughts and these sentiments have not changed. We believe that if the nineteenth century witnessed the nations becoming aware..." *May 31st, 1967.*

[*Latin ed. p. 628*]

628 Acta Apostolicae Sedis - Official Commentary on itself, and to constitute themselves as states, the twentieth – under penalty of incurring new catastrophes – must be that in which these states draw closer in fraternal concord. This process of rapprochement, thanks be to God, is underway. And We desire no proof of this other than the event which occasioned your coming to Rome: the celebration of the Tenth Anniversary of the Treaties signed in this city, establishing the "European Economic Community" and "Euratom." That France should be present at this gathering in the person of the Head of State himself is sufficient to demonstrate the importance he attaches to the proper functioning of these young institutions and to the happy consolidation of the European Community. But this is only a step on the road to peace and true fraternity among all the peoples of the globe. We must aim higher, broaden the horizon to the dimensions of the world. And this is what Our recent encyclical on "development" sought to recall, that "new name for peace" in our century. Our sons of France have well understood the significance of this act of Our magisterium, and We mention it all the more readily before Your Excellency, knowing how much she personally shares Our concerns and Our hopes in this area. Indeed, We do not forget with what courage and at what cost, sometimes very painful, France, adapting, under your leadership, to the demands of the new times, has been able to foster the development of young nations, which were once her colonies. We also do not forget that, with exemplary generosity, she has been eager to dedicate a proportionately significant portion of her national income to aid for the "Third World." This is a wisely realistic and commendable attitude. For who does not see that only through active and courageous

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solidarity can the economic disparities between peoples be lessened and a solid and lasting peace be established, in justice and in freedom? This peace, Your Excellency knows, is the object of Our constant concern, as it was of Our two predecessors, to whom Your Excellency also paid visits, namely, Pius XII and John XXIII. May Your Excellency permit Us, as We take our leave of her, to greet in her person the French nation and its Government, whom We are pleased to welcome, alongside Your Excellency and of

[*Latin ed. p. 629*]

Acts of Pope Paul VI, p. 629. Madame de Gaulle, along with two of the most distinguished members: the Prime Minister and the Minister of Foreign Affairs. May she permit Us to assure her of Our good wishes and Our prayers for her person, that God may assist her in the fulfillment of her high duties, and that He may deign to pour down upon the entire French people, who are so dear to Us, the abundance of His divine blessings.

VI. To those who were present in Rome at the general assembly held by the International Council of Historical Sciences. We are pleased to welcome here today the general assembly of the International Committee of Historical Sciences, and to greet in particular its distinguished President, Monsieur Hersin, its devoted Secretary General, Monsieur Michel François, and you all, gentlemen, highly qualified representatives of the historical sciences from various countries, gathered in Rome to prepare the program for your next Congress, which, We are told, is to be held in Moscow. The Holy See, as you know, takes the keenest interest in the science that you cultivate, and possesses within its Archives and Libraries historical sources of notable importance. It was therefore quite natural that it should come into contact with your Committee. At the suggestion of an illustrious Italian scholar, whom We knew and greatly esteemed, Professor Gaetano de Sanctis, a delegation from the Holy See was sent to your Congress in Paris in 1950, and a few years later, in 1953, We ourselves received here, in the capacity of Pro-Secretary of State of Our predecessor, Pope Pius XII, your lamented President, Robert Fawtier, bearing for the Holy See an official invitation to establish a Committee of Historical Sciences and to join as a member your International Committee. The adherence was immediate, and without hesitation. And at your Congress in 1955, several of you no doubt remember, Pope Pius XII, receiving the Congress participants, gave a masterful exposition on the relationship of the Church with history. We, for Our part, would like to say to you today briefly what constitutes, in the eyes of the Church, the dignity of history.

June 3, 1967.

[*Latin ed. p. 630*]

630 Acta Apostolicae Sedis - Commentarium Officiale

The first point that demands attention is the rigor of its method. The

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historical method is based on research: the search for the document, the authentic text, the written record contemporary with the events upon which the investigation bears. This research is sometimes long and difficult, sometimes rewarded – though not always! – by the unexpected discovery of a document that sheds light on an aspect of historical reality, confirming a hypothesis long cherished. This research requires qualities and virtues that are highly valued by the Church: first, patience, which is the faithful companion of the researcher in a work that is often arid and monotonous; perseverance in the study of texts; the art of interpreting them, of bringing to life a more or less distant and forgotten era, of inserting a single piece of information into a general context. Here enters another fundamental quality for the historian: critical thinking. To know how to discern, appreciate, compare, and give due value to each document, to use, without exceeding its limits, the argument from silence. What can be said of the absolute intellectual integrity that is demanded of the researcher in this task! And furthermore, he must have imagination, he must have precision, clarity, and organization... The historical method is truly a rigorous school, a demanding mistress, a discipline of the highest order for the formation of the mind: a discipline austere, certainly, but whose fruits are nourishing and savory. However, the method is not everything. It is only a means to an end. What truly gives dignity to history is its purpose: it strives for truth, it is in the service of truth. Historical truth: how much elaboration do these simple words call for! Are there multiple truths? No, certainly not. And yet, historical truth is not mathematical truth, it is not the truth proper to what is called the "exact sciences." It does not rest on demonstration, but on testimony and on the interpretation of that testimony. And it is here, perhaps, that the main point of contact lies between you, gentlemen, and us, between the religious truth of which the Church is the custodian, and historical truth, of which you are the good and devoted servants: the entire edifice of Christianity, its doctrine, its morality, and its worship, ultimately rests on testimony. The Apostles of Christ testified to what they had seen and heard. Their testimony was recorded, both orally and in writing. It has traversed the centuries,

[*Latin ed. p. 631*]

631 The Acts of Pope Paul VI have, throughout the ages, aroused the passionate pursuit of exegetes, theologians, patrologists, jurists, and historians. This demonstrates how deeply a spiritual and religious institution such as the Catholic Church is interested in the establishment and affirmation of historical truth, and how much it understands and appreciates the importance of works such as yours; for it too is embedded in time, it too has a history, and the historical character of its origins is of particular and decisive importance to it. This explains why it has not hesitated, especially in recent decades, considering the progress of the historical sciences, to open

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its archives widely to qualified researchers of all persuasions. Founded by He who could say of Himself: "I am the Truth," the Church fears not, but calls for and desires the manifestation of truth, and it rejoices deeply in the possibilities of international collaboration that your Committee offers it in this regard. The Church itself, throughout its history, has often had to struggle to defend the authenticity of the Canon of its Scriptures against the proliferation of apocryphal writings. It has repeatedly denounced the errors, falsifications, and legends that have clung, like parasites, to the vigorous trunk of ecclesiastical tradition. This is evidenced with brilliance by works of high historical merit, such as, for example, the work of Father Hartmann Grisar on Rome at the end of the ancient world, or that of De Rossi on *Roma sotterranea*, or the monumental *Papstgeschichte* of Baron Ludwig von Pastor, or still the extensive collection of *Histoire de l'Eglise* by Fliehe and Martin, etc. In the pursuit of truth, the Church, gentlemen, stands with you. It embraces, as you do, the golden rule of the historian enunciated by Cicero: *ne quid falsi dicere audeat, ne quid veri non audeat*. Faithful service to the truth: this is the second and very noble element of the dignity of history. After its method and its purpose, it would be necessary to say a word more about the object of historical science. And there too, the singular dignity of the discipline to which you dedicate your efforts would become vividly apparent. Other sciences, admirable each in its own order, have as their object the elements that constitute the astonishing multiplicity of the cosmos: they study the formation of the earth and the stars, the wonders of...

[*Latin ed. p. 632*]

632 Acta Apostolicae Sedis - Commentarium Officiale. L'histoire peut être considérée comme traitant soit du règne végétal, soit du règne animal. Cependant, l'histoire se concentre sur l'élément le plus noble de la création, à savoir l'homme, et s'intéresse à ce qu'il a dit, pensé, et accompli au cours des âges, ainsi qu'à toutes les entreprises qui constituent son histoire. Si nous en avions le temps, il faudrait maintenant dérouler sous vos yeux cet immense panorama de la vie humaine à travers le temps, avec ses personnages marquants, ses institutions, et ses événements. Il faudrait accorder une place particulière, et cela se fait de plus en plus aujourd'hui, aux grands mouvements et courants d'idées, ainsi qu'aux facteurs non seulement politiques et militaires, mais aussi sociaux et économiques, et aux forces en présence ou en opposition, selon la diversité des temps et des pays. L'ampleur du champ ouvert à l'investigation du chercheur ne connaît ni limites temporelles ni spatiales; cela suffit à dire, sous cet aspect encore, la noblesse et la dignité de l'histoire.

Dans cet ensemble vaste, ce sont, comme vous pouvez le penser, les mouvements d'ordre moral et spirituel qui retiennent principalement l'attention de l'Église. De grands courants religieux ont traversé certaines

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contrées ou certaines époques, des peuples ont été marqués par une conception de l'homme et du monde inspirée par la religion, et celle-ci, à son tour, a inspiré et animé des institutions, des modes de vie, et des types de civilisation. Il est impossible de ne pas reconnaître, dans cet ordre d'idées, l'empreinte profonde et durable laissée par le christianisme, au cours de vingt siècles d'histoire, sur les hommes et sur les sociétés, partout où il a pu exercer son action. L'Église, n'étant par sa nature liée à aucune culture, a pu adopter et consacrer dans chacune ce qu'elle avait de meilleur. L'introduction de la foi et des mœurs chrétiennes s'est révélée ainsi un facteur de civilisation de premier ordre, pour l'élévation culturelle, humaine et morale des personnes et des peuples. Cette pénétration progressive de la prédication chrétienne à travers les nations de l'ancien et du nouveau monde constitue, nul ne peut plus le nier aujourd'hui, l'un des chapitres les plus intéressants et les plus riches de la grande aventure humaine.

Ainsi, qu'on la considère dans sa méthode, dans son but, dans son objet, la dignité de l'histoire s'impose à l'observateur, même profane. Et qu'on songe, par surcroît, à sa valeur d'exemple, à la variété des leçons qu'elle offre aux hommes de tous les temps pour la conduite du monde et de la vie: *Historia magistra vitae*. Quel trésor d'expériences de toutes sortes! Quelle école de sagesse et de mesure! Les hommes en tirent-ils profit? Sont-ils conscients que l'histoire jugera sans indulgence leurs errements et leurs faiblesses? Il est permis de se poser cette question.

[*Latin ed. p. 633*]

Acts of Pope Paul VI, 633, question. In conclusion, We would like to pose another question, which, it seems to Us, no man of good faith can any longer evade: this history, so manifold, so progressive, and so ordered in its development, is it, in certain respects, a blind force that propels it forward? Is it the fruit of chance, the domain of only human freedoms confronting one another? Or is there not a superior and ordering wisdom to be discovered, which, while certainly allowing the exercise of human freedoms within the limits it assigns to them, nevertheless controls and directs them towards ends known to Itself, and by means animated by an immense love for humanity? This God, hidden, but mysteriously present and acting through the events of this world, many among you, We know, confess His existence and His action, and render Him homage by recognizing Him as the Father of the Heavens, Master and Lord of History. It is to Him, Gentlemen, that you will entrust your learned works. May He make them fruitful and may He cause them to serve the good of humanity: this is the wish We express as We take our leave of you, and with a generous heart We invoke upon your persons, your families, and your homelands, the abundance of His lights and His blessings.

VII. To the faithful admitted into the Basilica in Vatican, before whom

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arose the sorrowful war in the Eastern regions, and the places of the holy life and passion of the Lord disturbed by the clamor of arms.

* Beloved sons and daughters, This Our customary weekly discourse on the things of the Kingdom of God is today interrupted by the sudden and ominous clamor of a new war, which has as its theater the country, sacred and beloved to us, where Jesus, Our Master, the Redeemer of the world, was born, lived, preached the Gospel, founded His Church, was crucified, and died as a victim for the salvation of humanity; and where He rose again, inaugurating the new life that must regenerate men in this life, making them good and brothers, and unfold in blessed fullness in eternity.

* June 7th, in the year 1967.

[*Latin ed. p. 634*]

Acta Apostolicae Sedis - Official Commentary 634. The absurd and terrible reality of war. A new war! We would have believed that we would never again witness such a tragedy in the present and future history of the peoples, after the terrifying (and, in the judgment of the wise, useless and absurd) experiences that, with ever-increasing severity, men have already inflicted upon themselves twice in this century! Did we not know what war is? We recall the words of Erasmus, the great humanist of the sixteenth century, inscribed on the stele dedicated to him in a park in Aja: war, loved only by those who do not know it. Our generation should have known well what war is, and what modern war can be; and yet, it seems that its terrible reality is forgotten, if still there is trust in its blind and destructive violence, presuming with it to bring order and justice among men. And for more than twenty years, peace and peace have been preached; and what is the result? Beyond the bitter pain of witnessing a new conflict, there weighs upon the soul the disappointment for the insincerity, or for the futility of human effort towards the establishment of peace in the world: do words, propaganda, hopes, institutions, promises, statutes, predictions, amount to nothing to divert from the hearts of men, and from their politics, the demon of hatred, violence, revenge, and cruelty? Does the cynical ancient definition of man: *homo homini lupus* (man is a wolf to man) still hold true after centuries of civilization and after the bright dawn of new times? Here, my dearest children: We, however, will never despair of peace, because we do not want to despair of men, and because we always want to hope in the inevitable, albeit slow and contested, force of the Gospel, and in the merciful help of God.

To resume reasonable debate. Do not expect that We, at this moment and in this place, will pronounce any judgment of merit on the conflict in progress. We will offer only one word, among the wisest and most authoritative that We have heard in this moment, which overshadows the drama that has now been unleashed: let the fighting cease; let our thought be for the safeguarding of human lives; and then let the debate of fair and

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reasonable words be resumed; let trust be given to the institutions that promote peaceful relations among the nations; and may God grant that responsible men of great spirit know how to vigorously guide the minds of all towards solutions.

[*Latin ed. p. 635*]

From the Acts of Pope Paul VI, page 635: "May balanced solutions, founded in justice and concord, spare humanity the anguish of so many victims and so much devastation, and avert the dishonor of a new general conflict. And we will add another word, repeating our heartfelt desire for the safety of the Holy Places; for it is of the utmost importance to all the descendants of the spiritual lineage of Abraham, Jews, Muslims, and Christians, that Jerusalem be declared an open city, and, free from all military operations, remain immune from the ravages of war, which already afflict it and which threaten it even more easily. We make this urgent appeal in the name of all Christendom, and indeed, for this purpose, we present ourselves as the representatives of all civilized humanity to the rulers of the nations in conflict and to the military leaders of the fighting armies: May Jerusalem be spared the scourge of war, and may the holy city remain a refuge for the defenseless and the wounded, a symbol for all of hope and peace."

"But speaking to you, in this hall of Catholic fraternity and Christian prayer, more than to the troubled conditions of the external world, we turn our attention to the internal world of your spirits and of those to whom the echo of this our religious exhortation reaches, in order to commend to your charity and your piety two duties, which we believe to be paramount in this anguished hour. The first is precisely that of charity; charity in the depths of hearts, in sentiments, in judgments, in hopes, even if these may seem naive and utopian. We must love men, all men as they are, even in this troubled circumstance, and even when judgment upon them might be one of blame and condemnation. Let not our purpose of universal charity yield to the easy emotions of the passions of public opinion; let the vision of a humanity composed in an ever more just and more humane order remain in us, as a prophetic dream; and let not the poison of antipathy and hatred paralyze the hearts of Christians, which the recent Council has so strongly awakened to the universality of love. If the state of war produces so much evil, physical and moral, in the world, may it produce in us an even stronger purpose of good, and a greater capacity to desire and to accomplish it. And the second duty, you can guess, is prayer, a profound and heartfelt prayer for the reconciliation of men with one another; a strong prayer, to obtain the triumph of the sense of justice."

[*Latin ed. p. 636*]

636 Acta Apostolicae Sedis - Official Commentary: with a humble prayer,

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to merit the virtue of forgiveness and the renewal of good desires; with a fervent prayer of faith, to obtain the help of the almighty and merciful power of the heavenly Father. This will be the way in which we all can contribute to the return of peace and the true progress of humanity. Thus, love and pray, most beloved children, with Our Apostolic Blessing.

MESSAGE BROADCAST: To all the faithful of the Military Ordinariate of Ecuador, the Quarten, and the entire nation of Cuenca, gathered for the Eucharistic Congress.

* Blessed and praised be the Most Holy Sacrament of the altar! To you, city of Cuenca, the ancient "Santa Ana," today a multitude of travelers from all corners of the nation converge. To you, "City of the Four Rivers," which is situated in the "flowering plain and field of spring," pilgrims journey on this day from Ecuador. Under your spacious sky, framed by a crown of the highest mountains, caravans of pilgrims have gathered. They do not come to seek in your torrents the gold that your waters and sands once carried, nor even to admire and enjoy the beauty with which the hand of the Creator has fashioned your countenance. They come to you because you have offered your generous hospitality to the IV National Eucharistic Congress. You have always been so, but now more than ever, you truly are and deserve the title of "the Eucharistic City of Ecuador." It was on Holy Thursday that Hurtado de Mendoza signed the document of your birth and bequeathed to you as a coat of arms a golden chalice upon which rests a golden star of eight points. "First God, and then you": such was his motto; Christ in the Eucharist, and then the Most Holy Mary. These are words that describe your nobility and that, at this moment, proclaim your greatness. They express your ideals, and, yesterday as today, they continue to bind your children. They have been a tenacious people throughout history, and they continue to be so, for they can finally inaugurate their Cathedral, a magnificent monument of their city, a powerful testimony of faith, a boast of perseverance and tenacity. Honor to the pious people of Azuay and Cañar; praise and gratitude to all of you, and * June 1, 1967.

[*Latin ed. p. 637*]

To the Acts of Pope Paul VI, page 637: Those who, with their contributions, have made possible the erection of one of the most magnificent Cathedrals of the New World; greetings to the venerable and beloved Archbishop, Monsignor Serrano Abad, who, following the example of his predecessors, has brought to this undertaking enthusiasm, zeal, and so much of his life. Most beloved citizens of Cuenca and all children of Ecuador! To you goes our greeting of peace and love; with each one of you, with the sick and those who suffer, with the elderly and the young, with the students and the workers, may the grace of the Sacramented Lord be with all. You are now concluding your IV National Eucharistic Congress. This Congress, no less than the previous ones, must leave a profound mark

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in the religious annals of your people. Therefore, we would greatly desire that our brief words might aptly summarize in felicitous expression what moves and stirs the soul of all those who are gathered here, either in person or in spirit. You have lived with particular intensity during these days the mystery of Christ, Priest of the great human family and supreme Victim: on the altar, and through the ministry of the priests, He renews His oblation for the benefit of humanity, redeemed by His blood on the Cross. But in this "our Pontiff, holy, innocent, immaculate, separated from sinners and higher than the heavens," the entire people are represented; His sacrifice incorporates within itself the sacrifice of the entire Church: "Christ is not only a priest who offers Himself, but also an offering," teaches Saint Augustine. "And the sacrifice of the Church, which is daily made a sacrament of this, is, being the body of such a Head, made to offer itself through Him." The dignity to which Holy Baptism elevates the Christian leads him to participate in the Eucharistic sacrifice as a son of the Church and a member of Christ, a participation which, being renewed each day, demands a generous and perfect offering. For in the Most Holy Eucharist, as the Second Vatican Council reminds us, "is contained all the spiritual good of the Church, namely, Christ Himself, our Passover and living bread, who, through His flesh vivified and vivifying in the Holy Spirit, gives life to men, who, in this way, are incited and led to offer their persons, their labors, and the entire creation." (Hebrews 7:26; St. Augustine, *De Civitate Dei*, X, 20: PL, 41, 298).

[*Latin ed. p. 638*]

Acta Apostolicae Sedis - Commentarium Officiale 638 3, in coniunctione cum "Eodem": in Missa praestantissime recapitulantur omnia in Christo. Sacrificium Christi quotidianum, sacrificium ipsius super altare, et communicatio sacramentalis, constituunt fontem maxime fructiferum, ex quo fluit inspiratio et vis ad adimplendum officium, fontem gratiarum quae alunt caritatem fraternam et dedicationem ad servitium aliorum, quae illuminant aspectum vitae Christianae, tam individualis quam socialis. Sacerdotes et Religiosi considerant Eucharistiam ut axem aureum vitae suae consecratae et idealis missionis, ad perpetuam unionem cum Deo, ad seminandum Verbi, et ad dedicationem ad sanctitatem. Laicus baptizatus, testis Christi, cui incumbit pervadere structuras mundi spiritu Christiano, ibi invenit luces necessarias ad iudicandos valores humanos veros, ad sustinendum effortum suum pro iustitia et pace, ad sanctificandum amorem coniugalis et vitam familiaris, in qua, ut fructus spontaneus, oriantur vocationes desideratae ad sacerdotium. Spero quod Annus Eucaristicus, cui hoc Congressus esse debet clavis, in animis vestris relinquat magnam admirationem pro participatione consciens in Sacra Missa, ut consequenter vivatis sacerdotium quod competit populo Dei. Ex his sollemnitatibus proficiscatur etiam fides vestra in hoc mysterio, et augeatur reverentia vestra pro

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praesentia realis et substantialis Christi in Eucharistia. Felices sint civitates et villae vestrae, felices vos et posteri vestri, si numquam in templis vestris extinguatur flamma tremula quae Sacrarium indicat; beati estis si scitis interpretari nuntium eius et captare vocem eius quae vobis dicit: "Hic est Christus!" Haec sunt intentiones quae in oratione nostra hodierna super altare ponimus. Sustinete eas cum orationibus vestris. Aequatoria, terra sanctorum, cuna heroum, conscia divitis hereditatis spiritualis et magnae operationis quae vocationi Christianae eius imponitur, parata est conservare et fovere, ut optimum patrimonium, fidem suam. Super vos, carissimi filii, super familias sacerdotales et religiosas, super fratres nostros in episcopatu, super altas auctoritates Nationis, et in particular super Dignissimum Nostrum Cardinalem Legatum, descendat, in nomine Domini Sacramentati, Benedictio Apostolica, ampla et cordialis. 3 Decreta de Presbyt. ministerio et vita, Presbyterorum Ordinis, n. 5.

[*Latin ed. p. 639*]

639. Acta Pauli Pp. VI NUNTII SCRIPTO DATI I. Ad mulieres viduas, quae ad Lapurdensem specum, peregrinationis causa, e variis nationibus conveniunt.

"Nos sumus in spiritu in medio vestrae, carissimae filiae, viduae collectae ex multis nationibus in peregrinatione internationali ad Lourdes. Est gaudium cordis nostri paterni cogitare quod haec conventus ad pedes Sacrae Grottae Massabielle vobis permittet vos invenire alicuius, communicare divitias humanas et spirituales quae in singulis vobis sunt, et invenire in oratione communi et in colloquio amico vim necessariam ad superandam tribulationem vestram. Sentietis confirmari in vobis, hoc sumus certi, certitudinem quod amor est fortior morte, quod vita vestra habet sensum, et quod estis vocatae, vos etiam, ad implere vestrum munus irrefragabile intra mundum et Ecclesiam. Praedecessor noster, Pius XII, de veneranda memoria, iam vobis hoc dicebat in oratione memorabili, et verba eius lucida et consolatoria nihil de actualitate sua perdiderunt. Nos, quanti nos, ad limen "anni fidei," quem proclamavimus ad commemorandum novum centesimum nonum anniversarium martyrii apostolorum Petri et Pauli, vos invitamus ad meditando de sensu vitae vestrae in luce fidei christianae. Tribulatio quae est vestra, et quae non potest superari nisi per totum deditum ipsius in Manibus Illius qui est Pater Noster caelestis, constitue, in effecto, invitationem ad approfondire et purificare fidem vestram. Si omnis Christianus, qualis sit status vitae, debet vivere ex hac fide et conari semper progredi in ea, invenitur tamen, intra Ecclesiam, fideles qui, propter condiciones vel circumstantias particulares, vocantur ad praebere testimonium plus splendidum et plus manifestum fideorum suorum. Vos estis, carissimae filiae, in primis inter hos "animos privilegiatos" quibus Dominus postulat hoc incrementum, hoc sursum corda fidei! Vos debetis, in effecto, vincere dubia et perturbationes quae

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potuerunt capere corda et animos vestros post discessum, saepe."

[*Latin ed. p. 640*]

Acts of the Apostolic See - Official Commentary 6 4 0, a brutal and tragic loss of a loved one, who, in most cases, "...was the center of your affection, the ideal of your life, the calm and gentle strength upon which it was so reassuring to lean..." And you are asked to present the true face of the faith, with all the power of its radiance, to those who are around you or in relationship with you. Moreover, are you not like the symbol of the Church itself, which, like a "watchman awaiting the dawn," knows itself to be closely united with its Spouse of Heaven, its Head and Lord, in the firm and serene hope of the day when it will finally see Him come to it, and when it will be forever with Him? This witness of the faith, you will be eager to give first to those who know the same trial as you. You will therefore be the apostles of other widows, especially those who do not believe or no longer believe, those whom their distress has distanced from God and the Church. But you will also know how to be, in the spirit of the recent Council, the messengers of Christ to those you may meet on the path of your life. All Christians are collectively charged with winning all men to Christ. The entire Church is engaged in the service of all humanity. Your baptism has united you to the people of God; therefore, you must be, with regard to your Christian brothers and sisters, the "light of the world," the "salt of the earth," the "leaven in the dough." We know – and We rejoice in it – that spiritual movements and groups have been formed, which offer you a place of friendly encounter, doctrinal reflection, and spiritual progress, and which integrate you more deeply into the great current of renewal of the Church, more conscious than ever of its mission to bring the good news of salvation to every person. We commend those who are working to make these associations effective, and especially your zealous pastors, and We assure them of Our best encouragement. This, dear Sisters, is what Our paternal heart wished to impart to you. We gladly invoke upon all those who participate in the pilgrimage to Lourdes, as well as upon all widows throughout the world, a particular abundance of graces, and We grant to them both a paternal Apostolic Blessing. From the Vatican, April 24, 1967. PAULUS PP. VI 3 Cf. Pius XII, speech cited: A. A. S. 49 (1957) p. 900.

[*Latin ed. p. 641*]

Acts of Pope Paul VI, 641, II. To those who attended the second Assembly in Geneva, called "Peace on Earth." We are pleased to learn that, for the second time, distinguished representatives from various nations, eager to work for the great cause of world peace, are gathered in an assembly whose name and program are drawn from the Encyclical of Our unforgettable predecessor, John XXIII: *Pacem in terris*. We are deeply moved by the tribute thus rendered to the efforts of the papacy in favor of peace. And

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in order to better express Our encouragement for the work of your Conference, We have wished to address this message to you and have it delivered by a member of the Sacred College, Cardinal Charles Journet. The call of Pope John XXIII, which found such a profound echo throughout the world, is today more timely than ever. We ourselves have embraced it as one of the most precious elements of his legacy, and have not ceased to invite the peoples to unity and to indicate the ways to achieve it. The first objective to which one must strive, and to which you will work, is the search for means to prevent a local conflict from escalating into a new world war. But this alone is not enough. It is also necessary—in justice and in freedom—to build peace, that is, to establish the positive elements of a harmonious understanding between the different groups of humanity, especially between those who have reached a high degree of development and those who are still afflicted by the scourge of underdevelopment, with its terrible train of miseries, diseases, and famine. This is the entire theme of Our Encyclical *Populorum progressio* on the development of the peoples, a "new name for peace," as it has been aptly expressed, which We have made Our own, and which We offer for your consideration. We have suggested on several occasions a concrete measure that would be likely to advance this great cause in which all of humanity is so directly concerned: it would be the establishment of a world fund, drawn from the military expenditures of the States, for aid to developing countries. We are pleased to seize the opportunity offered by a meeting of people as highly qualified as you are, to renew this initiative, which is dictated to Us only by...

[*Latin ed. p. 642*]

642 Acta Apostolicae Sedis - An Official Commentary, motivated by a disinterested desire to contribute effectively to the establishment of a true and lasting peace among men. May God look with favor and make fruitful the generous efforts of all those who dedicate themselves, as you do, to this great cause! We ask this of Him with all our heart, invoking upon your persons and your works the abundance of His blessings. From the Vatican, May 16, 1967. PAULUS P. P. VI. TELEGRAPHIC MESSAGE To the Supreme Leaders of the States of: Iraq, Israel, the Arab Republic of Syria, the United Arab Republic; and to the King of Jordan, sent by messenger. * Moved by the duty of Our ministry, prompted by an equal love and solicitude for all peoples, deeply saddened at the thought of the sufferings, the deaths, and the destruction which war brings to individuals, families, and nations, We address Ourselves to Your Excellency (Your Majesty), as also to the Heads of the other countries in conflict, and in the name of God we beg you to adhere to the request of the United Nations for an immediate cessation of hostilities, in order that hopeful, reasonable, and honorable negotiations may replace the violence of arms, and that peace, so greatly desired, may be re-established. We assure Your Excellency (Your Majesty) that We be-

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seech Almighty God to assist you in your grave decisions and lead you to choose that way which will merit for you the gratitude of all who possess sentiments of humanity. PAULUS P. P. VI. * June 8, 1967.

[*Latin ed. p. 643*]

The Sacred Consistorial Congregation, 643. ACTA of the HOLY CONGREGATIONS. The SACRED CONSISTORIAL CONGREGATION. I. PROVISIONS CONCERNING CHURCHES. His Most Holy Lord Pope Paul, by Divine Providence, Pope VI, through successive decrees of the Sacred Consistorial Congregation, has, with paternal care, provided for the following churches, each with a new pastor, namely: on March 20, 1967. — To the Cathedral Church of Kielce, he appointed the Most Reverend Father John Jaroszewicz, formerly the titular Bishop of Letopolis. On April 7. — To the Cathedral Church of Malaga, he appointed the Most Reverend Father Aemilius Benavent Escuin, formerly the titular Bishop of Cercinitanum. On April 8. — To the titular episcopal Church of Calama, he appointed the Reverend Father John Hengen, a city pastor, the General Vicar of the diocese of Luxembourg, whom he appointed as a coadjutor with the right of succession to the Most Reverend Father Leo Lommel, Bishop of Luxembourg. On April 10. — To the Cathedral Church of Ragusa, he appointed the Reverend Father Severinus Pernek, the General Vicar of the diocese of Banialucensis. On May 5. — To the Cathedral Church of Quiché, recently established, he appointed the Most Reverend Father Humbertus Lara Mejia, formerly the titular Bishop of Traianopolitanum in Phrygia. On May 18. — To the Cathedral Church of Verapaz, he appointed the Reverend Father John Canedera Gerardi, the closest confidant, or secretary, of His Holiness, and the Pro-General Vicar of the archdiocese of Guatemala. On May 25. — To the Cathedral Church of Astorga, he appointed the Reverend Father Anthony Brivá Mirabent, from the archdiocese of Barcelona. On May 26. — To the titular episcopal Church of Timicitana, he appointed the Reverend Father Ferdinand Ariztia Ruiz, the General Vicar of the archdiocese of Saint James in Chile, whom he appointed as an Auxiliary to the Most Reverend Father Ralph, Cardinal Silva Henriquez, Archbishop of Saint James in Chile. To the Cathedral Church of Ardagh (and Clonmacnois), he appointed the Reverend Father Charles Brendan Daly, from the diocese of Down and Connor. To the titular episcopal Church of Vagrauta, he appointed the Reverend Father Godfrey.

[*Latin ed. p. 644*]

644 Acta Apostolicae Sedis - Official Commentary. Burke, from the diocese of Salford, whom the Most Reverend Thomas Holland, Bishop of Salford, appointed as an Auxiliary Bishop. May 28th. — To the Metropolitan Church of Lyons, the Most Reverend Alexander Charles Renard, formerly Bishop of Versailles. May 29th. — To the Cathedral Church of Lincoln, the

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Most Reverend Patrick Flavin Glennon, formerly Bishop in title of Ioannina. — To the Cathedral Church of Savannah, the Reverend Gerard L. Frey, from the archdiocese of New Orleans, pastor of St. Francis de Sales in the county commonly called Houma. May 31st. — To the titular episcopal see of Tubulbaca, the Reverend Peter Samain, General Vicar of the diocese of Tournay, whom the Most Reverend Charles Maria Himmer, Bishop of Tournay, appointed as an Auxiliary Bishop. June 2nd. — To the titular episcopal see of Mizigita, the Most Reverend Joachim Pedicini, formerly Bishop of Avellino. — To the Cathedral Church of Avellino, the Most Reverend Paschal Venezia, formerly Bishop of Ariano. June 7th. — To the titular, for this occasion archiepiscopal, see of Tubun in Mauritania, the Most Reverend Francis J. Brennan, Dean of the Sacred Roman Rota. — To the titular, for this occasion archiepiscopal, see of Tuccabore, the Reverend Bennon Gut, Abbot Primate of the Order of Saint Benedict. June 9th. — To the titular episcopal see of Feredita Major, the Reverend Luke Moreira Neves, a member of the Order of Preachers, whom the Most Reverend Agnelli, His Eminence, Cardinal Rossi, Archbishop of São Paulo in Brazil, appointed as an Auxiliary Bishop. June 13th. — To the titular episcopal see of Zattara, the Most Reverend Arthur Douville, formerly Bishop of St. Hyacinth. — To the titular episcopal see of Murustaga, the Most Reverend George Brunner, formerly Bishop of Middlesbrough. — To the titular episcopal see of Furnita Major, the Reverend Michael Alagna Fodera, of the Society of St. Francis de Sales, whom the Prelate of Rio Negro appointed. — To the titular episcopal see of Germani in Numidia, the Reverend Angel Rivato, of the Society of Jesus, the Prelate of Ponta de Pedras. — To the titular episcopal see of Junce in Mauritania, the Reverend Alquil Alvarez Diaz, of the Order of Recollects of St. Augustine, the Prelate of Marajó. — To the Cathedral Church of St. Hyacinth, the Most Reverend Albert Sanscha.

[*Latin ed. p. 645*]

The Sacred Consistorial Congregation, in its 645th session, has appointed, until now, the Most Reverend Father Joseph A. Desmarais, Bishop of Amos, as titular Bishop of Bagenum and as Coadjutor with right of succession. The Most Reverend Father Gaston Hains, titular Bishop of Belesasa, has been appointed as Coadjutor with right of succession to the Most Reverend Father Joseph A. Desmarais, Bishop of Amos. On June 14th, for this archiepiscopal vacancy, the Most Reverend Father John Charles Aramburu, formerly Archbishop of Tucumán, has been appointed titular Archbishop of Turrense in Byzacena, and has been appointed Coadjutor with right of succession by His Eminence Anthony S.R.E. Cardinal Caggiano, Archbishop of Buenos Aires.

II. OF FRANCE: Regarding the reorganization of the Castrensis Vicariate. The Apostolic See has observed with pleasure the important and arduous work of spiritual care for the soldiers of France, which, since its inception,

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in the year 1952, the Castrensis Vicariate, through the prudent efforts of His Eminence Maurice S.R.E. Cardinal Feltin, who wisely preceded him, has achieved, growing appropriately and bearing abundant fruit for souls. This is, indeed, evident to the military authorities of France, who, with due regard for the spiritual care of the soldiers – in all matters pertaining to them – and in accordance with proper laws, in the year 1964, established a service, commonly known as "Service des cultes," and, while the Apostolic See, through a Consistorial Decree of March 28, 1964, wished to honor an ecclesiastical leader responsible for Catholic soldiers with the dignity of a bishop, granting him the title of Director General, the same Apostolic See – as it has always been, and recently in the Second Vatican Ecumenical Council, and in other recent Apostolic Letters, has repeatedly affirmed – seeking to cooperate more closely in common counsel, considered that since the most recent Castrensis Vicariate, namely the Most Reverend Father Peter Veuillot, is, moreover, deeply engaged in the administration of the Archdiocese of Paris, he voluntarily relinquished the office of Castrensis Vicariate of France, and therefore, the Apostolic See deemed it fitting to reorganize and restructure the Castrensis Vicariate of France in a new manner.

[*Latin ed. p. 646*]

646 Acta Apostolicae Sedis - Official Commentary. Wherefore, Our Most Holy Lord Paul, by Divine Providence, with the favorable vote of His Most Reverend Excellency Paul Bertoli, titular Archbishop of Mcomedia and Apostolic Nuncio in Gallia, and with the advice of the aforementioned Cardinal Prefect of the Sacred Congregation Consistorial, decrees the following: 1) Maintaining and confirming all that which was established by the Consistorial Decree entitled "Obsecundare votis" of July 26, 1952, with the exception of this matter, the office of the Military Vicar of Gallia is separated from the person or office of the Archbishop of Parisiensis, and a Prelate, chosen by the Apostolic See, after consultation with the Conference of Bishops of Gallia, in accordance with the Apostolic Letters "Ecclesiae Sanctae" issued by Motu Proprio on August 6, 1966, shall be appointed to this office, and subsequently, after consultation with the competent authorities of Gallia regarding his designation, this Prelate shall exercise both ecclesiastical and civil jurisdiction in the spiritual care of the Catholics subject to the Military Vicariate of Gallia. This Prelate shall be called the Military Vicar of Gallia, and his ecclesiastical jurisdiction shall be, as is customary, ordinary, both internally and externally, personal, and special. This Military Vicar of Gallia, although belonging to the Conference of Bishops of the nation of Gallia, in accordance with the Decree of the aforementioned Second Vatican Ecumenical Council "On the Pastoral Office of Bishops in the Church," chapter III, paragraph 38, 2, shall also associate himself with the Conference or provincial council of the region of Parisiensis, with regard to those pastoral duties which pertain to his

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ministry within that region. 2) As we have stated above, the Consistorial Decree beginning with the words "Vicariatus Castrensis" of March 28, 1964, completely abolishes or abrogates, thereby abolishing the office of the General Director of Chaplains of the Military Vicariate. The Military Vicar shall present a report on the state of the Military Vicariate every five years, according to the form prescribed by the Apostolic See. These five-year periods are fixed in accordance with canon 340, § 1, so that this obligation will be fulfilled in the year in which the Ordinaries of the places of the Republic of Gallia are required to present a report on the state of the dioceses. In the same year in which the report is to be presented, in accordance with the Consistorial Decree "Ad Sacra Limina" of February 28, 1959, the Military Vicar shall travel to the City of the Apostles Peter and Paul, and shall present himself to the Supreme Pontiff. His Holiness has deigned to assign those things necessary for the execution of these matters.

[*Latin ed. p. 647*]

The Holy Congregation for Seminaries and Universities hereby informs the aforementioned Most Reverend Apostolic Nuncio in France, granting him the necessary and appropriate powers to effect what is discussed herein, and to transmit to this Holy Congregational Congregation, as soon as possible, an authentic copy of the completed act. Concerning these matters, Our Most Holy Lord has ordered that a Congregational Decree be issued, which shall have the same validity as if Apostolic Letters had been issued under the papal seal. Given in Rome, from the offices of the Holy Congregational Congregation, on the fifteenth day of April in the year 1967. CAROLUS Cardinal CONFALONIERI, Pro-Prefect. L. & S. Ernestus Civardi, Under-Secretary.

THE HOLY CONGREGATION FOR SEMINARIES AND UNIVERSITIES DECREE:

A Higher Institute of Pastoral Studies for the Faculty of Sacred Theology is established in Madrid, and it is included as a two-year program within the Pontifical Ecclesiastical University of Salamanca.

Pastoral Institutes have been more frequently established after the Second Vatican Council by Bishops or Ecclesiastical Universities, in which "sacraments and all the faithful are diligently instructed in those matters which pertain in a special way to the sacred ministry, especially in catechesis and preaching, in liturgical worship and the administration of the sacraments, in works of charity, in the office of assisting the erring and the unbelieving, and in other pastoral duties" (Optatam totius, 19).

Having carefully considered these needs, the Episcopal Commission of the Pontifical Ecclesiastical University of Salamanca established the Pas-

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toral Institute of Salamanca on October 5, 1957, with the important aim of fostering higher scientific research and the wider dissemination of disciplines.

[*Latin ed. p. 648*]

648 Acta Apostolicae Sedis - A detailed account, of great theological and pastoral significance, concerning numerous priests, religious, and laypersons truly expert in pastoral matters. In the past ten years, the Institute, after previously offering only brief courses primarily for priests, and more recently establishing a full two-year course, has provided fundamental instruction in pastoral disciplines, followed by specialization in three sections: Catechetics, Liturgy, and the Lay Apostolate. Therefore, the Rector of the same University, last year, urgently requested the Sacred Congregation for Seminaries and Universities to approve the Institute as a Higher Studies Program in Pastoral Theology and to include it within the Faculty of Theology. Now, the same Sacred Congregation, graciously accepting the requests of the Most Reverend Rector, with the authority granted to it by the Most Holy Pope Paul VI, for the glory of God, the honor of the Church, and its growth, declares the aforementioned Pastoral Institute, located in Madrid, to be included within the Faculty of Theology of the Pontifical University of Salamanca, and elevates it to an academic status such that it may guide those holding a license in Sacred Theology through a special two-year period of specialization. This is to be done in accordance with the general statutes of the University and the specific statutes of the Institute, as approved for this purpose, with the added authority to confer a Diploma of Mastership or Expertise in Pastoral Theology, or a Certificate of Pastoral Qualification, upon those auditors who have duly attended the prescribed course of lectures, observing all other legally binding provisions, particularly concerning the holding of lectures and the passing of examinations, both written and oral; all contrary provisions notwithstanding. Given in Rome, from the offices of the Sacred Congregation for Seminaries and Universities, on the thirtieth day of May, in the year of Our Lord 1967, in the feast of the Blessed Virgin Mary, Queen.

+B I- Cardinal PIZZARDO, Prefect

© G. M. GARRONE, Archbishop, Turin, Italy, Pro-Prefect

A. Parisella, Undersecretary.

[*Latin ed. p. 649*]

Sacred Roman Rota

ACTS OF THE TRIBUNALS

SACRED ROMAN ROTA

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Summons by edict

ANGELORUM IN CALIFORNIA

Concerning the nullity of marriage (Bateman - Fellner - Sheets)

Since the actual place of residence of Mr. Francis Fellner and Mr. John Sheets, parties in the aforementioned cause, is unknown, we summon them to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on the 2nd of October, 1967, at the eleventh hour, for the purpose of resolving or signing the following question: Does it appear that the marriage of Bateman and Fellner, and Bateman and Sheets, is null?

Ordinary pastors and faithful of the places, who may have knowledge of the actual residence of the aforementioned Mr. Francis Fellner and Mr. John Sheets, are to take care that they are duly informed of this edictal summons.

* Henry Ewers, Presiding

From the Chancery of the Tribunal of the Sacred Roman Rota, on the 5th day of June, in the year 1967.

Victorious Palestro, Notary

* And since the place of current residence of Mr. Francis Fellner and Mr. John Sheets, defendants in this cause, is unknown, we summon them to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria), on October 2, 1967, at 11 o'clock, to resolve or sign the following question: Does it appear that the marriage of Bateman-Fellner and Bateman-Sheets is null?

The Ordinary pastors of the places, the priests, and the faithful who have knowledge of the place of residence of said Mr. Francis Fellner and said Mr. John Sheets, must, insofar as possible, warn them of this present summons.

[*Latin ed. p. 650*]

Acts of the Apostolic See - Official Commentary 6 5 0 ROMAN CURIA DAILY BULLETIN Monday, May 29, 1967, the Holy Father Paul VI received in audience His Excellency the Honorable PAUL VAN DEN Boeynants, Prime Minister of Belgium, on an official visit. Wednesday, May 31, 1967, the Holy Father Paul VI received His Excellency General CHARLES DE GAULLE, President of the French Republic, on an official visit. SECRETARY OF STATE APPOINTMENTS By Apostolic Briefs, the Holy Father Paul VI, happily reigning, deigned to appoint: June 26, 1967. The Reverend Monsignor Giuseppe Uhac, and the Illustrious and Reverend Monsignors Ippolito Rotoli and Anthony Travia, as Apostolic Delegates for the presentation of the Cardinal's biretta to Their Excellencies the Reverend Monsignors Anthony Riberi, Apostolic Nuncio in Spain; Maximilian de Fursten-

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berg, Apostolic Nuncio in Portugal; and Charles Grano, Apostolic Nuncio in Italy. May 29, 1967. His Excellency Reverend Monsignor Paul Philippe, titular Archbishop of Greater Heracleopolis, Secretary of the Sacred Congregation for the Doctrine of the Faith. The Illustrious and Reverend Monsignor Anthony Mauro, Secretary of the Sacred Congregation of Religious. The Illustrious and Reverend Monsignor Agostino Casaroli, Secretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs. By Apostolic Briefs, the Holy Father Paul VI, happily reigning, deigned to appoint: Assistants to the Papal Throne: May 28, 1966. His Excellency Reverend Monsignor Giovanni Maria Aubin, titular Bishop of Antifello.

[*Latin ed. p. 651*]

Diarium Romanae Curiae 651, February 16, 1967. His Most Reverend Excellency, Monsignor Leonetti Tommaso, Archbishop of Capua. February 24. His Most Reverend Excellency, Monsignor Brunner Giorgio, Bishop of Middlesbrough. April 12. His Most Reverend Excellency, Monsignor Cule Pietro, Bishop of Mostar. Apostolic Protonotaries, as if participating: April 5, 1966. Monsignor Hanse Enrico F. (Greensburg). May 23. Monsignor Fusco Nicola (Greensburg). Monsignor Gallissaires Carlo (Bordeaux). Monsignor Traverse Giacomo (Bordeaux). Monsignor Laroza Oliviero (Bordeaux). December 1. Monsignor Tracy Giuseppe F. (New York). January 31, 1967. Monsignor McNulty Anthony (Salford). March 14. Monsignor Ramatschl Paul (Breslau). March 17. Monsignor Jacovelli Mario (Tivoli). April 6. Monsignor Massimi Giuseppe (Sabina and Poggio Mirteto). April 10. Monsignor Forde Daniel (Maitland). April 10. Monsignor Boehm Mario (Milan). By letters from the Secretariat of State, the Most Holy Father Paul VI, happily reigning, deigned to appoint: June 19, 1967. The Most Reverend and Reverend Monsignor Mariani Goffredo, Under-Secretary of the Sacred Congregation Consistorial. The Most Reverend and Reverend Monsignor Zagon Giuseppe, Delegate for Emigration. His Most Reverend Excellency, Monsignor Benelli Giovanni, titular Archbishop of Tusuro, Substitute of His Secretariat of State for Ordinary Affairs, and Secretary of the Cipher. By letters from the Secretariat of State, the Most Holy Father Paul VI, happily reigning, deigned to appoint: Domestic Prelates of His Holiness: December 5, 1966. Monsignor Borzi Attilio (Palestrina). January 30, 1967. Monsignor McKenna Tommaso Gerard (Liverpool). February 7. Monsignor Van Brabant Giuseppe (Antwerpen). March 13. Monsignor Menezes Vinibaldo Giuseppe (Bombay). March 16. Monsignor Faeti Giuseppe (Siena). Monsignor Fracassi William (Siena). Monsignor Maccherini Luciano (Siena).

[*Latin ed. p. 652*]

Acta Apostolicae Sedis - Official Commentary 652 20 » » 2 4 » 10 March

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9, 1967. Monsignor Cinotti Vincenzo (Alife). » Monsignor Grillo Espedito (Alife). » Monsignor Vaccaro Luigi (Alife). » April: Monsignor Noirot Marcello (Saint-Claude). » » Monsignor Bonicelli Gaetano (Bergamo). » » Monsignor Casadei Aldo (Cesena). » » Monsignor Sposito Luigi (Sorrento). » May: Monsignor Peressin Mario (Concordia). » » Secret Chamberlains of His Holiness. September 3, 1966. Monsignor Ispanki Bela (Esztergom). November 11 » Monsignor Robié Paolo (Ljubljana). December 15 » Monsignor Castro Peña Giorgio (San Salvador). » » » Monsignor Urioste Bustamante Riccardo (San Salvador). January 20 » » Monsignor Massing Ludovico (Jujuy). January 27, 1967. Monsignor Casillas Brambila Giuseppe (Tepic). » » » Monsignor Ramírez Giuseppe (Tepic). » » » Monsignor Ramos Gradilla Ladislao (Tepic). » » » Monsignor Rocha García Leandro (Tepic). February 14 » Monsignor Fierro Giuseppe (Vallo della Lucania). February 28 » Monsignor Cortesini Domenico (Rome). March 1 » Monsignor Capitanata Leone (Rome). March 8 » » Monsignor Basso Giovanni (Alba). » » » Monsignor Castella Giuseppe (Alba). » » » Monsignor Mignone Mario (Alba). » » » Monsignor Sampò Michele (Alba). » » » Monsignor Pascale Giuseppe (Most Holy Trinity of Cava dei Tirreni). » Monsignor Scaramozza Gerard (Most Holy Trinity of Cava dei Tirreni). » Monsignor Vassalluzzo Mario (Most Holy Trinity of Cava dei Tirreni). March 13 » Monsignor Pereira Teodoro Anthony (Bombay). » Monsignor da Piedade Pereira Macario B. (Bombay). » Monsignor Bagnaia Sante (Viterbo and Tuscania). » » Monsignor Del Ciuco Salvatore (Viterbo and Tuscania). » » Monsignor Menghini Mario (Viterbo and Tuscania). » Monsignor Ricci Giuseppe (Viterbo and Tuscania). March 16 » Monsignor Ancilli Bruno (Siena). » Monsignor Cini Albert (Siena). » Monsignor Lotti Aldo (Siena). » » Monsignor Pagliai Ettore (Siena). » » Monsignor Sprugnoli Riccardo (Siena). March 20 » Monsignor Bisceglia Pasquale (Alife). » Monsignor Piazza Francesco (Alife). » » Monsignor Ricigliano Raffaele (Alife). March 30 » Monsignor Biciunas Giovanni (Rome). April 1 » Monsignor Lotti Gino (Siena). April 3 » Monsignor Duca Simeone (Porto and S. Rufina).

[*Latin ed. p. 653*]

Diarium Romanae Curiae 4, 11, April 25, 1967.

Most Reverend Silvano Ridolfi (Cesena).

Most Reverend Claudio Sandra (Anglona-Tursi).

Most Reverend Riccardo Boveri (Tortona).

Most Reverend Erminio Vigato (Padova).

Chaplain of Honour to His Holiness: March 13, 1967.

Most Reverend Annibale Facchiano (Lucera).

HONORS

By means of letters from the Secretariat of State, the Holy Father, Pope

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Paul VI, happily reigning, deigned to bestow:

The Order of Saint Gregory the Great, Commander's Rank: April 14, 1967.

Upon Mr. Gianni Anacleto (Rome).

The Order of Saint Gregory the Great, Knight's Rank: April 12, 1967.

Upon Mr. Diego Salom Pedementi Malaspina (Tortona).

The Order of Saint Gregory the Great, Commander's Rank with Star, Civil Class: April 18, 1967.

Upon Mr. Emmanuele González-Olaechea (Peru).

The Order of Saint Gregory the Great, Star, Civil Class: April 14, 1967.

Upon Mr. Ferdinando Luti (Florence).

Upon Mr. Giuseppe Soin (Florence).

The Order of Saint Gregory the Great, Commander's Rank, Civil Class: May 23, 1966.

Upon Mr. Goffredo Hulton (Salford).

January 20, 1967.

Upon Mr. Angelo Di Girolamo (Rome).

Upon Mr. Roberto Mariani (Rome).

February 10, 1967.

Upon Mr. Carlo Lignola (Naples).

February 21, 1967.

Upon Mr. Vinicio Carusi (Rome).

March 24, 1967.

Upon Mr. Renato Gleijeses Mastelloni (Naples).

Upon Mr. Renato Goris (Antwerpen).

March 13, 1967.

Upon Mr. Mario Clementelli (Rome).

Upon Mr. Diego Mario Di Lustro (Lech).

March 15, 1967.

Upon Mr. Ignazio Henao-Osorio (Colombia).

March 30, 1967.

Upon Mr. Italo Sansoni (Rome).

Upon Mr. Can Gundogdu (Turkey).

April 1, 1967.

Upon Mr. Enrico Zuppi (Rome).

April 4, 1967.

Upon Mr. Alessandro Canestrari (Verona).

April 6, 1967.

Upon Mr. Tullio De Rubeis (L'Aquila).

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Upon Mr. Mario Gramellini (L'Aquila).

[*Latin ed. p. 654*]

Acta Apostolicae Sedis - Official Commentary 654 11 » 18 19 » April » » » » 1967. To the Reverend Mr. Frey Giorgio (Augsburg). To the Reverend Mr. Eiva Francesco (Ivrea). To the Reverend Mr. Lazzaro Nicola (Castellaneta). To the Reverend Mr. Angell Oscar (Norway). To the Reverend Mr. Per Thee Naedval (Norway). The Knighthood of the Order of Saint Gregory the Great, civil class: January 22, 1965. To the Reverend Mr. De Fonit Reaulx Giacomo (Avignon). March 5, 1966. To the Reverend Mr. Fitzgerald-O'Connor Geraldo (Birmingham). July 28. To the Reverend Mr. Holman Tommaso Federico (Birmingham). November 30. To the Reverend Mr. Ruello Vittore (Chartres). To the Reverend Mr. Colot Gerardo (Metz). To the Reverend Mr. Schneider Giovanni (Metz). January 24, 1967. To the Reverend Mr. Beyerman Giacomo Marino ('s-Hertogenbosch). February 28. To the Reverend Mr. Poirier Emilio (Créteil). February 16. To the Reverend Mr. Rochford Giacomo (Westminster). February 21. To the Reverend Mr. Verster Giovanni Battista Lorenzo (Breda). To the Reverend Mr. Schiphorst Giovanni Bernardo G. M. (Rotterdam). March 3. To the Reverend Mr. Quilley Alfredo (Portsmouth). March 13. To the Reverend Mr. Corgna Giovanni (Arezzo). To the Reverend Mr. Acerna Emilio (Rome). To the Reverend Mr. Caruso Carmelo (Rome). To the Reverend Mr. De Ruwe Giovanni Teodoro ('s-Hertogenbosch). March 16. To the Reverend Mr. Guagliardo Francesco (Palermo). To the Reverend Mr. Romand-Monnier Giuseppe M. Amedeo (Saint Claude). April 8. To the Reverend Mr. Castelbarco Albani Marco Bruno (Urbino). The Commander's Cross of the Order of Saint Sylvester Pope: April 14, 1967. To the Reverend Mr. Pancrazi Vittorio (Rome). To the Reverend Mr. Ebbing Giovanni N. (Norway). The Cross of the Order of Saint Sylvester Pope: April 6, 1967. To the Reverend Mr. De Marinis Luigi (L'Aquila). The Commander's Cross of the Order of Saint Sylvester Pope: November 30, 1966. To the Reverend Mr. Mottironi Antonio (Rome). December 10. To the Reverend Mr. Molinari Narciso Romano (Rome). January 9, 1967. To the Reverend Mr. De Mori Augusto (Rome). February 18. To the Reverend Mr. Vitale Giuseppe (Salerno). February. To the Reverend Mr. Van Den Aardweg Enrico Pietro (Haarlem). March 7. To the Reverend Mr. Matarrese Salvatore (Bari). March 21. To the Reverend Mr. De Jager Nicola (Gand). March 24. To the Reverend Mr. Marcantonio Camillo (Pescara). March. To the Reverend Mr. Van Eck Teodorico ('s-Hertogenbosch). March 13. To the Reverend Mr. Belloni Attilio (Rome).

[*Latin ed. p. 655*]

Diarium Romanae Curiae, March 16th through April 1st, 1967.

To Mr. Belfiori Fernando (Rome).

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To Mr. Bistolli Giovanni (Rome).
To Mr. Moretti Domenico (Rome).
To Mr. Pancioli Francesco (Pescia).
To Mr. Mellone Felice (Rome).
To Mr. Lancini Pietro Giuseppe (Brzesc).
To Mr. Macario Giuseppe (Brzesc).
To Mr. Gallino Pietro (Alba).
To Mr. Mengozzi Giulio Cesare (Rimini).
To Mr. Diamantini Ivo (Senigallia).
To Mr. Paladini Dante (Senigallia).
To Mr. Naerby Giovanni (Norway).
To Mr. Tore Hiorth Oppegaard (Norway).
The Knighthood of the Order of Saint Sylvester, Pope:
January 22, 1965. To Mr. Vignaud Marcello (Avignon).
January 28, 1966. To Mr. Masson Ludovico (Avignon).
November 30th. To Mr. Giovannini Pietro (Palestrina).
December 3rd. To Mr. Imarisio Luigi Innocenzo (Casale Monferrato).
To Mr. Maessen Teodoro Uberto (Roermond).
To Mr. Collignon Gisberto Antonio (Utrecht).
January 5th. To Mr. Warner Leslie (Birmingham).
To Mr. Fortuna Angelo (Civitacastellana).
To Mr. Gagliardi Pio (Civitacastellana).
To Mr. Valeri Franco (Civitacastellana).
To Mr. Primavera Rodolfo (Orte).
To Mr. Chiapparelli Scipione (Palestrina).
January 9th. To Mr. Bianchet Luigi (Belluno).
To Mr. Miola Giovanni (Belluno).
To Mr. Grava Angelo (Feltre).
To Mr. Piantoni Dante (San Severino).
To Mr. Rocchi Michele (San Severino).
To Mr. Sabbatini Argeo (San Severino).
January 10th. To Mr. Bosman Guglielmo Marino B. (Haarlem).
To Mr. Van der Burg Adriano Pietro L. (Rotterdam).
January 12th. To Mr. Kavelaars Michele Giovanni G. M. (Haarlem).
To Mr. Sträter Federico Giuseppe (Haarlem).
To Mr. Eijckelhof Guglielmo Antonio M. (Rotterdam).
January 16th. To Mr. Zanone Efisio (Biel).
To Mr. Linhart Giovanni (Vienna).

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To Mr. Weghofer Antonio (Vienna).
January 20th. To Mr. Peters Ermanno C M. (Utrecht).
January 2nd, 1967. To Mr. Prainito Giuseppe (Monreale).
January 9th. To Mr. Vercesi Dante (Piacenza).
January 12th. To Mr. Benzi Franco (Modena).
January 18th. To Mr. Bisogno Vincenzo (Cava).
February. To Mr. Bertoli Aldo (Brzesc).
To Mr. Boninsegna Giovanni (Brzesc).
To Mr. Scalvini Giovanni (Brzesc).

[*Latin ed. p. 656*]

656 Acta Apostolicae Sedis - Official Commentary, February 3, 1967. To Mr. Van Beurden, Francesco Gerard ('s-Hertogenbosch). 7. To Mr. Korst, Anthony Gerard Mary ('s-Hertogenbosch). 7. To Mr. Herr, Massimiliano (Rome). 7. To Mr. Moscatelli, Onello (Rome). 10. To Mr. Cappelli, Enrico (Rome). 10. To Mr. D'Ambrosio, Nunzio Luigi (Matera). 21. To Mr. Van Harten, Teodoro G. (Utrecht), March. To Mr. Imarisio, Romolo (Casale Monferrato). To Mr. De Angelis, Salvatore (Most Holy Trinity of Cava dei Tirreni). To Mr. Cogi, Giovanni (Brzesc). April 1. To Mr. Samà, Vincenzo (Rome). To Mr. Peretti, Giovanni (Brzesc). April 12. To Mr. Burba, Mario (Gorizia and Gradisca). April 14. To Mr. De Vittor, Arnold (Gorizia and Gradisca).

NECROLOGY, June 26, 1967. Most Reverend Vanni, Pacifico Giulio, titular Archbishop of Proconneso. July 5. Most Reverend Anyogu, John of the Cross, Bishop of Enugu. July 8. Most Reverend Nunes Coelho, Manoel, Bishop of Luz. July 9. Most Reverend Apear, John Baptist, Bishop of Ispahan of the Armenians. July 10. Most Reverend Fox, Thomas Martin, Bishop of Wilcannia-Forbes. July 12. Most Reverend Dubois, Marcel Marie, Archbishop of Sinnada of Mauritania. July 24. The Most Reverend Cardinal Thomas Tien Ken-sin, of the titular church of St. Mary in Via, Archbishop of Peking.

[*Latin ed. p. 657*]

Year and Volume LIX, August 7, 1967, No. 10. ACTA APOSOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. Encyclical Letter to the Bishops, to the Priests, and to all the Faithful of the Catholic World: Concerning the priestly celibacy.

PAUL, POPE VI.

To the Venerable Brothers and beloved Sons, health and the Apostolic Blessing.

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1. That which the Church safeguards as a precious gem in its crown, namely, the priestly celibacy, is held in the highest praise and esteem even in our days, when the sentiments of men and the conditions of material things have undergone almost complete changes. But, along with this renewed appreciation, there arises a tendency, or, to speak more truthfully, a manifested will of Christ, urging the Church to recognize this as its own and proper institution, the preservation of which, according to their opinion, and indeed, according to the times and customs of our age, is made difficult, or rather, impossible.

SACERDOTALIS CAELIBATUS.

2. Therefore, considering the state of affairs, by which the consciences of some priests and candidates for the priesthood are disturbed in different ways, and the minds of many of the faithful are troubled, We seem to be urged to...

[*Latin ed. p. 658*]

658 Acta Apostolicae Sedis - Commentarium Officiale. Cum deliberatione discussa, quod Venerabilibus Patribus Concilii promisimus, teneamus, quibus esse Nobis propositum diximus, ut in hac temporum ratione novum decus novamque firmitatem sacerdotali caelibatui adderemus. Quo interim spatio, non solum diu ferventerque Spiritum Paracletum ad necessaria lumina atque auxilia devocavimus, sed consilia etiam flagitationesque ante Dei oculos momentis suis ponderavimus, ad Nos undique, in primis vero a multis Ecclesiae Dei Pastoribus, delata. 1 3. Equidem fatemur magnam hanc quaestionem, quae in Ecclesia de sacro cleri caelibatu est, longum tempus pro sua amplitudine et gravitate in animo Nostro versatam esse. Etiamne nunc — ita Nobiscum quaerebamus — severa illa et nobilitante sponsione obligentur, qui sacris maioribus ordinibus initiari cupiant? Sitne hodie huic sponsioni et possibilis et consentanea obtemperatio? Tempusne advenisse putemus, cum vinculum dissolvatur, quo in Ecclesia caelibatus cum sacerdotio conectatur? Curnam integrum cuilibet non sit arduam hanc legem servare? Fructumne exinde sacerdotale munus capiat, et facilior fiat ad nos incatholicorum aditus? Quodsi praeclara sacri caelibatus lex in posterum etiam est servanda, quibusnam hodie rationibus eam esse sanctam et opportunam probemus? Quo posito, quibusnam modis lex eadem colenda, et ex onere in vitae sacerdotalis adiumentum convertenda? 4. Quae omnia dum meditaremur, ea maxime animum Nostrum subibant, quae variis argumentis contra sacri caelibatus custodiam et allata sunt et afferuntur. Etenim tam gravi implicataque materia quasi cogi videmur, ut pro apostolico, quo fungimur, ministerio cum rem ipsam tum in ea insitas quaestiones fideliter perpendamus, et, quemadmodum sive iniunctum officium sive creditum

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munus a Nobis postulant, eam demissa a Christo luce illustremus; eo nempe spectantes, ut non modo illius voluntati omnino oboediamus et pareamus, qui Nobis has detulit partes, sed ut Nos etiam servos servorum Dei, quales ab Ecclesia putamur, reapse praestemus. 1 Cf. Epistula die x mensis Oct. anno MDCCCOLXV ad Eminentissimum virum Eugenium Tisserant Card. data, posteroque die in generali Concilii congregatione lecta.

[*Latin ed. p. 659*]

Acts of Pope Paul VI, p. 659, 5. It is, indeed, necessary that we consider that, in no past times has the matter of ecclesiastical celibacy been investigated either more keenly or more extensively than in these our days, whether for reasons pertaining to doctrine, to historical facts, to social matters, to the investigation of human nature, or to the pastoral office itself; and this, although sometimes words may seem to signify something different, has generally been done with honest intentions. Therefore, let us examine with a good spirit those things which are said to be contrary to the law of ecclesiastical celibacy, which is joined with the priesthood. Thus, the first contradiction, which seems to arise from the most holy monument itself, is this: that in the New Testament, wherein the doctrine of Christ and of the Apostles is contained, the celibacy of those who minister at the sacred rites is not openly commanded, but rather is presented as something merely proposed, to which one may freely respond, either by a particular vocation from God, as they say, or by a particular gift from God. Furthermore, neither did Christ Jesus postpone the election of the twelve Apostles because of celibacy, nor were all the leaders of the early Christian communities celibate. 2 3 6. To this, some say, there is a pressing necessity – that the Church Fathers and writers of former times joined together the divine call to the priesthood and sacred virginity, partly from opinions and partly from circumstances, which are very different from those of our times. For in the works of the Fathers, we often read that they urge priests more to moderate themselves in the use of marriage, than to retain celibacy. Moreover, the reasons which the Church Fathers give for why those who minister at the sacred rites should observe perfect chastity, sometimes seem to stem from the fact that they judge the condition of man, as far as bodily pleasures are concerned, to be inherently weaker, or, guided by a particular opinion, they consider purity to be necessary for those to whom sacred things are entrusted. Then, also, some maintain that the arguments presented by the ancient writers no longer accord with social realities and with the sentiments and intentions of men, between...

[*Latin ed. p. 660*]

660 Acta Apostolicae Sedis - Commentarium Officiale. It is necessary

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that the Church, through her priests, accomplish what is done in this our age. 7. Some believe that a certain difficulty arises concerning celibacy, because, according to the present law, the gift of divine invitation to the priesthood is considered to be the same as the gift of perfect chastity, joined to the state of God's minister. For this reason, these same individuals inquire whether it is just to exclude from the priesthood those who, although they are not inclined to embrace the celibate life, are nevertheless disposed of mind to undertake priestly duties. 8. Others assert, moreover, that the preservation of celibacy in the Church causes no small harm, where the scarcity of priests – which the Second Vatican Ecumenical Council both recognizes and laments – creates, above all, pitiable conditions, while at the same time hindering the plans of God, which pertain to the salvation of men, and sometimes preventing the very first proclamation of Christ Jesus from being brought to certain people. Some believe that such a great lack of priests arises from the burden of maintaining celibacy. 9. There are also those who are convinced that, if priests were to take wives, loopholes for infidelity, disturbances, and harsher trials would no longer be given to those same priests, which would so greatly wound and torment the Church; rather, on the contrary, greater ability would be provided to Christ's ministers to observe Christian precepts within the very domestic setting, and therefore they seem to be separated from their present state of life. 10. There are also those who insistently assert that a priest, because of celibacy, finds himself in a physical and spiritual condition which is not only contrary to nature, but also to the proper temperament and maturity of his own human person; and thus it happens that the priest, as it were, becomes dry, and consequently... 4 Cf. Decree Christus Dominus, n. 35: A.A.S., LVIII, 1966, p. 690; Decree Apostolicam Actuositatem, n. 1: A.A.S., LVIII, 1966, p. 837; Decree Presbyterorum Ordinis, nn. 10 ss.: A.A.S., LVIII, 1966, pp. 1007-1008; Decree Ad Gentes, nn. 19 et 38: A.A.S., LVIII, 1966, pp. 969 et 984.

[*Latin ed. p. 661*]

Acta Pauli Pp. VI 661: Animos, paulatim, carent ardore, per quem ceteri homines vitam et fortunam communem participent; et ideo vitam segregatam agere cogantur, unde tantas rerum acerbitates et tot animi debilitationes et abiectiones accipiant. Quae omnia, dicunt, nonne ostendunt caelibem sacerdotem iam in seipsum vim iniustam adhibere, iam animi bona, a Creatore Deo data, et a Christo Redemptore perfecta, pro nihilo putare? 11. Ad extremum, via perspecta, per quam nunc sacrorum alumnus ad tantum caelibatus onus suscipiendum pervenit, quidam opponunt nihil eum, post huiusmodi praeparationem animi, facere posse nisi onus idem ferre et pati, cum tradita disciplina ex altera parte non semper fuerit prorsus expleta, ex altera iustae non satis hominis paruerit libertati. Ex quo colligunt, iuvenes, qui caelibatum amplectantur, id ipsos non omnino vera libertate praeditos agere: propriam enim iuventutem et intellegentiam

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et liberum decernendi arbitrium et sive animi sive corporis maturitatem ipsi caelibatus oneri eiusque veris incommodis et diuturnitati imparia et incongruentia existimanda esse. 12. Neque profecto Nos latet alia adversus sacrum caelibatum afferri posse. Nam res implicatissima agitur, quae communem vitae sensum praeterquam ad vivum contingit, superna etiam illustrat et complet luce a divina revelatione nata: siquidem infinita quaedam difficultatum series iis non procreari non potest, qui neque capiunt verbum istud, neque cognoscunt aut obliviscuntur donum Dei, neque percipiunt quam et excellens ratio, et mira efficacitas, et dives ubertas in novo hoc vitae sensu insit. 5 6 13. Porro hic contradictorum veluti concentus non solum perantiqua et grandia testimonia sive Pastorum Ecclesiae, sive magistrorum pietatis opprimere videtur, sed etiam viva in nostris oculis haerentia exempla, ab innumerabili cohorte edita sanctorum ac fidelium Dei administrorum, qui in re vera * MT., 10, 11. e Io., 4, 10.

[*Latin ed. p. 662*]

662 Acta Apostolicae Sedis - The official commentary demonstrates that the sacred celibacy has been both a cause and an indication of the gift by which these men, with the greatest joy, have dedicated themselves entirely to the mystery of Christ. These truly outstanding examples, presented both in our time and in times past, still speak eloquently and steadfastly. Therefore, We, for whom these matters have always been a concern, cannot but observe this wondrous and remarkable truth, by which We are taught that even now, in the Church of God, wherever it has established its sacred tabernacles on earth, an innumerable multitude of sacred ministers – subdeacons, deacons, priests, and bishops – faithfully and integrally observe the voluntary and divinely ordained celibacy. We cannot but join our thoughts with the nearly infinite number of men and women, young people, and laypersons devoted to God, who faithfully observe the promise of perfect chastity: and this, not because they consider this divine gift of life to be insignificant, but because, through the love sent from heaven, they pursue a new life, shared in the Paschal mystery of Christ. For they live their lives of celibacy in such a way that they readily demonstrate both a firm gravity of morals and the joy of the spirit, and also perfect integrity. This remarkable spectacle provides singular proof that the Kingdom of God is intimately connected with the very organs of human society, to which it imparts this benefit, so that it may be the light of the world and the salt of the earth. We are greatly amazed by the spectacle of these most chaste men, for it is undoubtedly the Spirit of Christ that has inflamed them. 1 14. Therefore, We believe that the law of sacred celibacy should now also be connected with the priestly office; and that it should strengthen the priest, since it requires him, in addition to dedicating himself entirely, to dedicate himself perpetually, and to dedicate himself to only one, the highest love of Christ, also to devote his efforts to the religion of God and

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the benefit of the Church. Furthermore, the law of celibacy is essential to the status and condition of the priesthood, whether it concerns the faithful or non-believers. 15. We grant that the gift of the heavenly invitation to the priesthood, for the purpose of offering worship to God and for religious goods, 7 Cf. MT., 5, 13-14.

[*Latin ed. p. 663*]

663 Concerning the acts of Pope Paul VI pertaining to the service of the Christian people, it is necessary to distinguish from the gift by which someone is moved to choose celibacy, as a condition of life consecrated to God. However, the aforementioned exhortation concerning the priesthood does not, in truth, effect anything, nor does it absolve anyone, unless that person has been warned and has understood, for it is to him who bears the burden and the power of the ministry of the Christian people. For this reason, it falls within the purview of ecclesiastical authority, for specific places and times, to determine with what numbers and qualities those to be ordained should be chosen, so that the benefits to souls and to the Church may be suitably conferred.

8 16. Therefore, moved by the spirit of faith, we gladly seize the opportunity offered to us by the Provident God, to once again illustrate just and weighty reasons for observing the sacred celibacy, in accordance with the reasons that are pleasing to those who are now present; for if anything is presented that is contrary to the faith, it may serve to awaken a more accurate and profound understanding of the mind of the faith, just as we believe it should be with regard to ecclesiastical discipline, which governs the life of Christians. Indeed, we are also most pleased by this very thing, to be able to explore the riches and beauties of the Church of Christ, which are sometimes not immediately perceived by human eyes for these reasons, because they are born of the love of the Divine Founder of the Church, and because they signify that absolute sanctity which moves the hearts of men with admiration, the reasons for which human powers cannot fully explain.

10 I 17. In truth, as the Sacred Second Vatican Ecumenical Council decreed, virginity is not, by its very nature, required for the priesthood, as appears from the practice of the Church and the tradition of the Eastern Churches; nevertheless, the same universal Council did not hesitate to reaffirm, with gravity and propriety, the ancient, sacred, and opportune law. 8 Cf. supra nn. 5 et 7. a CONC. VAT. I I , Const. past. Gaudium et spes, n. 62: A.A.S., LVIII , 1966, p. 1082. 10 Cf. Eph., 5, 25-27. n Decr. Presbyterorum Ordinis, n. 16: A.A.S., LVIII , 1966, p. 1015.

[*Latin ed. p. 664*]

Acta Apostolicae Sedis - Official Commentary 664: Concerning the celibacy of priests, explaining at the same time the reasons that support it, provided that one considers the divine offices with faith and zeal. 18.

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The suitability of celibacy for those who receive the sacred orders has been examined not only in these times; indeed, the reasons presented have been varied, corresponding to different dispositions of mind and different circumstances. However, they have always been grounded in truly Christian principles, and through a thorough understanding of these principles, one arrives at higher reasons. These reasons can be placed in a fuller light, due to the use that is made of them, which stems from a more profound understanding of spiritual matters, as it occurs with the help of the Holy Spirit, whom Christ promised to His own, so that they might understand the future and promote within the people of God the knowledge of the mystery of Christ and the Church. 12 13 14 19. The Christian priesthood, which is new, cannot be comprehended by the mind unless illuminated by the light of the novelty of Christ, the supreme and eternal Priest, who instituted the priesthood in His ministers, so that they might participate in His own priesthood. Therefore, the minister and dispenser of the mysteries of God also has an example to follow closely, and the most perfect model for his life. For the Lord Jesus, the only-begotten Son of God, sent by the Father into the world, became man, that the human race, subject to sin and death, might be reborn and enter the kingdom of heaven through a new birth. This new creation, which Jesus accomplished by perfectly obeying the will of the Father through the Paschal mystery, introduces a new order of life, both in time and in the world, and one that is supremely excellent. 15 16 17 18 19 20 12 Ibid. Cf. Council of Vatican II, Dogmatic Constitution *Dei Verbum*, n. 8: A.A.S., LVIII, 1966, p. 820. Cf. John 16:13. 1 Council of Vatican II, Dogmatic Constitution *Lumen Gentium*, n. 28: A.A.S., LVII, 1965, pp. 33-36; Decree on the Pastoral Office of Bishops in the Church, n. 2: A.A.S., LVIII, 1966, pp. 991-993. Cf. 1 Corinthians 4:1. Cf. 1 Corinthians 11:1. Cf. John 3:5; Titus 3:5. Cf. 2 Corinthians 5:17; Galatians 6:15. Cf. John 4:34; John 17:14.

[*Latin ed. p. 665*]

Acts of Pope Paul VI, 665, divinely induced, by which the very condition of humanity is wonderfully changed. 21 20. Also, marriage, by which the work of the first creation is continued according to the will of God, and since it is a means inserted into the whole of human salvation, a new power is granted, and a new momentum is given. For Jesus restored to it its original dignity, elevated it to the rank of a sacrament, and a sacred sign of unity, by which He is joined to the Church. Thus, Christian spouses, loving each other with love, fulfilling their particular duties, and striving for their own sanctity, advance together towards the heavenly homeland. Christ, moreover, the Mediator of the New Covenant, has also opened a new path, in which man, completely adhering to God Himself, and concerned only with Him and with those things that are His, more openly and fully manifests that most novel power which is proper to the New

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Covenant. 22 3 24 25 26 27 21. Christ, the only Son of God, by reason of His very Incarnation, is constituted Mediator between heaven and earth, and between the Father and the human race. To Him, perfectly suited to this office, Christ, throughout the course of His life, was subject to the condition of virginity; by which it is signified that He lived entirely for the service of God and of men. This most intimate connection between virginity and the priesthood, which exists in Christ, is also extended to those to whom it has been given to participate in the dignity and office of Mediator and Eternal Priest; and this communication is the more perfect, the more the minister is free from the bonds of flesh and blood. 28 22. Jesus willed that the first ministers of salvation, chosen by Him, should not only know the mysteries of the Kingdom of Heaven, *but also be... 21 C f. Gal. 3, 28. 22 c f. Gen. 2, 18. 23 C f. Mt. 19, 3-8. 24 C f. Jn. 2, 1-11. Eph. 5, 32. 26 Heb. 8, 6. 27 C f. 1 Cor. 7, 33-35. 28 C f. CONC. VAT. II, Decree on the Pastoral Office of Bishops in the Church, n. 16: A.A.S., LVIII, 1966, pp. 1015-1017. 29 Mt. 13, 11; C f. Me. 4, 11; Lc. 7, 25.

[*Latin ed. p. 666*]

Acts of the Apostolic See - Official Commentary 666 3 0, they are called "helpers of God," and they fulfill a mission on behalf of others; He called them friends and brothers; for their sake, He sanctified Himself, that they also might be sanctified in truth; and He promised them the most abundant rewards to all those who had left house, family, wife, and children for the sake of the Kingdom of God. Indeed, using words full of mystery and excitement, He even suggested a more perfect reason, by which someone, through a special grace, might dedicate themselves to the Kingdom of Heaven through virginity. The reason why someone should pursue such a gift is the Kingdom of Heaven; likewise, the Gospel and the name of Christ bring it about that Jesus encourages those who are about to undertake arduous apostolic labors, with so many inconveniences that must be voluntarily endured, so that they may more closely share in His own lot. 31 32 33 34 35 3 6 37 38 39 23. Therefore, those who are called by Jesus in this way are impelled to choose virginity as a desirable thing to be esteemed, either through the mystery of Christ's newness; or through the mystery of all those things which declare who He truly is, and what His significance is; or through the sum of those things which are presented in the Gospel and the Kingdom as perfect and most to be desired; or finally, through a special signification of grace flowing from the Paschal mystery of the Divine Redeemer. And indeed, they do this, not only in order to come to participate in the priestly office which Christ fulfills, but also in order to enter into that way of life. 24. If someone obeys the call of God, he responds with love to the love which Christ has shown us in an ineffable way; and this response is, as it were, veiled in a mystery, because of the special love that Christ has for the souls of men, whom He seeks to draw to Himself.

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40 so c f. 2 Corinthians 5:20. 31 Cf. John 15:15; 20:17. 32 Cf. ibid., 17:19. 33 Cf. Luke 18:29-30. 34 Cf. Second Vatican Council, Decree on the Pastoral Office of Bishops in the Church, n. 16: A.A.S., LVIII, 1966, pp. 1015-1017. ss Cf. Matthew 19:11. 3 6 Cf. ibid., 19:12. 37 Cf. Luke 18:29-30. 38 Mark 20:29-30. 39 Matthew 19:29. 40 Cf. John 3:16; 15:13.

[*Latin ed. p. 667*]

Acts of Pope Paul VI, p. 667, 41: He urged this with the most serious words. Divine grace, with a certain power, amplifies the necessary effects of love, which, if it is genuine, encompasses all things, is steadfast, and is perennial, and it kindles an invitation to which one cannot resist, to pursue the most excellent things. For this reason, the celibacy which one chooses is always held as a sign and an incentive of charity: 42 a sign, that is, of love without any exception, and an incentive of charity evident to all. Does anyone in life, which is entirely dedicated to others for the reasons mentioned, find signs of narrowness of mind, of concern for one's own advantage, when it should be, and ought to be, an example rare and most expressive of a way of life that is moved and sustained by love, by which man, to the extent of his excellence, signifies? Does anyone doubt that such a life is not morally and spiritually perfected, so completely dedicated, not to any particular thing, however excellent and supremely desirable, but to Christ and to His work, which pertains to the renewal of the human race in every place and at all times? 25. Therefore, from this consideration, arising both from divine writings and from sacred theology, our priesthood is united with the priesthood of Christ as ministers, and examples are drawn from the life of Him who completely and uniquely devoted Himself to His saving mission, and the reasons which move us, so that we may resemble the forms of charity and sacrifice of Christ the Redeemer: this consideration seems to us so elevated and so fruitful in truths contained within it, that we urge not only you, Venerable Brothers, and those who study the Christian doctrine, but also all teachers of piety and all priests, to be prepared to perceive their mission with supernatural light, to diligently pursue this thought and to examine the hidden and fruitful things which it contains. Thus, it will become increasingly clear that the priesthood and celibacy are connected by the most evident reason, which is equally an index of a strong spirit, and which requires love, by which Christ and His Church are loved uniquely and without exception. 41 Cf. Mt. 10:21. 42 CONC. VAT. I, I, Dogmatic Constitution, Lumen Gentium, n. 42: A.A.S., LVII, 1965, p. 48.

[*Latin ed. p. 668*]

Acts of the Apostolic See - Official Commentary 668 43 26. Comprehended by Christ and guided by Him, so that he dedicates himself entirely to Him, the priest becomes more like Christ, and also through that same love with which the Eternal Priest loved the Church, His Body, giving

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Himself entirely for it, so that He might present it to Himself as a glorious, holy, and immaculate Bride. For the chastity devoted to God, which is the characteristic of the sacred order of ministers, demonstrates the virginal love with which Christ loves the Church, and also the virginal and supernatural fecundity of this marriage, by which the children of God are not born of blood, nor of the will of the flesh, *but of God.* 44 5 46 27. When the priest dedicates himself to the ministry of Christ and His Mystical Body, enjoying the fullness of freedom, which is made even easier because he offers himself entirely, he represents, in a most perfect way, the unity and, as it were, the harmony of his priestly life. In him, the capacity to hear the Word of God and to make devout prayer is increased. For the Word of God, guarded by the Church, resonates most powerfully and profoundly in the soul of the priest, who meditates on it daily, expresses it through his life, and proclaims it to the faithful. 47 28. Just as Christ, His minister, is intent only on those things which are of God and of the Church, and, imitating the High Priest, always lives to intercede for us before God, so too, through attentive and devout recitation of the Divine Office, by which he gives voice to the Church, offering prayers together with Christ, he constantly experiences joy and encouragement; and he also realizes that it is necessary for him to produce constancy in prayer, which is entirely the duty of a priest. 48 49 50 51 29. From this it follows that all other things which occur in the life of a priest also possess greater fullness and efficacy. 43 Phil., 3, 12. 44 Cf. Eph., 5, 25-27. 45 Jn., 1, 13. Cf. CONC. VAT. II, Dogmatic Constitution, Lumen Gentium, n. 42: A.A.S., LVII, 1965, p. 48; Decree on the Pastoral Office of Bishops in the Church, n. 16: A.A.S., LVIII, 1966, pp. 1015-1017. 47 Cf. CONC. VAT. II, Decree on the Ministry and Life of Priests, n. 14: A.A.S., LVIII, 1966, p. 1013. 48 Cf. Lk., 2, 49; 1 Cor., 7, 32-33. 49 Cf. Hebr., 9, 24; 7, 25. 50 CONC. VAT. II, Decree on the Ministry and Life of Priests, n. 13: A.A.S., LVIII, 1966, p. 1012. 51 Cf. Acts, 6, 4. 46 1

[*Latin ed. p. 669*]

The Acts of Pope Paul VI, page 669, exhorts all to embrace holiness. Therefore, in order to attain holiness, which is the duty of a priest, a new method is introduced, namely, the ministry of grace and the ministry of the Eucharist, in which all spiritual good of the Church is contained. Indeed, representing the person of Christ, the priest is closely united with the offered sacrifice, laying down his entire life upon the altar, which he offers as a propitiatory offering.

30. But what else can we say about the increase in the power, ministry, love, and dedication of a priest towards the entire people of God? Christ Himself spoke these words about Himself: "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it produces much fruit"; and the Apostle Paul daily did not hesitate to face death, so that

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through the faithful, he might have glory in Christ Jesus. Therefore, the priest, because he dies daily to himself, and for the sake of Christ and His kingdom, he renounces the legitimate love of wife and children, and he attains the glory of a most full and fruitful life in Christ; provided that, as he loves all the sons of God, he loves them as if they were his own.

31. When the priest represents Christ in the community of the faithful entrusted to him, it is most fitting that he express the image of Christ in all things, and that he imitate His examples individually, whether in his private life or in his ministry. For the priest is, to his spiritual children in Christ, a sign and a pledge of the noble and new things of the Kingdom of God, of which he is the steward, and which he himself possesses most perfectly. Furthermore, the priest nourishes the faith and hope of all Christians, who, as such, are bound to observe the law of chastity according to their own condition.

32. Moreover, since the priest has been consecrated to Christ with a new and most excellent name, namely, through celibacy, it is evident that the priest also possesses the greatest efficacy and the best ability in the use and practice of life, to influence the feelings and affections.

[*Latin ed. p. 670*]

The Acts of the Apostolic See - Official Commentary 670, are to be amended; so that it may continuously exercise that perfect charity, by which it dedicates itself more broadly and more definitively to all, and by which, as is evident, it is more effective and better suited to performing the sacred office, to converting, with ardor and love, in the world into which Christ sent it, all the children of God, fulfilling the debt by which it is obligated to them, as if paying it in full. 55 56 57 58 59 60 33. The Kingdom of God, which is not of this world, is present on earth, hidden within a mystery, and will not exist in its perfect state until the Lord Jesus, the Victor, arrives. However, the seed and beginning of this Kingdom is the Church, which, as it progresses gradually and also swiftly, strives for the perfect Kingdom and seeks with all its strength to be united with its King in glory. For the people of God, as a pilgrim, journeys through the vicissitudes of human affairs to its heavenly homeland, where not only will the full light appear, revealing redeemed men to be the sons of the eternal God, but also the beauty of the Bride of the Divine Lamb will wonderfully and perpetually shine forth. 61 62 63 64 65 34. "Neither shall they marry, nor be given in marriage, but shall be as the angels of God in heaven." Furthermore, in human society, which is certainly a great part of it is distinguished by earthly concerns and is often entangled in the lusts of the flesh, the precious and almost divine gift of perfect continence, for the sake of the Kingdom of Heaven, is truly valuable. 67 ss Cf. CONC. VAT. II, Decree *Optatam totius*, n. 10: *A.A.S.*, VIII, 1966, pp. 719-720. Cf. 2 Corinthians 12, 15. 5 7 Cf. CONC. VAT. II, Decree *Presbyterorum

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Ordinis*, n. 16: *A.A.S.*, LVIII, 1960, pp. 1015-1017. 5 8 Cf. John 17, 18. s » Cf. Romans 1, 14. eo John 18, 30. ei Cf. CONC. VAT. II, Constitution *Gaudium et spes*, n. 39: *A.A.S.*, LVIII, 1966, pp. 1056-1057. 62 Cf. CONC. VAT. II, Constitution *Lumen gentium*, n. 5: *A.A.S.*, LVII, 1965, pp. 7-8. es Cf. Philippians 3, 20. 64 Cf. 1 John 3, 2. es Cf. CONC. VAT. II, Constitution *Lumen gentium*, n. 45: *A.A.S.*, LVII, 1965, pp. 53-54. ee Matthew 22, 30. e? Cf. 1 John 2, 16.

[*Latin ed. p. 671*]

Acta Pauli Pp. VI 68, a particular sign of heavenly goods, inasmuch as it already announces the approach on earth, in this new and emerging world, of the final times of salvation, and in a certain way anticipates the consummation of the kingdom, thereby confirming the goods that will one day shine forth in all the children of God. Therefore, this is a testimony to the continued labor by which the people of God strive to the very limit of their earthly pilgrimage, and it is an encouragement to all to diligently look towards the heavens, where Christ sits at the right hand of God, and where also our life is hidden with Christ in God, until it appears again with Him in glory.

35. It is certainly a lengthy undertaking, although rich in doctrine, to examine all that has been written through the ages concerning ecclesiastical celibacy. But these things are sufficient, which we will briefly touch upon now. For in the early times of the Christians, the Fathers and writers of the Church testify, both in the East and in the West, that celibacy was observed spontaneously and willingly by those who ministered in the sacred rites, because they considered it to be most fitting, since they had dedicated themselves to Christ and to His Church.

36. Indeed, the Western Church, already in the fourth century, confirmed, amplified, and ratified this practice through various Synods in its provinces and through the Supreme Pontiffs. Through the efforts of these pastors and teachers of the Church of God, who were guardians and interpreters of the precious treasures of the faith and of Christian morals, the practice of sacred celibacy was promoted, as stated in the Second Vatican Council, Decree on the Perfect Charity, n. 12: A.A.S., LVIII, 1966, p. 107. Cf. 1 Corinthians, 7, 29-31. Colossians, 3, 1-4.

Cf. Tertullian, On Exhortation to Chastity, 13: PL, 2, 930; St. Epiphanius, Against Heresies, II, 48, 9 et 59, 4: PG, 41, 869, 1025; St. Ephrem, Hymns on Nisibene, XVIII, XIX, ed. G. Bickell, Leipzig, 1866, p. 122; Eusebius, Demonstration of the Gospel, 1, 9: PG, 22, 81; St. Cyril of Jerusalem, Catecheses, 12, 25: PG, 33, 757; St. Ambrose, On the Duties of Ministers, 1, 50: PL, 16, 97ss.; St. Augustine, On the Manners of the Catholic Church, 1, 32: PL, 32, 1339; St. Jerome, Against Vigilantius, 2: PL, 23, 340-41; Synesius, Bishop of Ptolemais, Letter 105: PG, 66, 1485. This was first enacted by the Council of

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Eliberitan, in the year c. 300, canon 33: Mansi, II, 11.

[*Latin ed. p. 672*]

The Acts of the Apostolic See - Official Commentary 672 would be maintained and restored in subsequent ages, even when the very order of priests and the morals of men would in no way favor virtue and fortitude. Finally, the law of celibacy was solemnly established by the Ecumenical Council of Trent, and subsequently incorporated into the Code of Canon Law. 73 74 37. Indeed, the Supreme Pontiffs who preceded Us showed a fervent and profound zeal, contributing their exquisite doctrine so that priests might teach this institution and encourage them to maintain it. Regarding this matter, We do not wish to fail in Our duties of piety towards Our predecessor, who is still alive in the hearts of $\text{men, and who, in Rome, in the presence of the sacred and venerable City and a completely attentive assembly, affirmed: Above all, it is necessary to remove the worry that some, giving themselves to a certain illusion, believe that the Catholic Church wishes to, or deems it appropriate to, abandon the law of ecclesiastical celibacy, which for the course of centuries has been and is the most brilliant and excellent ornament of the priesthood. Indeed, the law of sacred celibacy always brings to mind the memorable and glorious struggles of those times in which the Church of God was called to arduous battles and achieved a triple triumph: for it is the emblem of the victory of the Church of Christ, striving to be free, chaste, and universal. 76 38. Although other laws concerning the discipline of sacred celibacy are in force in the Eastern Church, which were indeed sanctioned by the Council of Trulla in the year 692, and more recently by the Ecumenical Council 73 Sess. XXIV, can. 9-10. 74 Can. 132, § 1. Cf. St. Pius X, Apostolic Exhortation Haerent animo: A.S.S., XLI, 1908, pp. 555-577; BENEDICT XV, Letter to Francis Kordac, Archbishop of Prague: A.A.S., XII, 1920, pp. 57-58; Consistorial Address, given on December 16, 1920: A.A.S., XII, 1920, pp. 585-588; Pius XI, Encyclical Letter Ad catholici sacerdotii: A.A.S., XXVIII, 1936, pp. 24-30; Pius XII, Apostolic Exhortation Menti Nostrae: A.A.S., XLII, 1950, pp. 657-702; Encyclical Letter Sacra virginitas: A.A.S., XLVI, 1954, pp. 161-191; JOHN XXIII, Encyclical Letter Sacerdotii Nostri primordia: A.A.S., LI, 1959, pp. 554-556. 76 Second Address, given on January 26, 1960: A.A.S., LII, 1960, p. 226. 75 77 Can. 6, 12, 13, 4 8 : MANSI, XI, 944-948, 965.

[*Latin ed. p. 673*]

673 The Acts of Pope Paul VI, paragraph 78, state that the Second Vatican Council publicly acknowledged that, along with other matters and circumstances, these pertain to the most excellent part of the Catholic Church, and that we believe that the Holy Spirit, with His provident and supreme assistance, has presided over all of these. Indeed, this presents a suitable opportunity to express to the entire clergy of the Eastern Churches the

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sentiments of our esteem and regard, readily observing those examples of fidelity and pastoral diligence which render them worthy of the highest veneration. 39. However, the praise that the Eastern Fathers have offered to virginity elevates and encourages us to persevere in the discipline of sacred celibacy. For, as I offer an example, the words of St. Gregory of Nyssa come to mind, who says that the virginal life is an image of that blessedness which will remain with us in the future age. No less, the preaching on the priesthood written by St. John Chrysostom, which we constantly contemplate, elevates and refreshes us, as it clearly shows how fitting it is to join the life of the administrator of the altar with that dignity by which he excels in the performance of sacred duties: "...for he who ascends to the priesthood, as it were, into heaven, ought to be chaste." 80 40. Furthermore, it will not be without benefit to consider that, even in the East, only celibates are ordained to the order of bishops, and that after the beginning of the priesthood, marriage is forbidden to them. This, at the very least, demonstrates that in those venerable Churches, there exists a reason for joining the priesthood with celibacy, or even a certain suitability with the Christian priesthood, whose highest summit and fullness reside in the bishops. 81

78 Cf. Decree on the Pastoral Office of Bishops in Communion with the Universal Church, n. 16: A.A.S., LVIII, 1966, pp. 1015-1016.

79 De Virginitate, 13: PG, 381-382.

80 De Sacerdotio, I, III, 4: PG, 48, 642.

81 Second Vatican Council, Dogmatic Constitution Lumen Gentium, nn. 21, 28, 64: A.A.S., LVII, 1965, pp. 24-25; 33-36; 64.

43 - A. A. S.

[*Latin ed. p. 674*]

Acta Apostolicae Sedis - Commentarium Officiale 674 41. Whatever the situation may be, the Western Church cannot, by adhering to its ancient customs, demonstrate that it is inferior; nor should it be considered, or for many centuries have it established, a certain path that would rather oppose, even to some extent, the greater sanctity and virtue, either of individual souls or of the people of God, than favor it, or have hindered, through unjust and impious laws, the hidden or natural or supernatural goods from flourishing with a free course. 42. Therefore, from that primary norm, which we have mentioned above as pertaining to the governance of the Catholic Church, we believe that two things should be established in this place: firstly, the law, which commands those who are admitted to the sacred orders to freely and perpetually choose celibacy, should remain firm in its law; secondly, it should be permissible to consider particular circumstances of sacred ministers who are already joined in marriage, either in churches or in Christian communities still distinct from Catholic communion, if, desiring to enjoy full communion and subsequently to exercise

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sacred ministry, they are called to priestly duties; however, this should not impede the already established discipline of sacred celibacy, which must be observed by the clergy. Furthermore, it is not to be concluded that the leaders of the Church should abstain from using this power, because the recent Ecumenical Council wisely judged that the order of deaconship, indeed, could be conferred upon men of advanced age who are living in marriage. 82 83 43. But all of these things neither demonstrate that the discipline already in force is weakening, nor should they be understood as if they foreshadow the abolition of that law. Therefore, no heed should be given to that opinion, which not only weakens and diminishes the vigor and love, from which the firmness and joy of celibacy result, but also obscures the correct doctrine in which it consists and is most clearly illustrated; rather, efforts should be devoted to those investigations by which the most noble notion and the outstanding virtue of chastity and celibacy are vindicated from any accusation. 84 «a Cf. supra, n. 15. Cf. Const. dogm. Lumen gentium, n. 29: A.A.S., LVII, 1965, p. 36. 4 Cf. ibid., pp. 47-49. 83 8

[*Latin ed. p. 675*]

675 Acts of Pope Paul VI, p. 44. For indeed, a particular grace is to be recognized in sacred virginity. However, the entire Church of these times, through all her Pastors, rightly aware of their office, legitimately affirms and, as we have said, retains the custom of the Eastern Churches, plainly professing her complete trust in the gift of celibacy, a gift so fitting for the priesthood of the New Testament, generously given by the Father, provided that those who participate in the priesthood of Christ through the Sacrament of Holy Orders, indeed, the entire Church, humbly and earnestly seek it.

85 45. Therefore, we call to mind, as it were, the entire people of God, so that, diligently performing their duty to conciliate as many as possible to the priesthood, they may beseech the Father, the divine Spouse of the Church, and the Holy Spirit, the soul of the same Church, to grant, through the intercession of the Blessed Virgin Mary, Mother of Christ and of the Church, such a gift in abundance in this present age, a gift which the Father certainly does not deny to those who ask, and that they may prepare their hearts to receive it with the utmost faith and charity. And thus, the priests of this present world, which needs the glory of God, may, conformed day by day to the image of one and the same Priest, be a shining light of the glory of Christ, through whom the glory of the grace of God may be manifested in the whole world.

86 87 88 89 46. Truly, venerable and beloved brothers in the priesthood, whom we all love in the heart of Jesus Christ, this present world, which, although burdened by the anxieties arising from the progress and changes of things, nevertheless rightly boasts of honest and noble things, a part of human industry, greatly needs the testimony of those who dedicate

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themselves entirely to the most sacred and excellent virtues.

90 ss CONC. VAT. I I, Decree on the Pastoral Office of Bishops in the World Today, n. 16: A.A.S., LVIII, 1966, pp. 1015-1016. Cf. CONC. VAT. I I, Decree on the Church's Missionary Mandate, n. 2: A.A.S., LVIII, 1966, pp. 714-715; Decree on the Renewal of the Religious Life, n. 11: A.A.S., LVIII, 1966, pp. 1008-1009.

87 Cf. Rom. 3, 23.

88 Cf. 2 Cor., 8, 23.

89 Cf. Eph., 1, 6.

90 Phil., 1, 8.

[*Latin ed. p. 676*]

The Acts of the Apostolic See - Official Commentary 676, Our age, lacking almost divine and wondrous light, is deprived of the highest and most important things for the penitent.

47. Our Lord Jesus did not hesitate to entrust to a very few men, whom, indeed, neither in number nor in strength, no one would have judged to be equal to the task, the formidable duty of spreading the Gospel throughout the world. But to this small flock He commanded not to fear, for through Him and with Him, through the continuous and lasting presence of His help, they would obtain victory over the world. Furthermore, He warned that the Kingdom of God possesses such an interior and hidden power, that it can grow and bear fruit even when men are unaware. The fruits of this Kingdom are many, but the laborers—as at the beginning—are few, and never have there been so many as would seem sufficient according to human judgment. But the Heavenly King requires prayers from us, that He Himself may send laborers into His harvest. In this matter, the secret wisdom of Christ cannot be outweighed by the counsels of human prudence, who always, in the remembrance of salvation, has scorned human wisdom and power, and His own weakness.

48. Now, therefore, strengthened by the power of faith, we present what the Church thinks about this matter: if it obeys divine grace more eagerly and constantly, if it trusts more openly and abundantly in its own secret and invincible power, and if, finally, the mystery of Christ is openly and fully testified, it is certain that it will never fail in its most serious duty of offering salvation to the entire world, even though human reasons and false appearances may oppose it. Let each one know that all things are possible in Him who alone comforts the soul and gives growth to His Church.

49. And it is not easily believed that, if the ecclesiastical celibacy were abolished, the number would increase...

[*Latin ed. p. 677*]

The Acts of Pope Paul VI, paragraph 677, strongly emphasizes the sacred

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duties of those called to the priesthood. However, the practice in our times, within other churches and religious communities, which permit their ministers to enter into marriage, seems to lean entirely in the opposite direction. The reasons why the number of those called to the priesthood has decreased must be sought elsewhere. For, as some examples demonstrate, these reasons lie in the fact that, among individuals and families, the sense of the divine and the sacred has been lost, or is almost extinct, and that the Church, which seeks the salvation of souls through faith and the sacraments, is valued by them little, if at all. Therefore, this question must be investigated in the very place where it has arisen.

50. As we have already affirmed, the Church is not unaware that, for those who choose the sacred celibacy, grave difficulties and questions are prepared, since many comforts are taken away from their lives, and these contingencies deeply affect the human spirit; and it is precisely these difficulties that move the men of our age. It may seem that celibacy is not in harmony with that broad and glorious proclamation of praise that the Church, during the Second Vatican Council, has attributed to the good of humanity. But if the matter is considered more closely, it becomes clear that priests, who are said to renounce the love by which other men are bound in marriage and enjoy it within their own families, in reality confer great honor upon this love. For it is well known that men have always offered gifts to God, either those that are worthy of the giver, or those that are accepted by Him who receives them.

51. Furthermore, the Church cannot and must not ignore the fact that, when a young man chooses celibacy—if, that is, he uses prudence and is aware of his duty, both to himself and to Christ—he is guided by divine grace, which does not destroy nature, nor does it impose force upon it, but rather perfects it, and bestows upon it supernatural faculties and strength. For God, who created and redeemed man, knows what He imposes upon man, and therefore He provides the necessary help, so that what His Creator and Redeemer asks of him may be brought to fulfillment.

[*Latin ed. p. 678*]

678 Acta Apostolicae Sedis - Commentarium Officiale. As Saint Augustine, who experienced human nature most keenly and profoundly within himself, says: "Give what you command, and command what you wish." It is, however, very important, indeed necessary, for a priest to have a sincere understanding of the true difficulties of celibacy, so that, with prudence and knowledge, he may discern what celibacy requires of him, so that the virtue may truly be effective and beneficial to himself and to others; but also, it is necessary with a sincere judgment, that these difficulties not be given greater importance and weight than to human or religious matters, in which priests usually live, nor that they be considered such that they cannot in any way be resolved. For it is unjust, after what has been discovered by

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learned men in our time, to continue to assert that the sacred celibacy is contrary to nature, as if it were opposed to legitimate needs of the body, mind, and affections, which must be fulfilled in order to fully develop and perfect human nature. Man, who is created in the image and likeness of God, does not consist entirely of flesh, nor is the desire for the sexual act the only one that prevails in all; man also, and indeed most of all, consists of reason, will, and freedom, the power of which is supreme in the universe, and he ought to consider himself to be the master of himself; for by these same powers, man has learned to restrain the impulses of his body, as well as of his mind and affections.

54. The true and hidden reason for the sacred celibacy – as we have observed above – lies in the fact that a candidate for the priesthood chooses to bind himself to Christ and to the Church with a closer and more absolute bond of fellowship, for the benefit of all mankind. It is, however, undoubtedly the case that these great goods of man can be most fully realized in such a choice.

55. Therefore, the choice of sacred celibacy does not at all require that the desire for the sexual act and the faculty of love and feeling be ignored and despised – which, indeed, are parts of the body and soul.

[*Latin ed. p. 679*]

The Acts of Pope Paul VI, page 679, state that it is harmful to equality, but it requires a clear understanding of things, a steadfast moderation of the mind, and a wise disposition for elevation to higher things. Therefore, since the sacred celibacy adorns a man with a wondrous dignity, it greatly contributes to the attainment of perfect and complete human virtue.

56. We grant that the natural and legitimate desire, by which a man wishes to love a certain woman and to have children from her, is set aside by him who is bound by the law of sacred celibacy; nevertheless, it must be affirmed that marriage and family are not the only conditions of life necessary for attaining complete human maturity. The flame of love is by no means extinguished in the soul of a priest. For charity, which is drawn from the purest source and is preserved by imitating God and Christ, demands much from the priest and impels him to action, just as any true love does. Moreover, this charity extends the fields and boundaries of his activity; it deepens and broadens the awareness of the office he has undertaken, a clear indication of a more mature mind; and it cultivates in the priest full and tender affections, a sign of a certain higher and more abundant paternity; with these affections, the priest is abundantly enriched.

57. The entire people of God must testify to the mystery of Christ and to His kingdom; yet, in giving this testimony, one differs from another. For the Church, from this, entrusts to her lay children, those joined together by the bond of marriage, the task of testifying to life, faithfully and fully, by observing the duties of marriage and of the family, in the Christian name;

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from this, she demands of priests that they testify to a way of life that is entirely dedicated to contemplating and promoting the most important and delightful things of the Kingdom of God. Although a priest cannot, by direct experience, know the conditions of marriage, he nevertheless, whether because of the discipline he has accepted and the beginning of his priestly office, or because of the grace divinely promised to him by reason of his condition, possesses the full power of humanity.

[*Latin ed. p. 680*]

The Acts of the Apostolic See – Official Commentary 680, moreover, can perceive; so that not only can it arrive at understanding questions of this nature from their very source, but it can also offer valuable assistance to spouses and Christian families in their deliberations. For the priest, directing his life with a great spirit according to the norm of sacred celibacy, will be a clear example to Christian spouses of how human love, worthy of the name, can be enriched by spiritual strength and significance; and furthermore, by dedicating himself, he will merit the grace of a fraternal bond with Christian men and women united by the bond of marriage.

106 58. Indeed, we do not deny that the priest, because of his sacred celibacy, is a solitary man. However, his solitude should not be considered something desolate or empty, since it is filled by God and the immense riches of his heavenly kingdom. Moreover, the priest has prepared himself to endure this solitude, which is filled with interior and exterior charity, if he has chosen this life with a good spirit: that is to say, not so that, with a haughty demeanor, he might be distant from other men; not so that he might be excused from the grave duties common to all; not so that he might separate himself from his brothers, or lead a life of contempt for the world. For, although separated from the world, the priest is not separated from the people of God, since he is established for men, and he is entirely dedicated to the practice of charity, which he has embraced.

107 59. It can sometimes happen that the priest is burdened by solitude; however, for this reason, he will not regret having chosen this way of life with a good spirit. For Christ himself, in the midst of the saddest circumstances, was alone, and even though abandoned by those whom he had chosen as witnesses and companions of his life, whom he had loved to the very end, he nevertheless said: "Behold, the hour cometh, and it is now come, that you shall be scattered every man to his own and shall leave me alone. And yet I am not alone, because the Father is with me." He who freely desires to adhere completely to Christ, living in his company and drawing grace from him, will not be alone.

[*Latin ed. p. 681*]

Acta Pauli Pp. VI 681 will certainly strengthen the soul in the first place, so that it may be able to overcome all sadness and all weakening and re-

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jection of the spirit; nor will the most loving Mother of God be lacking in her maternal protection, to which he has devoted himself; nor will the care of the Bishop, who, by the grace of Christ, fulfills the office of a father; nor the strong bond of faithful friendship with his brothers in the priesthood; nor, finally, the charity of the entire people of God, which is the most fertile source of consolation. If, however, the souls of some men, whether averse, or prone to suspicion, or quite alien, sometimes make the solitary life of a priest more burdensome, he will be aware that he is sharing, in a very significant way, the fate of Jesus Christ: like the apostles, who could not be greater than He who sent them; like a friend, to whom the divine Friend has opened the innermost feelings of his soul, whether of sorrow or of joy; and for this reason, he was chosen to bring forth the hidden fruits of life, living a life that appears to be of death. 112 113 II 60. From these things that we have explained, consider the splendor, the gravity, and the hidden suitability of sacred virginity, as it pertains to ministers of Christ and the Church, for those who hold the roles of Master and Pastor in the Church, a very heavy burden arises, to care with all their strength, that virginity be truly observed from that very age, when the soul is prepared to receive so excellent a gift. Indeed, the difficulties and annoyances that, for some priests, make the preservation of sacred celibacy either difficult or quite impossible, are often caused by an inadequate education of the seminarians, which, due to recent changes in circumstances, is no longer entirely suitable for properly forming a man for God. 114 61. On this matter, the Fathers of the Sacred Vatican Council II had already issued most wise norms and precepts, not [references to scripture omitted].

[*Latin ed. p. 682*]

682 Acta Apostolicae Sedis - An Official Commentary, adapted to the present times, concerning the education of young people, in harmony with the nature of man, and also in accordance with the conditions of individual persons and of civil society, which have greatly changed in this age. Therefore, We desire that specific laws be established as soon as possible, by which this matter may be treated extensively and appropriately, with the assistance of expert men; so that those who have undertaken the most important duty of instructing candidates for the priesthood may be provided with timely and suitable support. 115 62. The priesthood is a ministry instituted by Christ Jesus, to serve His Mystical Body, which is the Church. For this reason, it pertains to the authorities of the Church to admit only those whom they judge to be suitable to the priesthood, that is, those to whom God, besides other signs of sacred vocation, has also granted the gift of sacred celibacy. From this gift, confirmed by canonical law, a man is called to obey the will of God, with a free will and with a complete dedication of himself, and to conform his mind and conscience to His authority. Truly, God calls a certain man, who is entirely pleasing to

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Himself, whose freedom is never interrupted by heavenly grace. Therefore, the mind of candidates for the priesthood must be cultivated in such a way that they may receive the divine office with a docile disposition, and be ready to serve God, and therefore, they must give the highest place to heavenly assistance. 116 63. But careful consideration must also be given to the physical and mental condition of the candidate, so that he may be properly directed and instructed to attain the lofty heights of the priesthood. Therefore, in order that the education of the candidate, whose true mental and moral conditions and abilities have already been thoroughly examined, truly achieves what it aims for, it is absolutely necessary that the progress of divine grace be harmoniously combined with the progress of nature. These mental conditions must be examined with the most religious diligence, as soon as the signs of sacred vocation are revealed. For no one should add faith to a hasty and superficial judgment; rather, let the matter be approached with careful consideration. 115 cf. Decree *Optatam totius*, nn. 3-11: *A.A.S.*, LVIII, 1966, pp. 715-721; Decree *Perfectae caritatis*, n. 12: *A.A.S.*, LVIII, 1966, p. 721. 116 cf. above, n. 15.

[*Latin ed. p. 683*]

Acts of Pope Paul VI, 683: Furthermore, it will also be necessary to have someone skilled in medicine, or, using the Greek term, psychology, who will assist in this investigation and provide help. Nor should a careful examination, which is called an anamnesis, be omitted, so that it may be determined whether the candidate is suitable for the priesthood, even considering that most serious matter which pertains to the good of the soul and body, received from parents as if by inheritance. 64. But those who, considering the reasons of the body, mind, and morals, are deemed less suitable, should be immediately dissuaded from pursuing the priesthood. Therefore, let educators know that they are added to this task with a most serious duty; that they should not indulge in empty hopes or dangerous confidences, nor in any way allow the students to foster such hopes, to the great detriment of themselves and of the Church. For such a way of life, as a celibate priest must lead, since it requires such intense dedication to divine matters both internally and externally, and requires so much prudence, does not admit of a candidate who, with regard to body, mind, and morals, does not sufficiently present himself as endowed with the necessary qualities; nor should one expect that, in this matter, divine grace will supply what is lacking in nature. 65. As soon as a candidate is found to be suitable, and he has been admitted to the path that will lead him to the priesthood, diligent care must be taken to ensure that he gradually acquires the full maturity of his person through appropriate education, which will affect his body, mind, and morals, so that he may be able to restrain and govern his natural inclinations, his feelings, and his impulses. 66. This appropriate education will be demonstrated by that fortitude of mind, by which one

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willingly embraces the discipline of private and public life, as required by the priestly life. This discipline, the lack or weakening of which is to be deplored, since it leads to grave dangers, should not be borne as an external burden, but, so to speak, should be received and implanted within the mind, so that it may be considered a necessary part of spiritual life.

[*Latin ed. p. 684*]

684 Acta Apostolicae Sedis - Commentarium Officiale 67. The art of education must be applied in such a way that young men are led to the virtue of chastity, to the proper understanding of the sacred Gospel, and to acting spontaneously; this will happen if every good private initiative is fostered, with the aim that the young man may learn to know himself, to correctly assess his strengths, to knowingly undertake his duties, and to attain that mastery over himself, which is of the highest importance in imparting a priestly education. 117 68. Furthermore, the use of authority, whose supreme principles must always be firmly maintained, must be exercised not only with wise moderation and a pastoral spirit, and proceed as if in a dialogue, but also must train the students gradually; so that the educator may increasingly perceive the mind of the young man, and so that education may have this characteristic, that it be especially effective, and that the young man, from the depths of his mind, be moved to act in reality. 69. The complete and perfect education of candidates for the priesthood must aim to ensure that they, with a tranquil mind, knowingly and freely choose those grave duties which they will one day undertake with the highest devotion before God and the Church. Indeed, the ardor and greatness of spirit are truly admirable qualities of young men, which, if properly cultivated and strengthened, are such that they not only secure heavenly assistance, but also the admiration and trust of the Church, and indeed of all men. Let young men be aware of no difficulties that they will experience in themselves or in society by choosing this way of life, so that the fervor of their spirit may not be light or empty; but, together with the difficulties, it will be necessary to show them, with no less truth and clarity, the sublime excellence of the chosen life; which, indeed, while preparing a certain emptiness in the body and in the soul, nevertheless offers such spiritual fullness that it can profoundly affect the life of a priest and raise him to the highest peak of perfection. 70. Let young men be convinced that they cannot endure the hardships of this path without a special ascetic discipline. "Cf. MT., 5, 37.

[*Latin ed. p. 685*]

The Acts of Pope Paul VI, page 685, speak of common duties that surpass those of other Christians and are proper to candidates for the priesthood. We speak of an ascetic discipline, which is indeed strict, but not one that oppresses the soul, and which should be joined with the constant practice

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of those virtues that distinguish a priest from other men. These virtues are: the utmost zeal for dedicating oneself — which is a necessary condition for becoming a servant of Christ —; humility and obedience, which signify inner truth and rightly ordered freedom; prudence and justice, fortitude and temperance, without which a truly religious life, and one that excels, cannot be attained; an excellent awareness of duty; fidelity and integrity in carrying out one's duties; a suitable combination of active and contemplative life; a detachment of the soul from earthly things and a striving for poverty, from which evangelical freedom derives its power and virtue; chastity, constantly pursued, harmoniously fitting with other natural and supernatural virtues; serenity and security of mind in dealing with men, for whose sake the candidate for the priesthood dedicates himself to Christ and to His kingdom. Through this path, with the help of God's grace, the seminarian will become a man endowed with a balanced, strong, and mature mind; in whom, indeed, natural talents will cooperate with virtues, and all faculties will wonderfully harmonize, illuminated by faith and by union with Christ, who has chosen him to serve Him and to be a minister of salvation to the human race. 118 71. However, in order to be more certain that a young man is suitable for the priesthood, and to subsequently prove that he has attained human and supernatural maturity — for it is more difficult to conduct oneself well with the care of souls, due to greater dangers — it is certainly necessary that the observance of sacred celibacy be tested by certain periods, before it becomes stable and permanent through the order of the priesthood. 120 ns Cf. ibid., 16, 24; John 12, 25. 1 1 St. THOMAS, *Summa Theologica*, II II, q. 184, a. 8 c. Cf. VATICAN COUNCIL II, Decree *Optatam totius*, n. 12: *A.A.S.*, LVIII, 1966, p. 721. 9 1 2 0

[*Latin ed. p. 686*]

686 Acta Apostolicae Sedis - Commentarium Officiale 72. Cum candidatus, per probationes, habetur pro virili et satis firmo ad ordinem sacerdotis, tum ille, certe, poterit grave et suave onus sacerdotalis castitatis suscipere, sicut donationem plenam sui ipsius Christo et Ecclesiae eiusdem factam. Sic enim, sacrorum alumnus, divina gratia aspirante, legem caelibatus, quae ex voluntate Ecclesiae verissime coniungitur cum ordine sacerdotali, plane conscius et liber in se suscipiet; non sine, ut patet, prudenti et sapienti consilio pietatis magistrorum, quorum erit magnam et liberam optionem factam non iniungere, sed magis consciam reddere. Atque eo gravissimo tempore, in quo totius futurae vitae suae cursus vertitur, candidatus non modo externae quaedam vexationis onus non persentiens, sed potius ex illa optione, propter Christi amorem peracta, magnam laetitiam hauriens.

73. Sacerdos nullo modo debeat putare, sacra ordinatione suscepta, se omnia iam facile habere, aut se ab omnibus vitiorum illecebris vel periculis in perpetuum tutum esse. Castitas non est eiusmodi virtus, ut quis

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eam semel in perpetuum adipiscatur; sed magno labore et cotidiana exercitatione adquiritur. Nostra haec aetas valde laudat bonum illius amoris, qui ad mutuum commercium utriusque sexus pertinet; sed in hac re, pro dolor, difficultates et pericula etiam multiplicavit. Quapropter, ad castitatis bonum omni diligentia tuendum, atque ad excelsam huius virtutis dignitatem palam testandam, necesse est, ut sacerdos aperto et sereno animo suam condicionem consideret, hoc est, se existimet iugiter spirituali certamini obnoxium, adversus cupiditatum illecebras, quas in se ipso et in mundo experietur; et praeterea sine intermissione propositum renovet, magis magisque irrevocabile sui ipsius donum perficiendi, cui fidem plenam et sinceram reapse praestare debet.

74. Christi sacerdos novam vim et novam laetitiam percipiet, si cotidie precando et meditando altius causas donationis suae exploraverit, et in dies magis persuasum habuerit,

[*Latin ed. p. 687*]

Acts of Pope Paul VI, 687, he chose the best part. For this reason, the priest will humbly and perseveringly implore the grace of fidelity, knowing that it will never fail those who have sincerely requested it, provided they employ, together with natural and supernatural aids available to them, all means at their disposal. And he will especially diligently observe those ascetic practices which have already been proven effective in the Church, and which appear necessary in the present circumstances, no less than in past times. 121 75. Above all, the priest, endowed with divine grace, should strive with the greatest possible love to cultivate his intimate union with Christ, and to investigate His inexhaustible and blessed mystery. He should also strive to clearly understand the mystery of the Church, from which the priestly life is inseparable, lest it seem vain and absurd to him. But if priestly piety is nourished from the purest sources of the Divine Word and the most holy Eucharist; if it is vitally connected with liturgical action; and if, finally, it is strengthened by a tender and conscious devotion to the Most Holy Virgin, Mother of the highest and eternal Priest, and Queen of the Apostles, then the priest will draw from the very wellsprings of his own spiritual life, which alone ensures that the preservation of sacred chastity rests upon a firm foundation. 122 76. The priest, who enjoys divine grace and inner peace, can certainly courageously fulfill the many duties of his life and his ministry; for, moved by faith and devotion, he finds new opportunities to demonstrate that he belongs entirely to Christ and to His Mystical Body, and to promote holiness in himself and in others. The love of Christ, which compels him, will offer help and assistance, not to restrain the best feelings of his mind, but to make them more sublime and elevated; and this will be achieved through a dedication to devotion, just as Christ, the supreme priest, who had the closest communion with men, loved them and suffered for them; 123 124 21 1 Cf. VATICAN COUNCIL I, II, Decree on the Order

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of Priests, nn. 16, 18: A.A.S., LVIII, 1966, pp. 1015-1016; 1019. 122 cf. ibid., n. 18. 123 Cf. 2 Corinthians, 5, 14. i * cf. Hebrews, 4, 15. 2

[*Latin ed. p. 688*]

688 Acta Apostolicae Sedis - Official Commentary, just as the Apostle Paul, who shared in all the anxieties, so that he might testify to the light and power of the Gospel of the grace of God in the world. 125 126 77. With solicitude for preserving the integrity of the gift of himself which he had made to Christ, the priest must guard himself from those impulses of the mind which give rise to affections not sufficiently in accordance with the light and guidance of reason, nor should he bring forth the necessities of spiritual life or of the apostolate as reasons for excusing the inclinations of the mind, which are truly fraught with dangers. 78. The priestly life, ablaze with zeal, demands true and sincere piety, by the power of which the sacred ministers live and walk in the Spirit; it demands internal and external Christian discipline with a manly spirit, truly worthy of those who serve Christ, and who, in a certain way, have crucified their flesh with its vices and concupiscences; and therefore, they do not hesitate to enter into arduous and prolonged struggles. If he accomplishes this, the minister of Christ will be able more openly to show to the world the fruits of the Spirit, which are: charity, joy, peace, patience, kindness, goodness, longanimity, meekness, faith, modesty, continence, chastity. 130 79. Priestly chastity is strengthened, guarded, and defended by that very way of life, by those social conditions, and by those practices which are proper to the ministers of God; therefore, it is entirely necessary to foster it as much as possible through intimate sacramental fraternity, by which all priests enjoy the sacred Order which they have received. The Lord Jesus taught a new commandment of charity; and He wonderfully testified to this by His example, especially when He instituted the Sacraments of the Holy Eucharist and of the Catholic priesthood, and when He prayed to the Heavenly Father, cf. 1 Corinthians, 9, 22; 2 Corinthians, 11, 29. 131 132 126 Cf. Acts, 20, 24. Cf. Galatians, 5, 25. Ibid., 5, 24. 129 Cf. 1 Corinthians, 9, 26-27. ”o Galatians, 5, 22-23. 131 Cf. COUNCIL OF THE VATICAN I, Decree on the Order of Priests, n. 8: A.A.S., LVIII, 1966, p. 1003. 132 Cf. John, 13, 15 and 34-35. 1 27 128

[*Latin ed. p. 689*]

The Acts of Pope Paul VI, page 689, state that the love, by which he is guided from all eternity, is present in them, and they are present in him.

80. Therefore, let there be a perfect communion of souls among priests, and let frequent intercourse among them be fostered through prayer, serene friendship, and any mutual exchange of assistance. Moreover, a certain form of common life should always be commended to priests, so that the priestly office may be imbued with piety ever more; or

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frequent gatherings should be customary, in which they communicate with each other in a fraternal manner, sharing thoughts, encouragement, and experiences; or finally, let there be an increase in associations that are intended to promote priestly holiness.

81. Priests should diligently heed the exhortation of the Second Vatican Council, in which they are invited to foster mutual communion of sentiments, so that they may deeply feel within themselves the lot that falls to their fellow priests in the priesthood, who are laboring under difficulties, and that the divine gift which is in them may not be subjected to grave peril. Let them show them charity, as those who need love, kindness, prayers, and prudent and effective assistance more than others, and who have just reason why they should strive with inexhaustible charity for those who are, above all others, their truest friends and ought to be.

82. Finally, as a sort of complement and memorial of this our letter, we urge you, Venerable Brothers in the Episcopate, and you, priests, ministers of the altar, that each of you, on the anniversary of the day you received the priesthood, or all of you together, united in spirit on the feria V at the Lord's Supper, on that most religious day on which the priesthood was instituted, may undertake to renew fully and confidently the gift that you once made to Christ the Lord, and also to awaken in yourselves the awareness of your election to the sacred duties, and finally, with humility and strength of spirit, to promise again to Christ, that you are His alone.

[*Latin ed. p. 690*]

Acta Apostolicae Sedis - Official Commentary 690, will be faithful to that love and to your most chaste offering. 135 forever 83. Now, however, with paternal love, Our thoughts are filled with great trepidation and sorrow concerning those unhappy brothers of Ours in the priesthood, but always most beloved and most desired, who, although bearing the sacred mark imprinted upon them through the order of the Presbyterate, have nevertheless fallen away from the duties assumed in their priestly consecration. What a lamentable condition is theirs, and what damage has resulted from it, publicly and privately, so that some may ask whether such unhappy events and wicked examples, by which the people of God are offended, can in some way be attributed to the celibacy itself. On the contrary, no fault adheres to the sacred celibacy itself. All these things have happened, either because not always, at the opportune time, a certain and prudent judgment has been given concerning the qualities of those aspiring to the priesthood, or because the manner of life of the sacred ministers has not always been entirely in accordance with the duties of their life, wholly dedicated to God. 84. The Church is most concerned about the unhappy fate of these sons, and therefore considers it its duty to exert every effort to prevent or heal the wounds that it has received from their failings. Following in the footsteps of Our predecessors, We have decided that, in judgments

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pertaining to priestly ordination, investigations should be instituted that extend to others, and that the most serious cases and reasons should be examined, which are not included in the current canon law, since from them serious and true doubts may arise concerning the full freedom and awareness of those aspiring to the priesthood in assuming the burdens, and also concerning their suitability for embracing the priestly life; with this intention, that those who are truly found to be unsuitable in a legitimate judgment may be relieved of their burdens. 136 85. These dispensations, as they say, may be granted in this matter, — which, indeed, should be considered very few, if compared to 135 C f. Rom., 13 6 cf. 12. 1. C.I.C., can. 214.

[*Latin ed. p. 691*]

The Acts of Pope Paul VI, paragraph 691, state that a large number of priests, both holy and worthy, are present; they consider both the spiritual good of each individual and the concerns of the Church, so that the law of sacred celibacy may remain firm, and that it may be faithfully observed by all those who administer the sacraments. The Church, acting in this way, always proceeds with great sorrow, especially when singular cases of distress arise: namely, when those who refuse to bear worthily the sweet yoke of Christ do so either because they are led to temptation by their faith or because of corrupt morals, and therefore, knowingly and often without the concern of the Christian people.

86. Oh, if these priests knew how much sorrow, how much disgrace, how much dread they bring to the holy Church of God; oh, if they would consider the gravity and importance of the duties they have undertaken, and the dangers that await them in this life and in the future, they would certainly be more cautious and prudent in making decisions, more eager in offering prayers to God, and more astute and diligent in preventing such spiritual and moral failings.

87. But the Mother Church, with a particular concern, turns her attention to the case of those priests who, although still young in age, have, after having followed the sacred ministry with great zeal and diligent industry, been affected by feelings of despair, doubt, lust, or madness. Therefore, in these circumstances in particular, the Church believes that nothing should be left untried in order that the wavering and faltering brother may be persuaded to return to peace of mind, to faith, to repentance, and to the restoration of his former zeal. And only when it is seen that it is impossible to lead the priest back to a good life, then, and only then, will the unhappy minister of God be excused from performing the duties entrusted to him.

88. If, at times, it happens that, although he cannot return to bearing the duties of the priesthood again, he nevertheless shows a sincere and good

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will to live a Christian life, as...

[*Latin ed. p. 692*]

692 Acta Apostolicae Sedis - Commentarium Officiale: Quod convenit ad dignitatem Apostolicæ Sedis, postquam omnia diligenter perscrutata sunt et consilia collata cum Ordinario loci vel cum superiore religioso, praeferens amorem dolore, aliquando concedit dispensationem postulatam, et simul iungit ad eam opera pietatis et expiationis, ut in filio misero, sed semper amato, maneat signum salutare maeroris matris Ecclesiae, et ut in animo eiusdem vivacior insidat recordatio, quod omnia necessaria divina misericordia proveniunt. 89. Haec disciplina, simul severa et plena misericordiae, et semper conformata normis iustitiae et veritatis, summa prudentia et cautela, sine dubio, valde profuerit ad confirmandos probos sacerdotes in proposito vivendi integriter et sancte; item, adhortabitur sacros alumnos, ut, sapienti moderatione educatorum et praeceptorum, ad altare accedant, pleniter conscii officii suscipiendi, obliti ipsorum commodorum, et inflammati studio divinae gratiae, et obtemperandi Christi et eius Ecclesiae voluntati. 90. Denique, non possumus, sine magna laetitia, Deo gratias persolvere ob id, quod observamus, nonnullos ex illis, qui a longo tempore a suscepto onere declinabant, tam diligenter usum fuisse omnibus auxiliis ad rem idoneis, praesertim supplici precatione, humilitatis exercitatione, tenaci animi contentione, frequenti sacra Paenitentia, ut, dono summi Sacerdotis, ad rectam viam reverti sint, et iterum, cum magno gaudio omnium, ministri eiusdem summi Sacerdotis facti sunt. 91. Ut autem dilectissimi nostri sacerdotes munera assumpta facilius et iucundius tueri possint, iure ipsi gaudent officioque adstringuntur, Venerabiles Fratres, fruendi summo vestro, et prorsus necessario auxilio. Cum enim vos in sacrorum alumnorum numerum eos asciveritis, ad sacerdotium ineundum institueritis, et eorum capiti manus imposueritis, ii, propterea, sive dignitatis sacerdotalis causa, sive sacri Ordinis vi, quam maxime vobiscum coniunguntur, atque vestram...

[*Latin ed. p. 693*]

693 The acts of the Popes, Paul VI, in the communities of the faithful entrusted to them, fulfill their role. Therefore, they join with you with a steadfast and courageous spirit, as those who, in their own degree, receive your concerns and your cares. Moreover, since those who have embraced the sacred celibacy, following the example of the Prelate, a practice ancient and enduring, both in the East and in the West, a new bond of relationship arises between the Bishop and the priest, and this is translated into action in the very fabric of life. 137 92. Just as Jesus showed the sweetest charity towards his disciples when he made them ministers of his true and mystical Body, 138 so also you, through whom the Lord Jesus Christ, the Supreme Pontiff, is present in the midst of the faithful, do not fail to turn your love

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and your greatest concern towards priests and towards those who are beginning their sacred ministry. Indeed, there is no more opportune time to demonstrate this firm conviction of yours than when, guided by a sense of duty and by sincere and unwavering charity, you dedicate yourselves zealously to the instruction of those preparing for the sacred orders and to assisting priests in every way, so that they may faithfully maintain both their divine vocation and their duties. 140 93. You, as men, alleviate the loneliness of priests, which is often the cause by which spirits weaken and are drawn to illicit things. Therefore, towards your priests, rather than as overseers and judges, you should be masters, fathers, friends, and brothers, ready for goodness, for mercy, for indulgence, for forgiveness, and for help. Furthermore, strive that the priests entrusted to you may foster mutual friendship and may inspire complete trust in you, so that, however, the bond of legitimate obedience is not only not dissolved, but rather strengthened by the charity of the holy Pastor, and indeed, obedience itself... 141 3 7 cf. Council of Vatican II, Dogmatic Constitution *Lumen Gentium*, n. 28: *A.A.S.*, LVII, 1965, pp. 34-35. ”s Cf. John, chapters 13-17. 140 Council of Vatican II, Decree *Presbyterorum Ordinis*, n. 7: *A.A.S.*, LVIII, 1966, pp. 1001-1003. ”i Cf. ibid.

[*Latin ed. p. 694*]

Acts of the Apostolic See - Official Commentary 694, that it may become more pleasing, more sincere, and more secure. This devoted friendship and the custom of treating you as sons will undoubtedly provide the opportunity and the means for them to open their hearts to you in due time and to reveal their difficulties, certain that you will always be ready to help them, so that they may lay aside, in you, the errors into which they may have fallen, without the fear of servile chastisement, but, as is fitting for sons, with the expectation of admonition, forgiveness, and assistance, which will simultaneously encourage and inspire them to continue their journey with renewed confidence.

94. It is certainly known to you, Venerable Brothers, that whenever you rekindle the joy and zeal of a priest in his ministry, or restore peace of mind and hope of salvation, you fulfill a most necessary and noble duty, which is of great benefit to a large number of souls. If, at times, you cannot help but use your authority and apply salutary severity towards those few who, rejecting your kindness, give a bad example to the people of God, nevertheless, be careful that, in those whom you must correct, you keep in view their improvement. Following the Lord Jesus, the Shepherd and Bishop of your souls, do not break a broken reed, nor extinguish a smoking wick. Just as Jesus healed wounds, saved what was perishing, and diligently sought the lost sheep in order to bring it back to the fold, so too, strive, as He did, to restore the faithless brother.

95. We are confident, Venerable Brothers, that you will leave nothing

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untried for the sake of your teaching, your wisdom, and your pastoral care, so that you may constantly present to your priests the sublime form of the sacred celibacy, and...

[*Latin ed. p. 695*]

Acts of Pope Paul VI, 695: Never shall those who, having abandoned the care of the priesthood, have departed from the House of God, which is also their own home, bring about a sad outcome; for your sons remain with you always. 96. However, since the virtue of priests is a most excellent treasure and adornment for the entire Church, and pertains to the benefit and example of the entire people of God, We therefore lovingly and earnestly exhort all the faithful, Our sons in Christ, to consider it their duty to support those brothers who have taken upon themselves the office of priests, so that, in their eternal salvation, they may be assisted. Therefore, let all offer prayers to God; let them strive to help those who have been divinely called to the priesthood; let them assist the priests with obedience and diligence, as befits sons; and let them offer their willing and helpful cooperation, moved by this intention, so that they may bring comfort to them, readily responding to their pastoral concerns. Furthermore, let them encourage these same sacred fathers in Christ to overcome every kind of difficulty, which often arises for them when they faithfully and diligently perform the duties entrusted to them, so that they may be an example to the human race. Finally, let all, guided by the study of faith and Christian charity, show great reverence and a certain humility towards the priests, especially considering their condition, which is entirely devoted to God and the Church. 97. This exhortation pertains especially to the laity, who seek God more diligently and fervently than others, and who strive for the perfection of Christian morals in their secular life, and to whom, therefore, it is fitting, through the bond of sincere friendship established with them, to offer the greatest possible assistance to the sacred ministers. For it is fitting that the laity, although involved in the affairs of this earthly life, should strive to fulfill the promises of Baptism, and it is permissible for them sometimes to offer light to the priest and to strengthen him, so that, in the service of Christ and the Church, he may not suffer any detriment, with regard to the integrity of his divine vocation, from certain circumstances and from the corrupt and turbulent influences of this world. From these things, it will undoubtedly follow that the entire people of God...

[*Latin ed. p. 696*]

Acts of the Apostolic See - Official Commentary 696, concerning those who honor and observe Jesus Christ, and who bear his person, regarding whom He Himself said: "He who receives you, receives Me; and he who receives Me, receives Him who sent Me," promising a certain reward to those who, in any way, pursue the messengers of the Gospel with charity

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and labor diligently for them. 149 98. Furthermore, before bringing these Our Letters to a close, We exhort you, Venerable Brothers, Our Pastors, wherever on earth the flock of God may be, and you, Our most beloved priests, brothers and sons, moved by the love of Christ, to direct, with renewed confidence and new hope, the eyes and hearts of your children to the most sweet Jesus Christ and to the Mother of the Church, and to implore Her maternal and powerful intercession for the Catholic priesthood. For the people of God admire and venerate Her as the form and exemplar of the Church of Christ, with regard to faith, charity, and perfect union with Christ Himself. Therefore, may the most blessed Virgin and Mother Mary obtain for the Church, which is likewise honored with the title of virgin and mother, that it may, with humble constancy, glory in the fact that the priests preserve the exalted gift of sacred virginity in its entirety, and that the sacred celibacy may flourish ever more and be held in higher and higher esteem by every human society; so that, day by day, their number may increase, 150 who follow the Divine Lamb wheresoever 151 He may go. 99. In this matter, the Church, confident in Christ, is raised to a most excellent hope; for, although aware of how much concern the scarcity of priests causes for the spiritual needs of all nations, yet, relying on the infinite and mysterious aids of divine grace, it firmly believes that the excellence of the spiritual ministers will result from their abundance; for all things are possible with 152 God. i*» MT., 10, 40. ”s Cf. ibid., 10, 43. 150 CONC. VAT. I I, Const. dogm. Lumen gentium, nn. 63. 64: A.A.S., LVII, 1965, p. 64. 151 Apoc, 14, 4. 152 Mt., 10, 27; cf. Lc., 1, 37.

[*Latin ed. p. 697*]

Acta Pauli PP. VI 697, having this as certain and hoping greatly, we impart, from the heart, the Apostolic Blessing to you, Venerable Brothers, and to the priests and faithful entrusted to you, a pledge of heavenly graces and a witness of Our paternal benevolence. Given in Rome, at St. Peter’s, on the twenty-fourth day of the month of June, in the feast of St. John the Baptist, in the year 1967, in the fifth year of Our Pontificate. PAULUS P. P. VI. APOSTOLIC LETTER ISSUED *MORE SUA*. General norms concerning the restoration of the permanent diaconate in the Latin Church are presented. PAULUS P. P. VI. The SACRED ORDER OF DEACONSHIP has always been held in great honor by the Catholic Church, from the very earliest age of the Apostles, as the Doctor of the Gentiles himself testifies, who commands that deacons, together with bishops, be greeted specifically, and who teaches Timothy what virtues and qualities of mind should be sought in them, so that they may be esteemed worthy of their ministry. Furthermore, the Ecumenical Council of Vatican I, preserving this ancient custom, made mention of the honorable diaconate in the Constitution, beginning with the words *Lumen Gentium*, and there, after speaking of bishops and priests, it celebrated the third degree of the sacred order, illus-

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trating its dignity and its duties. But understanding thoroughly from this that these functions are supremely important for the life of the Church...

[*Latin ed. p. 698*]

The Acts of the Apostolic See – Official Commentary 698, certain necessities, pertaining to the discipline of the Latin Church currently in force in many regions, being difficult to fulfill, and desiring to provide more conveniently for such important matters, wisely decreed that the diaconate in the future might be restored as a proper and permanent rank within the hierarchy. Although certain duties of deacons are indeed often entrusted to laymen, especially in missionary territories, those who truly exercise the diaconal ministry are nevertheless strengthened and more closely united to the altar through the imposition of hands, a tradition handed down from the Apostles, so that they may more effectively fulfill their ministry through the sacramental grace of the diaconate. Thus, the true nature of this Order will be clearly established, so that it is not to be considered merely a stepping stone to the priesthood, but rather, distinguished by its indelible character and its special grace, so that those who are called to it may faithfully serve the mysteries of Christ and the Church. Since the permanent restoration of the diaconate throughout the entire Latin Church is not necessarily required, but rather pertains to the competent gatherings of territorial Bishops, with the approval of the Supreme Pontiff, to decide whether and where it is appropriate to institute deacons for the care of souls, we therefore believe it is not only necessary, but also essential, that certain and defined norms be established on this matter, in order to adapt the current discipline to the new precepts of the Second Ecumenical Council, and to establish equitable conditions by which not only the diaconal ministry may be more suitably ordered, but also the formation of candidates may more appropriately correspond to the various aspects of their lives, their common duties, and the sacred dignity. Therefore, all that is established in the Code of Canon Law concerning the rights and duties of deacons, whether pertaining to all clerics in general, or to deacons specifically, we confirm, and we declare that these apply also to those who are to remain permanently in the diaconate. Furthermore, we establish the following: 3 4 5 3 Cf. n. 29: A. A. S. 57 (1965) p. 36. VATICAN COUNCIL II, Decree Ad Gentes, n. 16: A. A. S. 58 (1966) p. 967. Cf. VATICAN COUNCIL II, Dogmatic Constitution Lumen Gentium, n. 41: A. A. S. 57 (1965) p. 46. " Ibid. n. 29: A. A. S. 57 (1965) p. 36. 4 5

[*Latin ed. p. 699*]

Acts of Pope Paul VI, 699, I, 1. It is the duty of legitimate Episcopal Assemblies or Conferences, with the consent of the Supreme Pontiff, to deliberate whether and where the diaconate, as a proper and permanent rank within the hierarchy, should be instituted for the good of the faithful,

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or not.

2. When requesting approval from the Apostolic See, the reasons that suggest establishing such a discipline in a particular region must be explained, as well as the conditions of affairs that offer a true hope of a beneficial outcome; furthermore, the manner of this discipline must be described, namely, whether it concerns the conferring of the diaconate upon young men who are suitable, for whom the law of celibacy must remain firm, or upon men of more mature age, even those living in marriage, or upon both categories of candidates.

3. Once approval has been obtained from the Apostolic See, it is the duty of each Ordinary to examine and ordain candidates within his sacred jurisdiction, unless the case falls under exceptions granted by the same authority. In preparing a report on the state of his diocese, the Ordinary should also mention this newly established discipline.

II, 4. According to the institution of the Church, as confirmed by the Ecumenical Council, those who are called to the diaconate are bound to observe the law of celibacy.

5. The permanent diaconate should not be conferred before the age of twenty-five, but a greater age may be required by the Episcopal Conferences.

6. Young men who are being prepared for the diaconal ministry should be received into a special college, where they will be examined, instructed in living a truly evangelical life, and trained to properly perform their own duties and responsibilities.

7. To establish such a college, the Bishops of the same region, or, if necessary, of several regions or even of the same nation, should cooperate according to the particular circumstances of the places. They should also select suitable superiors to direct it, and establish laws regarding discipline and the order of studies, carefully observing the following norms.

[*Latin ed. p. 700*]

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8. Ad tirocinium diaconatus admittantur solum ii iuvenes, qui demonstrant inclinationem naturalem ad ministerium sacrae Hierarchiae et christianae communitatis, et qui se procuraverunt doctrinae copiam sufficientem, secundum consuetudines suae genti et loci.

9. Tirocinium diaconatus debeat durare per tres annos alicuius, et series disciplinarum debeat esse ita ordinata, ut candidati, ordine et gradatim, ad officia diaconatus, quae oportet adimpleant, sint praeparati, salutariter et prudenter. Omnino, ratio studiorum ita potest componi, ut in anno ultimo, praecipua tradatur instructio de diversis officiis, quae diaconi maxime exsequuntur.

10. Ad haec, debeant adjungi usus et exercitationes docendi pueros

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et alios fideles elementa religionis christianae, cantus sacri diffundendi et moderandi, divinorum Scripturae librorum perlegendi in coetibus fidelium, populo alloqui et hortari, Sacramenta, quae ad diaconos pertinent, ministrandi, aegrotos visitandi, et, in universum, officia, quae eis committi possunt, implendi.

III

11. Vir maiores aetatis, sive caelibes, sive etiam coniugati matrimonio, possunt ad diaconatum vocari; sed hi non debeant admitti, nisi constet non solum de consensu uxoris, sed etiam de probitate eiusdem, secundum mores christianos, et de illis virtutibus, quae viro ministerium nec impediant, nec dedecorent.

12. Aetas "maioris," de qua hic agitur, attingitur cum quinquaginta et tertius annus impleatur; et tamen ita intelligenda est, ut nemo ad diaconatum vocari possit, quin diuturno vitae vere christianae exemplo, integris moribus et ingenio ad ministrandum proclivi, cleri fideliumque estimatiam sibi conciliaverit.

13. Cum de viris coniugatis agitur, cavendum est, ut solum ii ad diaconatum progrediantur, qui, iam per multos annos in matrimonio viventes, se domui suae bene praeesse ostenderint, et quibus et uxor et filii vitam vere christianam agant, et integritatem famam praestent.

14. Optandum est, ut tales diaconi etiam doctrinae ornati sint, de qua in numeris 8, 9, 10 supra locuti sumus, vel alicuius scientiae, quae episcopalis Conferentia iudicabit necessaria eis.

[*Latin ed. p. 701*]

Acts of Pope Paul VI, 701, concerning the fulfillment of their proper and own duties. For this reason, they are admitted to a special College, where they learn all those things which will be necessary for the worthy execution of the diaconal office. 15. If, however, this cannot be done, the candidate should be entrusted to a most esteemed priest, who will take care of him, and who will be able to testify to his prudence and maturity. It must always and diligently be ensured that only suitable and learned men are admitted to the sacred order. 16. After the reception of the diaconate, even if they have attained a more advanced age, according to the tradition of the Church, they are not permitted to enter into marriage. 17. Care must be taken that deacons do not practice an art or profession which, in the judgment of the local Ordinary, would be unbecoming of them, or which would impede the fruitful performance of their sacred office. 18. Every deacon, who has not professed in any religious order, must be duly assigned to a diocese. 19. These norms, which are to be observed concerning the appropriate support of priests and regarding social precautions for their benefit, must also be observed for the benefit of permanent deacons, also taking into account the families of deacons who are living in marriage, and with

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reference to article no. 21 of these Letters. 20. Episcopal Conferences shall establish specific norms for the honorable support of the deacon and his family, if he is married, according to the different circumstances of places and times. 21. Deacons who exercise a civil profession should, from the fruits they receive, as much as possible, provide for the needs of themselves and their families. 22. According to the aforementioned Constitution of the Vatican Council II, it is the duty of the deacon, insofar as the local Ordinary has entrusted him with this task, to: 1) assist the bishop and priest in all liturgical actions, in those things which the various order of ritual books attribute to them.

[*Latin ed. p. 702*]

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2) Sollemniter administrandi baptismum, et omissas caeremonias super baptizatum, sive infantem, sive adultum, supplendas;

3) Eucharistiam conservandi, sibi et ceteris distribuendi, eam morientibus in viaticum offerendi, et eucharisticam benedictionem, quam dicunt, cum sacra pyxide populo impetrandi;

4) Ubi sacerdos desit, Ecclesiae nomine matrimoniis celebrandis assistendi et benedictionis, ex delegatione episcopi vel parochi, ceteris servatis, quae in O. I. C. iubentur, et firmo manente can. 1098, ubi quae de sacerdote dicuntur, ea de diacono etiam intellegenda sunt;

5) Sacramentalia ministrandi, funeris et sepulturae ritibus praeesse;

6) Divinos Scripturae libros fidelibus legendi, populumque docendi et exhortandi;

7) Religiosi cultus officiis et supplicationibus praesidendi, ubi sacerdos non adest;

8) Verbi Dei celebrationes moderandi, ubi praesertim sacerdos desit;

9) Caritatis et administrationis officiis, atque socialis subsidii operibus, Hierarchiae nomine, perficiendi;

10) Parochi et episcopi nomine, dissitas christianorum communitates legitime regendi;

11) Apostolica laicorum opera fovendi et adiuvandi.

23. Quae omnia officia in perfecta cum episcopo eiusque presbyterio communione exsequenda sunt, videlicet sub auctoritate episcopi et presbyteri, qui eo loci fidelium curae praesunt.

24. In Consiliis Pastoralibus diaconi, ut fieri potest, suam partem habeant.

8 VI

25. Diaconi, utpote qui Christi et Ecclesiae mysteriis inserviant, a quovis pravitatis vitio se abstineant Deoque semper placere studeant, ad omne opus bonum pro hominum salute parati. Ob receptum ergo ordinem, longe

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aliis excellant oportet in vitae liturgicae actione, in studio precandi, in divino ministerio, in oboedientia, in caritate, in castitate.

26. Episcopalis Conferentiae erit efficaciores normas statuere ad...

[*Latin ed. p. 703*]

Acts, Paul VI, 703, concerning the fostering of the liturgical life of deacons, both those living in celibacy and those living in marriage. However, let the Ordinaries of places see to it that all deacons: 1) dedicate themselves diligently to reading and attentively meditating on the Word of God; 2) frequently, or even daily, as far as possible, participate actively in the Sacrifice of the Mass, are renewed by the Sacrament of the Holy Eucharist, and visit the Blessed Sacrament for the sake of piety; 3) frequently cleanse the stains of their souls through the Sacrament of Penance, which they must do, so that they may worthily receive it, by rendering a daily examination of their conscience; 4) venerate and cherish the most Holy Virgin Mary with great devotion. 27. It is especially fitting that permanent deacons recite at least a portion of the Divine Office daily, a portion to be determined by the Episcopal Conference. 28. Diocesan deacons should, at least every third year, dedicate themselves to sacred exercises in some pious or religious house, designated by the Ordinary. 29. Deacons should not interrupt their studies of doctrine, especially sacred doctrine; they should read the divine books of Scripture diligently; they should devote themselves to ecclesiastical disciplines so that they may be able to explain the Catholic doctrine correctly to others, and so that they may become more and more suitable each day for instructing and strengthening the minds of the faithful. To achieve this, deacons should be invited to gatherings at set times, where questions concerning their life and sacred ministry are discussed. 30. Deacons, because of the particular ministries entrusted to them, are bound to profess reverence and obedience to the bishop; and bishops, in turn, should esteem these ministers of the People of God greatly in the Lord, and should follow them with paternal charity. But if any deacon remains away from his own diocese for a considerable time for a just reason, he should readily submit to the vigilance and authority of the Ordinary of that place in all matters pertaining to the duties and functions of his diaconal status. 31. With regard to the habit of dress, the custom of the place must be observed, according to the norms established by the Episcopal Conference. 10 VII 32. It is the proper right of the Holy See to establish a permanent diaconate among religious; and it belongs to the Holy See alone to express and approve the decisions of General Chapters on this matter. 1 0 Oriental Canon Law, De Personis, canon 87: A. A. 8. 49 (1957) p. 462.

[*Latin ed. p. 704*]

704 Acta Apostolicae Sedis - Official Commentary 33. Religious deacons shall exercise the ministry of the diaconate under the authority of their

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bishop and superiors, according to the norms that apply to religious priests; they are also bound by the laws by which the members of the same religious order are bound. 34. A religious deacon, whether residing permanently or for a certain time in a region lacking a permanent diaconate, shall not exercise diaconal functions unless with the consent of the local Ordinary. 35. What is said in paragraphs 32-34 concerning religious [deacons] is to be understood in the same way concerning the members of other institutes, who profess evangelical counsels. VIII 36. Finally, with regard to the rite to be observed in conferring the sacred Order of the diaconate, and to the Orders that are superior to the diaconate itself, the existing discipline shall be observed until it is recognized by the Holy See. Lastly, after these norms have been presented, it spontaneously flows from Our heart a wish, that deacons, diligently performing their arduous task in the circumstances of our age, may follow the excellent examples that We propose to them for imitation: the example of St. Stephen, the first martyr, who, as St. Irenaeus says, was the first to be chosen by the Apostles for the diaconate, and of St. Lawrence of Rome, who excelled not only in the ministry of the sacraments, but also in the administration of ecclesiastical goods. 11 12 Furthermore, whatever has been decreed by Us in these letters, We command that all things be firm and valid, notwithstanding anything to the contrary. Given at Rome, at St. Peter's, on the eighteenth day of the month of June, in the feast of St. Ephraem the Syrian, Deacon, in the year 1967, in the fourth year of Our pontificate. PAULUS PP. VI "Against Heresies, I, V, 15, 1; PG 7, 1013. 12 St. LEO THE GREAT, Sermon 85; PL 54, 436.

[*Latin ed. p. 705*]

Year and Volume LIX, September 15, 1967, No. 11. ACTA APPOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI. SACRED SECRET CONSISTORY. Tuesday, the twenty-sixth day of the month of June, in the year 1967, a Secret Consistory was held in the Consistory Hall of the Apostolic Palace in Vatican, the proceedings of which are reported in order.

I. CHAMBERLAIN OF THE SACRED COLLEGE. The Most Reverend Cardinal Hamletus Ioannes Cicognani presented and returned the seal of the Sacred College to the Most Blessed Father, who delivered it to the Most Reverend Cardinal Iosephus Antonius Ferretto, the new Chamberlain of the Sacred College of the Most Holy Roman Church.

II. ADDRESS OF POPE PAUL VI AND ANNOUNCEMENT OF NEW CARDINALS. To you, Venerable Brothers and beloved Sons, we have been called together today for this Consistory – which, according to ancient custom, offers the Supreme Pontiff the most excellent opportunity to convene his principal helpers in the service of the entire Church, that is, the Cardinals of the Sacred College – for two reasons: first, that we may nominate

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new Cardinals, and we may refer to your great assembly, announcing at the same time the names of those pastors whom we have already appointed to their respective Churches, or of those men whom we are now raising for the first time to the dignity and office of the episcopate; and then, because of the great necessity of our own mind, we await you with anxious expectation.

[*Latin ed. p. 706*]

706 Acta Apostolicae Sedis - An official commentary on matters and events pertaining to the Church and human society; we say this to you who share our sorrows and our anxieties; to you with whom we have, on more than one occasion, experienced the use of things and counsel; to you from whose proximity we have received so much hope and so much comfort, after the utmost trust which we place in God.

I - And, at the beginning, taking advantage of this opportunity, We wish to reiterate the reasons for which We have named Cardinals; reasons which, in any case, you know well, since they are not at all different from those which you, who are present, and other Purple Patrons, wherever dispersed throughout the earth, exhibit with clear evidence. First of all, We wished publicly to acknowledge the merits of men who have devoted many years to faithful and ardent service to the Church, either in the primary offices of the Roman Curia, where those who have participated in ecclesiastical matters have become more important in recent years; or in the pastoral administration of episcopal sees, which, being distinguished by the ancient profession of Cattolica, represent the person of their entire nation; or in fulfilling the office of Our Legates among various peoples. These, therefore, are the most certain merits, although known to all and recognized by all, which We gladly demonstrate to the Church as a testimony of our gratitude and esteem.

Nevertheless, these merits, precisely because they are so evident, remove from Us all suspicion of unjust judgment. But We are also led to this, which We are doing at present, by the reason that the College of Cardinals should, in some way, represent the person of many places and many groups of people. This, indeed, was the reason that moved Our Predecessor, the blessed and revered Pope Pius XII, who, following the example of his predecessors, on the eighteenth day of the month of February in the year nineteen hundred and forty-six, performing a very important act and anticipating something of the future, summoned distinguished Prelates from five parts of the world to this ecclesiastical Senate; and in that memorable Secret Consistory, He declared: that which is peculiar to the Catholic Church is placed in a new light: namely, that it does not belong to any...

[*Latin ed. p. 707*]

Acta Pauli Pp. VI 707 pertains not only to a tribe, a people, or a nation, but to all peoples of the human family; whom, indeed, the divine blood

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of Jesus Christ has redeemed, and whom the maternal Church embraces with a loving heart, uniting them in fraternal charity and directing them towards the heavenly homeland, where they will abide forever. After that time, this desire to extend the boundaries and work of the Church has grown ever wider; and it is equally characteristic of the great undertakings of Our Predecessor, the blessed and revered John XXIII, as well as of Our own humble, yet firm, endeavor, which, like a shining star, has guided Us since Christ, God, established Us in the Chair of Our first Apostle. The reason for this is evident, and it also shows the third reason for Our method of acting: namely, that We have also striven to make use of the assistance of ecclesiastical men in the universal governance of the Church, who are worthy and capable; who have demonstrated their long experience in the affairs of the Church; who belong to all peoples; and who, finally, have been involved in the most diverse matters, whether through pastoral ministry, or through memorable events, or through places, or through the customs of men. The great importance of the task entrusted to Us, the limitations of Our strength, and also the urgent need to resolve questions, demand of Us this prudence and the widest possible form of selection. This form of selecting Cardinals clearly reveals the ultimate reason that led Us to act in this way: namely, that the notes of unity and catholicity, by which the Church is distinguished, may shine more and more brightly before the entire world, which, alas, suffers from divisions and often from distrust, due to the conflicts among peoples who ought to be and act as brothers, but are not. First, we mention the note of unity, by which the Church, composed of many members belonging to various nations and various tribes, coalesces into one body, marvelously united by the charity of Christ: from which 2 the entire body, compact and connected through every bond, grows and is built up.

[*Latin ed. p. 708*]

Acts of the Apostolic See - Official Commentary 708 3, of their own charity; then the mark of catholicity, by which the Church embraces all men, of all times and places, protecting them from anxieties through the love of her own and the increase of their benefits, and causing them, without any imposed restrictions, to expand the spaces of love. II - All these things show you, that We, having the opportunity presented by the event of which We have spoken thus far, now turn Our attention to the Church and the world. We are led by Our office to address you on two considerations, prompted by the most serious circumstances of the times in which We live. This is the hour of the Church, Venerable Brothers and beloved Sons: an hour that is great, that is holy, that is of great importance. We speak of an hour that demands docility and fervor of spirit, as well as vigilance and attention to the voice of the Holy Spirit, as We remind you with those grave and profound words heard by St. John in that heavenly vision, which are read

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in the book of Revelation: "He who has ears, let him hear what the Spirit says to the churches." It is the duty of all, of pastors as well as the faithful, to examine divine counsels and to seek to understand the will of God, so that We may interpret it faithfully and bring it to fruition. This hour is of particular importance, as new structures arise in the Church, inspired by a great desire for renewal, spurred on by the Council, and guided by its spirit. We acknowledge that the innovations and changes introduced into certain liturgical rites and fields of pastoral activity have been able to lead some imprudent and intemperate individuals to wrongly believe that innovations and changes are also permissible in those matters that pertain to the doctrine and discipline of the Church. We have already made this clear to Your Sacred College, either this year, when, just two days ago, on Our feast day, We spoke to you, or even last year, when We spoke to you about a certain agitation of minds that disturbs some groups within the ecclesiastical order, which, as far as doctrine and discipline are concerned, involves ways of acting and thinking.

[*Latin ed. p. 709*]

709 The acts of Pope Paul VI do not appear to be entirely in accord with that obedience due to truth and authority, which is proper to the Church, and which constitutes the vital force and proper nature of her judgment and dignity. 5 But, as We recently declared at Fatima, that admirable renewal which has been aroused by the Ecumenical Council must, in no way, be such that the Church should adopt ways of living which are proper to the profane spirit of this world. 6 The Church, therefore, ought today to shine before human society as the Divine Savior willed: let her be, indeed, a *columna* and a firm foundation of truth; then, a most certain safeguard, eternally and never failing, of the Word of God, which, living within her, can resolve even the greatest problems and the most grievous questions that trouble mankind, even in our own age; furthermore, let her be the principal seat, presiding over the entire assembly of charity; and a generous giver of fraternal aid; finally, let her be a promoter of counsel and of works for the reconciliation of peace. Such, indeed, is the Church, Mother and Teacher, which now occupies Our thoughts and Our prayers: a living Church, 7 8 a true Church, a one Church, a 9 holy Church, as We affirmed again at the Fatima shrine. We speak of a Church in which those excellent virtues, which once powerfully moved and profoundly changed the society of the pagans, shine forth with the most brilliant light before men: first, justice, the fortitude of the soul, and the chastity of morals; then, the pursuit of generosity, abstinence, and poverty; integrity and probity, and above all, faith, which, according to the Gospel, even moves mountains; hope, which removes the mind from the fragility of these things and turns it to the eternal Kingdom of God; and finally, ardent and benevolent charity, by which we are united with God and with our brothers. We speak of a

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Church marked by humility and simplicity, which, not dominated by any fear, attracts and draws all to herself, in which all may recognize their mother and find their home. 10 5 Cf. A. A. S. 58, 1966, p. 581. Cf. A. A. S. 59, 1967, p. 595. 1 Tim. 3, 15. Cf. Ignatius of Antioch, to the Romans, 52. Cf. A. A. S. 59, 1967, p. 595. Cf. Mt. 21, 21. 6 8 10

[*Latin ed. p. 710*]

Acta Apostolicae Sedis - Official Commentary 7 1 0. This is the Church, which, having offered prayers to the Most Blessed Virgin Mary, Mother of the Church, during the recent pilgrimage to Eatimes, We have commended. This is the Church, whose example and form, and true image, We have, at least in some lines, described at the very threshold of Our pontifical ministry, through Our Encyclical Letters, so that it may indeed strive more constantly each day to fulfill its mission and to bring the message of salvation and fraternal love to the world. Those who, at the present time, experience the labors and sorrows of the Church – since so many of its children, afflicted by various hardships and unjustly persecuted, are compelled to abandon the free profession of their religion and to silently fulfill the duty of fostering faith, which can never be erased from their conscience – not only confirm the holiness of this situation, but also offer the perpetual promise of the Lord Jesus: "These things I have spoken to you, that in me you may have peace. In the world you shall have distress. But have confidence. I have overcome the world." But with a broader perspective, We also encompass the entire world, with eyes filled with anxiety, and at the same time, with hope and sadness; We speak of that world to which the Fathers of the Ecumenical Council looked with incredible benevolence. Now, the events and affairs of the world are unfolding: either because, in these our times, it has awakened itself entirely, and has profoundly examined itself in a new way; or because the Church, with renewed and apostolic zeal, directs its gaze towards the same world, namely, towards its immense and most abundant resources of skill, expertise, and strength, offering its own services with ardent charity to nurture souls, while at the same time, demonstrating a new kind of solidarity from itself, so that its powerful works may constantly be used to proclaim the Gospel to all. This world, therefore, has grown, and it seeks justice, the equitable distribution of goods, progress, and peace; this is the world that the Church has before its eyes, or rather, the entire human family with the universe of things among which it lives: a world, the theater of human history, marked by its trials and victories; a world which the faithful believe was created out of love by the Creator.

[*Latin ed. p. 711*]

711 The acts of Pope Paul VI, though placed under the servitude of sin, have been freed by Christ, who was crucified and risen, from the power

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of the Evil One, so that, according to the design of God, he may be transformed and brought to completion. 13 Nevertheless, this world, in particular, inflicts the most grievous pains, both upon us, who fulfill the office of Shepherd of the entire Church, and upon all those whom the Holy Spirit has placed as Bishops to govern the Church. 14 For when we see so many people holding the same views regarding religious and spiritual matters; when we see brotherly love almost everywhere diminished; when we see the power of man, subject to no one, celebrated with a certain empty and deformed obedience, from which so much grief and sorrow have been recently endured; when we see prejudices and opinions contrary to the manner of acting of the Church, which even now in various nations lacks, more or less, those freedoms and rights which are due to it, even with regard to the proper ordering of its own affairs, the election of sacred pastors, the training and discipline of candidates for the priesthood, and the Christian education of young people; we are concerned that, if it is desired that the Church, still surviving, may offer hope, that the conditions of its life and activity, which are proper to it, may proceed to better outcomes. However, we must lament the sad and harsh state of the Church, especially in those nations in which it is unjustly accused of being opposed to the study of doctrines, and is falsely called into suspicion of contumacy, and therefore is deprived of the right to live a tranquil and secure life. You know, Venerable Brothers and beloved sons, about which we are deeply concerned. Moreover, other anxieties and distresses weigh upon us, since the fire of war, bringing the same fraternal strife, has flared up here and there, endangering peace among men and the harmonious association of peoples. It is fitting for us to mention, in the first place, the region of Vietnam, which is so bitterly afflicted by a long conflict, and in which the Catholic community offers itself with fervent zeal and shines as an example of faith, which they hold in their hearts. 13 *Const. past. de Ecclesia in mundo temporis Gaudium et spes, n. 2: A. A. S. 58, 1966, p. 1026. Act. 20, 28. 14

[*Latin ed. p. 712*]

712 Acta Apostolicae Sedis – The Official Commentary testifies, and this even amidst trials, to the fortitude of souls. It is indeed regrettable that Asia, which lies between the south and the east, is still beset by so many adversities, although we have doubled our efforts in salutary endeavors, to the extent that it was within our power. We favor every effort undertaken with legitimate authority, so that the inhabitants of that region, as brothers, may once again pursue mutual love, and that all, in their own order and degree, may contribute to the restoration of their homeland, living freely according to its own laws, and to its advancement, both economically and socially. We say the same regarding the situation in the neighboring regions of the East; where immense conflicts have erupted from war, so many people have been slain, and the matters pertaining to refugees are more

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hindered and aggravated; where it has also become clear how uncertain and precarious is the condition of the holy places, which every Christian holds dear and reveres. As soon as we were informed of the gathering of troops, through our Legates, we instructed the public authorities to take measures to prevent any action that would worsen the situation. With the outbreak of war, we have striven, albeit in vain, to avert the calamities and misfortunes of the people living there, and to preserve at least the city of Jerusalem from the harshness and damage of war; for this reason, we have implored all nations to which we look, to support the requests of the United Nations for a cessation of hostilities. Now that the fighting has ended, we have not ceased to hope that at least some of the wounds may be healed. Therefore, we reiterate our appeal, as there are still grave matters that must be brought to a conclusion: namely, the condition of the Palestinian refugees, which deeply afflicts and torments us, and which, with equity and magnanimity, must finally be addressed and a remedy provided; then, the difficult and complex issues pertaining to the region, for which a just settlement is awaited, must be resolved without delay, so that the good of all mankind may be promoted; Jerusalem, the holy city, must forever remain what it truly is: the City of God, a free refuge, where peace may prevail and prayers be offered, a place where all people may come together, where minds may be elevated, and where they may strive for concord; for this reason, it must be governed according to its own laws, recognized by all nations.

[*Latin ed. p. 713*]

Acts of Pope Paul VI, 713. Nevertheless, setting aside for the moment a broader survey of events in the world, we reflect on the error of those who seek to reconcile peace, which is not founded upon justice, the recognition of human rights, and the due consideration of the rights of others, just as each individual desires his own rights to be observed. For concord and peace must never be separated from justice and truth. These good things we pray for the human race, and we ask that divine goodness may generously bestow them. Thus far, we have made known to you our sentiments. Therefore, nothing remains except that we formally proceed to the creation of new Cardinals. These are: Nicholas Fasolino, Archbishop of the Holy See in Strasbourg; Anthony Puberi, Archbishop with the title of Dara, Our Nuncio in Spain; Archbishop with the title of Damascus, Our Nuncio in Passau; Alfred Pacini, Archbishop with the title of Germia, Our Nuncio in Switzerland; Gabriel Maria Garrone, Archbishop with the title of Turres in Numidia, Prefect of the Sacred Congregation for Seminaries and Universities; Patrick Ludovicus O'Boyle, Archbishop of Washington; Giles Vagnozzi, Archbishop with the title of Myra, Our Delegate in the United States of America; Maximilian de Furstenberg, Archbishop with the title of Paltus, Our Nuncio in Portugal; Anthony Samoré, Archbishop with

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the title of Ternobus, Ordinary of the acts of the Sacred Congregation for extraordinary ecclesiastical affairs; Francis Carpino, Archbishop with the title of Serdica, Prefect of the Sacred Congregation for the discipline of the Sacraments; Joseph Clemens Maurer, Archbishop of Sucre; Peter Parente, Archbishop with the title of Ptolemais in Thebaide, Ordinary of the acts of the Sacred Congregation for the safeguarding of the Faith; Joseph Beltrami.

[*Latin ed. p. 714*]

1. *Acta Apostolicae Sedis* - Official Commentary.

CAROLUS GRANO, Archbishop with the title of Thessalonica, Our Nuncio in Italy; ANGELUS DELL'ACQUA, Archbishop with the title of Chalcedon, another from the Most Eminent Man presiding over public ecclesiastical affairs; DINUS STAFFA, Archbishop with the title of Caesarea in Palaestina, Prefect of the Supreme Tribunal of the Apostolic Signature; PERICLES FELICI, Archbishop with the title of Samosata, Pro-President of the Pontifical Council for the Revision of the Code of Canon Law; IOANNES IOSEPHUS KROL, Archbishop of Philadelphia of the Latins; PETRUS VEUILLOT, Archbishop of Paris; IOANNES PATRICIUS CODY, Archbishop of Chicago; CONRADUS URSI, Archbishop of Naples; ALFREDUS BENGSCH, Archbishop-Bishop of Berlin; IUSTINUS DARMAJUWANA, Archbishop of Semarang; CAROLUS WOJTYLA, Archbishop of Cracow; MICHAEL PELLEGRINO, Archbishop of Turin; ALEXANDER CAROLUS RENARD, elected Archbishop of Lyons; FRANCISCUS I. BRENNAN, Dean of the Sacred Roman Rota; BENNO GUTH, Prior Provincial of the Order of Saint Benedict. What do you think?

Therefore, with the authority of Almighty God, of the holy Apostles Peter and Paul, and of Ourselves, We announce to the Sacred Roman College of Cardinals:

From the Order of Presbyters: NICOLAUM FASOLINO, ANTONIUM RIBERI, IOSEPHUM BELTRAMI, ALFREDUM PACINI, GABRIELEM MARIAM GARRONE, PATRICIUM LUDOVICUM O'BOYLE, MAXIMILIANUM DE FURSTENBERG, ANTONIUM SAMORÉ, FRANCISCUM CARPINO, IOSEPHUM CLEMENTEM MAURER.

[*Latin ed. p. 715*]

Acts of Pope Paul VI, 715: PETER PARENTE, CHARLES GRANO, ANGEL DELL'ACQUA, DINO STAFFA, JOHN JOSEPH KROL, PETER VEUILLOT, JOHN PATRICK CODY, CONRAD URSI, ALFRED BENGSCH, JUSTIN DARMAJUWANA, CHARLES WOJTYLA, MICHAEL PELLEGRINO, ALEXANDER CAROL RENARD. From the Order of Deacons: GILESS VAGNOZZI, PERICLE FELICI, FRANCIS BRENNAN, BENNON GUT. With the necessary and opportune dispensations, derogations, and clauses. In the name of the Father, and the Son, and the Holy Spirit. Amen. I I I - OPTIONS: Afterwards, the Most Reverend

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Cardinal Alfred Ottaviani, having relinquished the Diaconate of Saint Mary in Domnica, requested the Titular Church of the same, for this occasion, elevated to the rank of a titular presbyteral see; the Most Reverend Cardinal Albert di Jorio, having relinquished the Diaconate of Saint Pudens, requested the Titular Church of the same, restored to the rank of a titular presbyteral see; the Most Reverend Cardinal Francis Robert, having relinquished the Diaconate of Saint Mary in Cosmedin, requested the Titular Church of the Most Holy Twelve Apostles. IV - ASSIGNMENT OF CHURCHES: Having completed these matters, the Supreme Pontiff proposed the following churches: To the Metropolitan Church of Palermo, he appointed Reverend Father Francis, Cardinal of the Holy Roman Church, Carpino.

[*Latin ed. p. 716*]

716 Acta Apostolicae Sedis - Official Commentary: To the Titular Archbishop of the Serdica Archdiocese, His Excellency Father Ernest Oivardi, Secretary of the Sacred Congregation of the Consistory. To the Metropolitan Church of Onitsha, His Excellency Father Francis Arinze, formerly the titular Bishop of Fissiana. To the Metropolitan Church of Theatine, Reverend Father Lawrence Francis Capovilla, the closest confidant, or secretary, "of the number of participants," of His Holiness, and Canon of the Patriarchal Basilica of Saint Peter. To the Metropolitan Church of Gorizia-Gradisca, Reverend Father Peter Coeolin, Archpriest and parish priest of Saint Ambrose in the city of (Monfalcone), and Honorary Canon of the Metropolitan Chapter of Gorizia-Gradisca. To the Archdiocesan Church of Spoleto, His Excellency Father Hugh Poletti, formerly the titular Bishop of Medelan. Then, the Most Blessed Father announced that, through Apostolic Letters sealed with lead, He had assigned the title of the suburbicarian Church of Velletri to His Eminence Father Ferdinand, Cardinal of the Holy Roman Church, Cento; the titles of the suburbicarian Churches of Ostia, Porto, and Saint Rufina to His Eminence Father Eugene, Cardinal of the Holy Roman Church, Tisserant, already Bishop of those dioceses; the title of the suburbicarian Church of Albano Laziale to His Eminence Father Joseph, Cardinal of the Holy Roman Church, Pizzardo, already Bishop of that diocese; and the title of the suburbicarian Church of Praeneste to His Eminence Father Benedict, Cardinal Aloisi Masella, already Bishop of that diocese. Immediately, the Most Blessed Father publicly announced, through Apostolic Letters sealed with lead, the following appointments: Archbishop of Cordoba in Argentina, Ralph Francis Primatesta, formerly Bishop of San Rafael. Of RibeirÃ£o Preto, Felix Caesar de Cunha Vasconcelos, formerly Archbishop of Verissa. Of Forontoniana, the Church having been elevated to the rank of Archdiocese for this occasion, Lewis Poggi,

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Apostolic Delegate in Central Africa.

[*Latin ed. p. 717*]

Acts of Pope Paul VI:

717. Popayán: Michael Angelo Arce, already Bishop of Ipiales.

Novica: The Church, elevated to the rank of Archiepiscopal, appointed Angelo Pedroni, Apostolic Delegate to Thailand, Laos, and the Malay Peninsula.

Saldita: The Church, elevated to the rank of Archiepiscopal, appointed Henry Jenny, already Bishop of Lycos, as Coadjutor with right of succession to the Most Reverend Father Dominic Aemilius Mauricius Guerry, Archbishop of Cambray, to whom he has now succeeded.

Gibba: The Church, elevated to the rank of Archiepiscopal, appointed Mary de Miranda Vilas-Bôas, already Archbishop of Paraíba.

Ausuccura: The Church, elevated to the rank of Archiepiscopal, appointed Louis van Steene, already Archbishop of Bukavu.

Vadesita: The Church, elevated to the rank of Archiepiscopal, appointed Emmanuel Martin Dei Campo Padilla, as Coadjutor with right of succession to the Most Reverend Father Aloysius Mary Altamirano and Bulnes, Archbishop of Morelia.

Southwark: The diocese, elevated to the rank of Archdiocese, appointed Cyril Conrad Cowderoy, already Bishop of that same diocese.

Chicago: John Patrick Cody, already Archbishop of New Orleans.

Justinian and the Prefecture of Loreto: Newly established Prefecture, appointed Aurelius Sabattani, as the first Apostolic Delegate to the Shrine of Loreto (Ancona).

Driziparen: Theotonius Amai Ganguly, already Bishop of Oliva, as Coadjutor with right of succession to the Most Reverend Father Lawrence Leo Graner, Archbishop of Dacche.

Madytus: Leo, now deceased.

Taylor: Already Archbishop of Lagos.

Lagos: John Kwao Amuzu Aggey, already Bishop of Siguit.

Babylon (Latin Rite): Mauritius Perrin, already Archbishop of Nin, as Apostolic Delegate in Iraq.

Mimiana: The Church, elevated to the rank of Archiepiscopal, appointed George Augustus Louis, already Bishop of Périgueux (-Sarlat).

[*Latin ed. p. 718*]

Acts of the Apostolic See - Official Commentary 718. Aptuca: The Church has elected Alfonsus Niehues, already Bishop of Euroea in Epirus, as Coadjutor Bishop with right of succession to the Most Reverend Father Ioachimus Domingues de Oliveira, Archbishop of Florianopolis,

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to whom he will succeed. Brisbane: Patricius M. O'Donnell, already Archbishop of Pelusiota, by succession. Mandalay: Moysen U Ba Khin. Tabalta: The Church has elected Ioannes J. Maguire, already Bishop of Antiphrae, as Coadjutor Bishop to the Most Reverend Father Franciscus S. R. E. Cardinal Spellman, Archbishop of New York. Torino: Michael Pellegrino. Uthina: The Church has elected the Most Blessed Stephanus Tinivella, already Bishop of Cana, as Coadjutor Bishop. New Orleans: Philippus Matthaeus Hannan, already Bishop of Hieropolis. Assurita: The Church has elected Augustinus Sépinski, already Apostolic Delegate to Jerusalem and Palestine, as Coadjutor Bishop. Birmingham: Georgius Patricius Dwyer. Leeds: Iacobus Carroll. Atenia: Auxiliar Bishop to the Most Reverend Father Normannus Thomas S. R. E. Cardinal Gilroy, Archbishop of Sydney. AmasenuMj Vazarita: The Church has elected Alfredus Poledrini as the first Apostolic Pro-Nuncio to Samland. Antinoita: Iosephus Descufli, already Archbishop of Smyrna. Smyrna: Alfredus Cuthbertus Gumbinger, already deceased. Evora: David de Sousa, already Bishop of Funchal. Perge: Iosephus Angelus Poli, already Bishop of Perta. Parahiba: Iosephus Suahyensis. Maria Pires. Aras-Truwill: Carolus Marius Jürgens Byrne, already Archbishop of Cuzco.

[*Latin ed. p. 719*]

719 The acts of Pope Paul VI: Salvator Pappalardo, Apostolic Nuncio to Indonesia. Banghohensem, newly erected archdiocese, Joseph Khiamsum Mattayo, formerly Bishop of Obba. Tharensem and Nonsengem, newly erected archdioceses, Michael Kien Samophitak, formerly Bishop of Octaba. Buhavuensem, Louis Mulindwa. Castellanum in Numidia, Church raised to the Archiepiscopal rank for this occasion, Aloysius Maffeo, Vicar of Castrum of the Italian Republic. Zicensem, Church raised to the Archiepiscopal rank for this occasion, Mary Maziers, formerly Bishop of Augustopolitanum in Phrygia, Coadjutor with right of succession to the Most Reverend Paul Mary, Cardinal Richaud, Archbishop of Burdigala. Madrapolitanum and Meliaporensem, Rayappa Arulappa. Mitylenensem, Anthony de Castro Xavier Monteiro, formerly Bishop of Ombitanum, Auxiliary to the Most Reverend Emmanuel, Cardinal Gonçalves Cerejeira, Patriarch of Lisbon. Ancoragiensem, newly erected archdiocese, Thomas Rayan. Cuschensem, Richard Durandum Flores. Octavensem, Aemilius Mauritium Guerry, formerly Archbishop of Taipehensem. Stanislaus Lokuang, formerly Bishop of Tainanensem. Satafensem in Caesariensi Mauretania, Church raised to the Archiepiscopal rank for this occasion, James Violardo. Idicrensem, Church raised to the Archiepiscopal rank for this occasion, Ferdinand Joseph Antonelli. Casamedianensem, Marcellus González Martin, formerly Bishop of Asturica, Coadjutor with right of succession to the Most Reverend Gregory Modrego and Casáus, Archbishop of Barcelona, whom he has now succeeded. Turrensem

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in Mauretania, Charles Parteli, formerly Bishop of Tacuarembianum, Coadjutor with right of succession to the Most Reverend Anthony Mary, Cardinal Barbieri, Archbishop of Montevideo.

[*Latin ed. p. 720*]

720 Acta Apostolicae Sedis - Official Commentary of Thysdruim: In the diocese of Hermosillo, an episcopal vicariate has been established, appointing Charles Quintero Arce, already the Bishop of Vallipolitan, as coadjutor with right of succession to the Most Reverend Father John Navarrete and Guerrero, the Archbishop of Hermosillo. In Naples, in the province of Proconsular, an episcopal vicariate has been established, appointing Paul Vignancour, already the Bishop of Valentia, as coadjutor with right of succession to the Most Eminent Father Joseph, Cardinal Lefebvre, the Archbishop of Bourges. In Turren, in Numidia, an episcopal vicariate has been established, appointing Gabriel Garrone, already the Archbishop of Toulouse. In Thibilta, an episcopal vicariate has been established, appointing Aloysius Mary Ferdinand de Bazelaire de Ruppierre, already the Archbishop of Chambéry. In the newly united dioceses of Chambéry, Maurienne, and Tarentaise, Andrew Bontems, already the Bishop of Maurienne, has been appointed. In San Juan de Cuyo, Ildefonsus Mary Sansierra Robla, already the Bishop of Oreus, has been appointed. In Toulouse, Aloysius John Guyot, already the Bishop of Coutances, has been appointed. In Barquisimeto, the diocese, having been raised to the rank of archdiocese, Crispulus Benítez Fonturvel, already the bishop of that diocese, has been appointed. In Maracaibo, the diocese, having been raised to the rank of archdiocese, Dominic Roa Pérez, already the bishop of that diocese, has been appointed. In the City of Bolívar, Oslo, Christian Mata Cova, already the Bishop of Cumaná, has been appointed. In Naples, Conrad Ursi, already the Archbishop of Acheron, and coadjutor with right of succession to the Most Reverend Father August Bertazzoni, the Archbishop-Bishop of Potentia and Marsico Nuovo, has been appointed. In Villamagna, in Tripoli, an episcopal vicariate has been established, appointing Patrick Finbar Ryan, already the Archbishop of Port of Spain. In Tusuritan, an episcopal vicariate has been established, appointing John Benelli, Apostolic Nuncio to the Republic of Senegal and Apostolic Delegate in West Africa.

[*Latin ed. p. 721*]

721 The acts of Paul VI, Pope, concerning: Tyrensem, Brunon Wustenberg, Japan. Apostolic Nuncio in Suvanum, a newly erected archdiocese, Victor Foley, formerly Bishop of Petinessus. Papeetensem, a newly erected archdiocese, Paul Mazé, formerly Bishop of Ascalonitanum. Numeanum, a newly erected archdiocese, Peter Martin, formerly Bishop of Selinus. Ayacuquensem, a diocese elevated to an archdiocese, Otoniel Alcedo, formerly Bishop of the same diocese. Huancayensem, a diocese elevated to

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an archdiocese, Marian Hyacinth Valdivia and Ortiz, formerly Bishop of the same diocese. Piurensem, a diocese elevated to an archdiocese, Erasm Hinojosa Hurtado, formerly Bishop of the same diocese. Sinnadensem in Mauretania, a Church elevated to the rank of an Archdiocese for this purpose, Marcellus Maria Dubois, formerly Archbishop of Bisuntinum. Bloemfonteinensem, Joseph Fitzgerald. Kampalaensem, a newly erected archdiocese, Nuka Nsubuga. Emmanuele Kiwa- Thigensem, a Church elevated to the rank of an Archdiocese for this purpose, Aloysius de Rosario, formerly Archbishop of Zamboangensem. Zamboangensem, Lin R. Gonzaga and Rasdesales, formerly Bishop of Pal. Lemnensem, Francis Poirier, formerly Archbishop of Port-au-Prince. Port-au-Prince, Francis Wolfgang Ligondé. Bisuntinum, Marcus Armand Lallier, formerly Archbishop of Massiliensem. Vulturiensem, a Church elevated to the rank of an Archdiocese for this purpose, Francis Imberti, formerly Archbishop of Vercelli, now deceased. 46 - A. A. S.

[*Latin ed. p. 722*]

722 Acta Apostolicae Sedis - Official Commentary: The Church, having elected an Archbishop for this occasion, appointed Mariam Joseph Lemieux, formerly Archbishop of Ottawâ€“Cornwall, as Apostolic Nuncio to the Republic of Haiti. The Church, having elected an Archbishop for this occasion, appointed Albinus Mensa, formerly Bishop of Ivrea, as Coadjutor with the right of succession to the Most Reverend Paul Tarsensis Campos, Archbishop of Campinas. The Church, having elected an Archbishop for this occasion, appointed Anthony Mary Alves de Siqueira, formerly Archbishop of Chalcis in Syria, as Coadjutor. The Church, having elected an Archbishop for this occasion, appointed George Jacquot, formerly Bishop of Gap, as Coadjutor. For Port Moresby, a newly erected archdiocese, the Church, having elected an Archbishop for this occasion, appointed Virgil Copas, formerly Bishop of Bennefa, as Coadjutor. For Madanganum, a newly erected archdiocese, the Church, having elected an Archbishop for this occasion, appointed Adolf Alexander Nóser, formerly Bishop of Hierpiniana, as Coadjutor. For Rabaul, a newly erected archdiocese, the Church, having elected an Archbishop for this occasion, appointed John Höhne, formerly Bishop of Urima, as Coadjutor. For Merauke, a newly erected archdiocese, the Church, having elected an Archbishop for this occasion, appointed Hermann Tillemans, formerly Bishop of Berissa, as Coadjutor. The Church, having elected an Archbishop for this occasion, appointed Moses Alves de Pinho, formerly Archbishop of Luanda and Bishop of Saint Thomas in the Island, as Coadjutor. The Church, having elected an Archbishop for this occasion, appointed Marcellinus Olaechea Loizaga, formerly Archbishop of Valencia, as Coadjutor. The Church, having elected an Archbishop for this occasion, appointed Acacius Chacón, formerly Archbishop of Mérida

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in Venezuela, as Coadjutor. The Church, having elected an Archbishop for this occasion, appointed Michael O'Brien, formerly Archbishop of Camberra and Goulburn, as Coadjutor. The Church, having elected an Archbishop for this occasion, appointed August Bertazzoni, formerly Archbishop-Bishop of Potenza and Marsico Nuovo, as Coadjutor. The Church, having elected an Archbishop for this occasion, appointed Edward D. Howard, formerly Archbishop of Portland in Oregon, as Coadjutor. The Church, having elected an Archbishop for this occasion, appointed Robert Joseph Dwyer, formerly Bishop of Reno, as Coadjutor. The Church, having elected an Archbishop for this occasion, appointed John Mark Gannon, formerly Archbishop-Bishop of Erie, as Coadjutor.

[*Latin ed. p. 723*]

Acts of Pope Paul VI, 723. Thapsitanum, the Church being raised to the rank of Archiepiscopal, Alfred Cifuentes Gómez, already Archbishop of La Serena. Maraguia, the Church being raised to the rank of Archiepiscopal, Joseph Anthony O'Sullivan, already Archbishop of Kingston. Kingston, Joseph L. Wilhelm, already Bishop of Saccaeota. Thugga, the Church being raised to the rank of Archiepiscopal, Constant Maltoni, Apostolic Nuncio to Pakistan. Gortyna, Victor Foley, already Archbishop of Suva. Ottavien, Joseph Aurelius Plourde, already Bishop of Lapda. Monten in Numidia, the Church being raised to the rank of Archiepiscopal, Gregory Modrego and Casáus, already Archbishop of Barcelona. Uppenna, the Church being raised to the rank of Archiepiscopal, Bernard Joseph Bueno Miele, already Bishop of Bararitan, Coadjutor with right of succession to the Most Reverend Father Dominic Felix Caesar de Cunha Vasconcelos, Archbishop of Ribeirão Preto. Mausilien of the Chaldeans, the diocese being raised to the rank of Archiepiscopal, Emmanuel Daddi, already Bishop of the same diocese. Masuccaba, the Church being raised to the rank of Archiepiscopal, Urban John Vehr, already Archbishop of Denver. Denver, James Vincent Casey, already Bishop of Lincoln. Ancona and Numana, the Most Reverend Stephen Tinivella, already Archbishop of Udine. Vassinassa, the Church being raised to the rank of Archiepiscopal, Charles Eugene Parent, already Archbishop of Saint-Germain. Bistronian, the Church being raised to the rank of Archiepiscopal, John Alexander Floersh, already Archbishop of Louisville. Louisville, Thomas Joseph McDonough, already Bishop of Savannah. Titulan in Proconsularis, the Church being raised to the rank of Archiepiscopal, Paul Mary Kinám Ro, already Archbishop of Seoul.

[*Latin ed. p. 724*]

724 Acta Apostolicae Sedis - Official Commentary:

Sinna, the Church having elected Abel Isidoro Antezana and Rojas as Archbishop, who was previously the Archbishop of La Paz in Bolivia.

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Gapren, the Church having elected Joseph Flobert Cornelis as Archbishop, who was previously the Archbishop of Lubumbashi.

Lubumbashi, Eugene Kabanga.

Izirzada, the Church having elected John Peter Leonard as Archbishop, who was previously the Archbishop of Madurai.

Madurai, Justin Diraviam.

Libertina, the Church having elected Justin Daniel Simonds as Archbishop, who was previously the Archbishop of Melbourne.

Melbourne, James Robert Knox, who is now the Archbishop of Melitene.

Camberra and Goulburn, Thomas Vincent Cahill, who is now the Bishop of Cairns.

Maseru, Alphonse Liguori Morapeli.

Questorian, the Church having elected Marcellus John Berchmans Chabbert as Coadjutor with right of succession to the Most Reverend Father Aloysius Amadeus Lefevre, Archbishop of Rabat.

Carthagena in Columbia, Ruben Isaza Restrepo, as Coadjutor with right of succession to the Most Reverend Father Joseph Ignatius López Umana, Archbishop of Cartagena.

Lares, the Bishop is Ruben Isaza Restrepo.

Falerone, the Church having elected Horatius Semeraro as Archbishop, who was previously the Bishop of Cariati, and Coadjutor with right of succession to the Most Reverend Father Nicholas Margiotta, Archbishop of Brindisi and perpetual Administrator of Ostuni.

KasJcar of the Chaldeans, the archdiocese newly restored, Emmanuel Delly, who is now the Metropolitan Bishop in Asia.

Gummitanus in Byzacena, the Church having elected John Wolff as Archbishop, who was previously the Archbishop of Diego Suarez.

Diego Suarez, Albert Joseph Tsihoana, who is now the Bishop of Abthugnita.

[*Latin ed. p. 725*]

Acts of Pope Paul VI:

725. Florianópolis, Alfonso Niehues, already Archbishop of Aptuca, by succession.

Cercinitano, the Church elevated to the rank of Archiepiscopal See for this occasion, Amalio Poggi, Apostolic Nuncio in Burundi and Ewanda.

Lyons, Alexander Charles Renard, already Bishop of Versailles.

Tubun, in Mauritania, the Church elevated to the rank of Archiepiscopal See for this occasion, Francis J. Brennan.

Thuccabora, the Church elevated to the rank of Archiepiscopal See for this occasion, Bennon Gut.

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Turren, in Byzacena, the Church elevated to the rank of Archiepiscopal See for this occasion, John Charles Aramburu, already Archbishop of Tucumán, Coadjutor with right of succession, to His Most Reverend Eminence, Cardinal Caggiano, Archbishop of Buenos Aires.

Halifacæ, James M. Hayes, already Bishop of Reperitan.

Equilium, the Church elevated to the rank of Archiepiscopal See for this occasion, Raphael M. Radossi, already Archbishop of Spoleto.

Quito, Paul Muñoz Vega, already Bishop of Ceramus.

BISHOPS:

Bunia, Gabriel Ukec.

Billitano, Abilio August Vaz das Névés, already Bishop of Brigantia.

Brigantia, Emmanuel a Iesu Pereira, already Bishop of Praenetus.

Majorie, Raphael Alvarez Lara, already Bishop of Guadix.

Vagalitano, John Brunon, Auxiliary to His Most Reverend Father Gabriel Garrone, Archbishop of Toulouse.

Tulcán, newly erected diocese, Aloysius Clement de la Vega.

Luperciana, Martin Legarra Tellechea, Prelate of the Territorial Prelature of Bocas del Toro.

[*Latin ed. p. 726*]

726 Acta Apostolicae Sedis - Commentarium Officiale.

Octaba, Anthony. Mazzarotto, already Bishop of Ponta Grossa.

Ghiquavan, newly erected diocese, Eugene Joseph Francis Vroemen.

Woniu, newly erected diocese, Daniel Tji Hak Soun.

Cantho, James Nguyen Ngoc Quang.

Galle, Anthony de Saram, already Bishop of Tacapitan.

Taeieon, Peter Hoang Min Syeng.

Hafnia, John Martens.

Mangalore, Basil Salvator D'Souza.

Gapre, Alan van Gaver, first Apostolic Vicar of Nakornrajasima.

Mont-Laurier, Joseph Louis Andre Ouellette, already Bishop of Carrhen.

Regia in Emilia, Gilbert Baroni, already Bishop of Albenga.

Ciudad Victoria, newly erected diocese, Joseph de Jesus Tirado Pedraza, hitherto Bishop of Thelepte.

Salina, Cyril J. Vogel.

Tamasca, Edward A. McCarthy, Auxiliary to the Most Reverend Charles Joseph Alter, Archbishop of Cincinnati.

Vissalsa, Francis Henry Greteman, Auxiliary to the Most Reverend Joseph Maximilian Mueller, Bishop of Siopol.

Fallaba, Vincent Billington, already Bishop of Kampala.

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Nova Sinna, Nevin William Hayes, Prelate of Sicuani.

Siminini, Nestor Bihonda, Auxiliary to the Most Reverend Anthony Grauls, Archbishop of Kitega.

Raphoe, Anthony Columba McFeely.

Nationa, Alfred Michael Watson, Auxiliary to the Most Reverend John Mark Gannon, Archbishop-Bishop of Erie.

[*Latin ed. p. 727*]

727. The Acts of Pope Paul VI: Praesidium, Joseph Carata, Auxiliary to the Most Reverend Reginald Joseph Mary Addazzi, Archbishop of Trani and Barola, and Apostolic Administrator of Bisceglie. Albenga, Alexander Piazza. Mediana, Bernard Alix, Auxiliary to the Most Reverend Paul Chevalier, Bishop of Le Mans. Thiava, Eugene Polge, Auxiliary to the Most Reverend Joseph Urtasun, Archbishop of Avignon. Tuxtla Gutiérrez, Joseph Trinitate Sepulveda, for the newly erected diocese. Ucres, Antulio Parrilla-Bonilla, Auxiliary to the Most Reverend Raphael Grovas, Bishop of Caguas. Dapangoën, Hanrion, for the newly erected diocese. Peter Bartholomew, for the newly erected diocese. Theophilus Albert, for the newly erected diocese. Kasama, Clement Kabukasansha, who was already Bishop of Cibyra. Coadjutor with right of succession to the Most Reverend Conrad Dubbelman, Bishop of Jabalpur, Leobald D'Souza, Bishop of Capitis Cille, who has now succeeded. Conana, Firmin Martin Schmidt, the first Apostolic Vicar of Mendi. Fissiana, Francis Arinze, Coadjutor to the Most Reverend Charles Heerey, Archbishop of Onitsha. Oliva, Francis Mark Fernando, Auxiliary to the Most Reverend Thomas, Cardinal of the Holy Roman Church Cooray, Archbishop of Columbus in Ceylon. Cubda, George Benedict Gassongo, Auxiliary to the Most Reverend Aemilian Elijah Verhille, Bishop of Arcis Rousset. San Felipe, Henry Alvear Tjrrutia, who is now Bishop of Columnata. San Rafael, George Carreras, who is now Bishop of Campa.

[*Latin ed. p. 728*]

728 Acta Apostolicae Sedis - Commentarium Officiale. Arundell, newly erected diocese, to John Cashman, already Bishop of Cantanus. David, in Lafayette in Indiana, to Raymond J. Gallagher. Fidoloma, to Loram Joseph Watters, Auxiliary to the Most Reverend Peter Joseph Byrne, Archbishop of Dubuque. Castellan, in Mauretania, to Peter Lira, already Bishop of Franciscópolis. Novapebre, to Charles Ambrose Lewis, Auxiliary to the Most Reverend Thomas Albert Clavel Méndez, Archbishop of PanamÃ¡. Ciudad Altamirano, newly erected diocese, to Ramírez. John Navarro Santander, Vincent Puchol Montiz, now deceased. Itabirense, newly erected diocese, to Mark Anthony Noronha. Thunigaba, to Iucundus and Puru. Maria Grotti, Prelate of Acre, Aquae, to Jesus Maria Pellin, Auxiliary to the Most Reverend Joseph Humbert, S.R.E. Cardinal Quintero, Archbishop of Carácas. Benepota, to Francis Rendeiro, already Bishop of

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Algarve, Coadjutor with right of succession to the Most Reverend Ernest Sena de Oliveira, Bishop of Coimbra. Corpus Christi, to Thomas Joseph; Drury, already Bishop of Angelia. Brownsville, newly erected diocese, to Adolf Marx, already Bishop of ChitrÃ©, now deceased. Coadjutor with right of succession to the Most Reverend James García Glaus, Bishop of DÃli, to Joseph Joachim Ribeiro, Bishop of Aegeae, who has now succeeded. Cincaritan, to Emmanuel Castro Ruiz, Auxiliary to the Most Reverend Fernando Ruiz and Solorzano, Archbishop of YucatÃ¡n. Quadic, to Gabin Diaz Merchán. Los Teques, newly erected diocese, to John Joseph Bernal Òrtiz, already Archbishop of Ciudad Bolívar, the title of Archbishop "ad personam" being retained. Cabimas, newly erected diocese, to Constantinus Maradei.

[*Latin ed. p. 729*]

729 The acts of Pope Paul VI: To the newly erected diocese of Barinas, Raphael Angel González Ramírez. To Ipiales, Alphonsus Arteaga Yepes, who was already Bishop of Auzegera. To Carcabia, Joseph Lafayette Ferreira Alvares, as Auxiliary to the Most Reverend and Most Eminent Cardinal Rossi, Archbishop of São Paulo in Brazil. To Beauvais (-Noyon-Senlis), Stephen Desmazières, who was already Bishop of Byblus. To Castellomedianita, Henry Mühn, who was already Bishop of Jujuy. To Périgueux (-Sarlat), James Patria, who was already Bishop of Uthina. To Hoima, the newly erected diocese, Cyprian Kihangire, who was already Bishop of Maura. To Sokodé, Christian Bakpessi. To Butunurc, Raphael Nze Abuy, the first Apostolic Vicar of the River Muniensis. To Caserta, Vitus Roberti, who was already Archbishop of Tomita, retaining the title of Archbishop "ad personam." To Equizetum, John Tarcisius Senner, who was already Bishop of Cochabamba. To Cochabamba, Joseph Armandus, Bishop of Pionita. To Lugura, Alfred Caselle, Auxiliary to the Most Reverend and Most Eminent Dominic Petroni, Bishop of Melphe, Rapolla, and Venusina, who has now passed away. To the Coadjutor with right of succession to the Most Reverend and Most Eminent Michael Angel Machado and Escobar, Bishop of San Miguel, Lawrence Michael Graziano, Bishop of Limata. To Mopta, John Anthony da Silva Saraiva, Auxiliary to the Most Reverend and Most Eminent Emmanuel Trindade Salgueiro, Archbishop of Evora. To Sucarda, Henry Theodorus Edmund Beel, Auxiliary to the Most Reverend and Most Eminent Peter John Anthony Moors, Bishop of Roermond. To Cegita, Olympus James Maresma, Auxiliary to the Most Reverend and Most Eminent Alphonsus Mariae Buteler, Archbishop of Mendoza.

[*Latin ed. p. 730*]

730 Acta Apostolicae Sedis - Commentarium Officiale: Jujuy, Joseph Medina, formerly Bishop of Terranova; Franciscopolis, Augustine Herrera,

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formerly Bishop of Tanaita. Summa, Terentius James Cooke, Auxiliary to His Most Reverend Eminence Francis Cardinal Spellman, Archbishop of New York. Centuria, William Moran, Auxiliary to His Most Reverend Eminence Francis Cardinal Spellman, Archbishop of New York, and Vicar of the Castrum in the United States of America. Vannida, Aloysius Maverna, Auxiliary to His Most Reverend Eminence Joseph Stella, Bishop of Luni, also of Spedi, Sarzana, and Brugnato. Cana, James Beltritti, Coadjutor with right of succession to His Most Reverend Eminence Albert Gori, Patriarch of Jerusalem of the Latins. Termessus, Neemeh Simaan, Auxiliary for the region of Transjordania to His Most Reverend Eminence Albert Gori, Patriarch of Jerusalem of the Latins. Pharaon, Julius Tavares Rebinabas. Mont, in Mauritania, Harald R. Perry, Auxiliary to His Most Reverend Eminence Philip Matthew Hannan, Archbishop of New Orleans. Tabunia, Edward Alvarez, Auxiliary to His Most Reverend Eminence Aloysius Chávez and González, Archbishop of San Salvador in America. Agana, newly erected diocese, William A. Baumgartner, formerly Bishop of Joppa. Phucuong, newly erected diocese, Joseph Pham Van Thien. Xuan Loc, newly erected diocese, Joseph Le Van An. Avitta Bibba, Arthur Salazar Mejia, Apostolic Vicar of Casanare. Castellum Ripae, Gabriel Perai de la Torre, Coadjutor with right of succession to His Most Reverend Eminence Angel Rodríguez Gamoneda, Bishop of Gazera and Apostolic Vicar of Iquitos. Numlula, Francis Xavier Trän Thanh Eham, Auxiliary to His Most Reverend Eminence Paul Nguyên Vân Bình, Archbishop of Saigon. Gabarus, Joseph Blomjus, formerly Bishop of Mwanza.

[*Latin ed. p. 731*]

731 Acts of Paul VI, in Tabla; Henry of Evansville. Joseph Grimmelsman, already Bishop of Tepelta; Joseph M. Breitenheck, Auxiliary to the Most Reverend Father John Francis Dearden, Archbishop of Detroit; Paul F. Tanner, of Lamasba; Charles Henry Lévesque, Auxiliary to the Most Reverend Father Bruno Desrochers, Bishop of Sainte-Anne-de-la-Pocatière; Theodoric Worlock, of Portsmouth; Langton Fox, Auxiliary to the Most Reverend Father John Edward Petit, Bishop of Menevia; Ismaël Caacupé, of Furnitano Major; Blas Rolón Silvero, Prelate of Novasparsa; Jerome Pechillo, Prelate of Oviedo; Aloysius Gonzaga Fernandes, Auxiliary to the Most Reverend Father John Baptist da Mota and Albuquerque, Archbishop of Vitória; Michael Bussel, of Waterford and Lismore; Peter Paul Tenreiro Francia, already Bishop of Guanare; Ivon Lorscheiter, Auxiliary to the Most Reverend Father Alfred Vincent Scherer, Archbishop of Porto Alegre; Francis Musiel, Auxiliary to the Most Reverend Father Stephen Barela, Bishop of Czestochowa; Thomas Quinlan, already Bishop of Chuncheon; Joseph Bretault, already Bishop of Koudougou, in Mauritania; John Anthony de Silva Saraiva, already Bishop of Funchal; Joseph Matulaitis-Labukas, Apostolic Administrator of Kaunas and Vilkaviškis; Francis

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Mazzieri, already Bishop of Ndola; Ignatius Tokarczuk, of Przemyśl.

[*Latin ed. p. 732*]

732 Acta Apostolicae Sedis -• Official Commentary. Gastellanum Tingitii, Augustinum Rodríguez, already Bishop of Villaricensa, appointed Vicar of Castrum in the Republic of Paraguay, at Sanctissimae Conceptionis in Paraguay. Diocletianopolitanum in Palaestina, Hannibalem Maricevich Fleitas, already Bishop of Diocletia. Chersonesitanum in Europa, Philippum Iacobum Benitez Avalos, already Bishop of Chersonesus. Volitanum, Petrum Plesca. Zallatensem, Hamilcarem Pasini, Auxiliary to the Most Reverend and Eminent Evasius Colli, Archbishop-Bishop of Parmensa. Beiensem, Emmanuelem Dos Santos Rocha, already Archbishop of Mitylenensem, retaining the title of Archbishop "ad personam." Bamaccorensem, Alfredum Couderc, already Bishop of Vivariensem. Vivariensem, Ioannem Hermil, already Bishop of Maridensem. Adadensem, Conradum Dubbelman, already Bishop of Jabalpura. Nuakschottensem, newly erected diocese, Michaelem Bernard, already Archbishop of Arensem in Mauretania, retaining the title of Archbishop "ad personam." Bangnolchuekensem, newly erected diocese, Petrum Carretto, already Bishop of Zenobias. Chantaburiensem, newly erected diocese, Franciscum Xaverium Sanguon Souvannasri, already Bishop of Oenoandensem. Ubonensem, newly erected diocese, Claudium Bayet, already Bishop of Cidyessus. Nacornrajasimaënsem, newly erected diocese, Alanum van Gaver, already Bishop of Capra. Mvanzaënsem, Renatum Butibubage Lwamosa, already Bishop of Casiota. Tubusuptitanum, Alfonsum Mariam Van den Bosch, already Bishop of Matadi. Matadiensem, Simonem Nzita, already Bishop of Gindarus. Udonthanensem, newly erected diocese, Clarentium Iacobum Duhart. Manziniensem, Hieronymum M. Casalini.

[*Latin ed. p. 733*]

733. Acta Pauli PP. VI.

Caput Cillense, James Philip Mulvihill, Apostolic Vicar of Whitehorse.

Zamensa Minor, Francis Panal Ramírez, now Bishop of Vega.

Sufaritanum, Patrick Casey, Auxiliary to the Most Reverend John Carmel Heenan, Cardinal, Archbishop of Westminster.

Sociense, Augustine Harris, Auxiliary to the Most Reverend George Andrew Beck, Archbishop of Liverpool.

Castra Severiana and the Prefecture of Macapá, Joseph Maritano.

Lorenense, Candid Padin, now Bishop of Tremithus.

Tingariense, Charles Paty, Auxiliary to the Most Reverend Anthony Mary Cazaux, Bishop of Luçon.

Angelianum, Thomas Ambrose Tschoepe.

Oboritanum, James Francis Carney, Auxiliary to the Most Reverend Mar-

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tin Michael Johnson, Archbishop of Vancouver.

Leonense, Anselm Zarza, now Bishop of Linar.

Utimmense, Paul Mary Rousset, Auxiliary to the Most Reverend John, Cardinal Villot, Archbishop of Lyons.

Augustopolitanum in Phrygia, Justin Abraham Najmy, Apostolic Exarch for the Melkite faithful in the United States of America.

Ndolaënse, Nicola Agnozzi, now Bishop of Adramyttium.

Chuncheonense, Thomas Stewart.

Cenculianense, Samuel Emmanuel Carter, Auxiliary to the Most Reverend John Joseph McEleney, Bishop of Kingston.

Coadjutor with right of succession to the Most Reverend Augustine Bertazzoni, Archbishop-Bishop of Potentia and Marsico Nuovo, Conrad Ursi, Archbishop of Acheron.

Nicivense, Angelo Mugnol, Auxiliary to the Most Reverend Anthony Zattera, Bishop of Pelotas.

Suristense, Ansgarius Zanera, Auxiliary to the Most Reverend Aloysius, Cardinal Traglia, Prefect of the Vicariate of Rome.

D. Aloysius Munatianense, Dino Trabalzini, Auxiliary to the Most Reverend Aloysius, Cardinal Traglia, Prefect of the Vicariate of Rome.

[*Latin ed. p. 734*]

734 Acta Apostolicae Sedis - Commentarium Officiale: Castellijabarensem, Honoratum Piazzerà, who is now Bishop of Neo-Iguassu, Coadjutor with right of succession to the Most Reverend Daniel Hostin, Bishop of Lagens. Jubaltianensem, Franciscus of Saint Nicholas of Los Arroyos. Ioannes Vennera, who is now Bishop of Giru Mons, Donaldum Chávez Nuñez, Auxiliary to the Most Reverend Vincent Alexander González and Robleto, Archbishop of Managua. Saint-Louis du Sénégal, in the newly erected diocese, Dodds, who is now Bishop of Ziguinchor. Prosperum of Masan, in the newly erected diocese, Stephanum Kim Sou Hwan. Verbianum, Iacobum Michaels, Auxiliary to the Most Reverend Harald Henry, Archbishop of Kvangju. Zabensem, Nicolaum Capasso, who is now Bishop of Acerra. Tacuarem Vianum, Michaelem Balaguer, who is now Bishop of Castellominoritan. Maldonadensem-Orientalis Orae, in the newly erected diocese, Antonius Corso, who is now Bishop of Mogla. Patersonensem, Laurentium B. Casey, who is now Bishop of Cea. Scrantonensem, Iosephum Carroll McCormick, who is now Bishop of Altoona-Johnstown. Crepedulensem, Petrum L. Gerety, Coadjutor with right of succession to the Most Reverend Daniel Ioseph Feeney, Bishop of Portland. Lamzellensem, Eduardum J. Herrmann, Auxiliary to the Most Reverend Patricius L. O'Boy le, Archbishop of Washington. Lugurensem, Iosephum L. Bernardin, Auxiliary to the Most Reverend Paulus J. Hallinan, Archbishop of Atlanta. Novalicianensem, Iosephum G. Vath, Auxiliary to

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the Most Reverend Thomas Ioseph Toolen, Archbishop-Bishop of Mobile-Birmingham. Valentinensem, Ioannem de Cambourg, who is now Bishop of Eutyme. Novagermaniensem, Hugonem Eduardum Polanco Brito, who is now Bishop of Santiago de los Caballeros.

[*Latin ed. p. 735*]

735 The acts of Paul VI, in Sancti Iacobi Equitum, Roch Adames; in Midica, Boleslaus Pylak, of Kalwa, Bishop of Lublin; as Auxiliary to the Most Reverend Peter of San Pedro Sula, James Brufau Macia; in Uahiguuaën, Dionysius Tapsoba; in Absa Salla, Dominic Ferrara, Apostolic Prefect of Mopoien; in Atenia, Peter Seiichi Shirayanagi, Auxiliary to the Most Reverend Peter Tatsuo, Cardinal Doi, Archbishop of Tokyo; in Guarapuava, newly erected diocese, Frederick Helmel; in Aren, in Mauretania, Lucian Lebrun, now Bishop of Autun; in Autun, Armand Le Bourgeois; in Feraditan Minor, Robert Gomes de Arruda, Prelate of Guajará-Mirim; in Gaguaritan, Mary Robert Anglin, Prelate of Coari; in Gigthi, Hadrian I. M. Veigle, Prelate of Borba; in Acqui, in Proconsular Africa, Joseph Fernandes Veloso, Auxiliary to the Most Reverend Emmanuel Peter de Cunha Cintra, Bishop of Petropolis; in Horrea Coelia, James Hagan, now Bishop of Makurdi; in Puebla, Alexander Duran Moreira, now Bishop of San Carlos de Ancudia; in Satafa, in Mauretania Sitifis, Anthony Teutonic, now Bishop of Aversa; in Leeds, William Gordon Wheeler, now Bishop of Theudalis; in Evansville, Paul F. Leibold, now Bishop of Trebenna; as Coadjutor with right of succession to the Most Reverend Peter William Bartholome, Bishop of Saint Cloud, George Henry Speltz, Bishop of Claneus; in Summula, Francis Sanmartino, Auxiliary to the Most Reverend Michael Pellegrino, Archbishop of Turin.

[*Latin ed. p. 736*]

736 Acta Apostolicae Sedis - Official Commentary. Brownsville, Humbert S. Medeiros. Ciufitania, Nicholas D'Antonio. Immaculate Conception of the Blessed Virgin Mary in Olancho, Salza, Prelate of Vega, John Anthony Flores Santana. San Nicolás de los Arroyos, Charles Ponce de León, now Bishop of Rhaedestus. Respecta, Evarist Paul Arns, Auxiliary to the Most Reverend and Eminent Cardinal Rossi, Archbishop of São Paulo, in Brazil. Mbuji-Mayi, newly erected diocese, Joseph Nkongolo, formerly Bishop of Luebo. Santa Isabel, newly erected diocese, Francis Gómez Marijuan, formerly Bishop of Sinna. Bata, newly erected diocese, Raphael Nze Abuy, formerly Bishop of Sutunurca. Mbeya, James Sangu. Lambiridi, Raphael Marium Apostolic Vicariate of Tumaco. Lecumberri Erburu, Coadjutor with right of succession to Anthony Valente da Fonseca, Bishop of Vila Real, Anthony Cardoso Cunha, Bishop of Baren in Pisidia, who has now succeeded. Vina, Patrick Lennon, Auxiliary to the Most Reverend Thomas Keogh, Bishop of Dara and Leighlin. Acqui in Mauritania, Bruno

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Maldaner, Auxiliary to the Most Reverend and Eminent Cardinal Rossi, Archbishop of São Paulo, in Brazil. Almeria, Angel Suquia Goicoechea. Molicunza, Henry Joseph Piérard, now Bishop of Beni. Beni, Emmanuel Kataliko. Multan, Ernest Bertrand Boland. Kindu, Albert Onyembo. Altoona-Johnstown, Philomelium, James I. Hogan, now Bishop.

[*Latin ed. p. 737*]

Acts of Pope Paul VI:

737. Segermitanum, to Aloysius Rovigatti, Auxiliary Bishop to the Most Reverend Father Julius Bianconi, Bishop of Tarquinia and Centumcellae; to Turrense in Proconsularis, Bishop of Verae Pacis.

Raimundus Julianus Martin, formerly of Castellotroportus; to Petrus Fedalto, Auxiliary Bishop to the Most Reverend Emmanuel de Silveira d'Elboux, Archbishop of Curitibensis.

To D. (uellensem in Proconsularis, Felice Maria Torres Parra, Auxiliary Bishop to the Most Reverend Joseph Ignatius López Umana, Archbishop of Carthaginensis in Columbia.

To Maiduguriensem, Cotter; to the newly erected diocese of Iacobus Timotheus Tainanensem, Paulus Cheng, formerly Bishop of Uccula.

To Broomensem, the newly erected diocese; to Ioannes Jobst, formerly Bishop of Pitanaeum.

To Gasensem Calanensem, Jesus López, Prelate of Corocoro.

To Leptiminensem, Henricus Rüth, Coadjutor with right of succession to the Most Reverend Joseph Hascher, Prelate of Juruensis, to whom he has now succeeded.

To Sullectinum, Martinus Bakole, Auxiliary Bishop to the Most Reverend Bernard Meis, Archbishop of Luluaburgensis.

To Taiohaënum, the newly erected diocese; to Aloysius Tirilly, formerly Bishop of Buthrotium.

To Portus Vilensis, the newly erected diocese; to Ludovicus Julliard, formerly Bishop of Vulturia.

To Vallisiensem and Futunensem, the newly erected diocese; to Darmancier, formerly Bishop of Augurus.

To Michaelem Taravanum, the newly erected diocese; to Petrus Guichet, formerly Bishop of Stectorum.

To Apianum, the newly erected diocese; to Georgius Pearce, formerly Bishop of Attala in Pamphylia.

To Barotonganum, the newly erected diocese; to Henricus Josephus Cornelius Maria De Cocq, formerly Bishop of Aquensem in Byzacena.

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[*Latin ed. p. 738*]

738 Acta Apostolicae Sedis - Official Commentary. In Tongan, a diocese newly erected; Rodgers, who is now Bishop of Sbida. John Hubert Macey of Gaudiaba; Bernard Maria Piccinelli, Auxiliary to the Most Reverend Father Giles Bignamini, Archbishop of Ancona and Numana, and Apostolic Administrator of Auxima, recently deceased. Of Arassuaí, Altivo Pacheco Ribeiro, who is now Bishop of Barra do Piraí-Volta Redonda. Of Municipa and the Prelature of Illapel, Polydorus Van Vlierberghe. Of Rucuma, John Joseph Villepelet, who is now Bishop of Nantes. Of Nantes, Michael Vial, who is now Bishop of Mverne. Of Liberalia, Paul F. Beding, Auxiliary to the Most Reverend Father Joseph Francis Ryan, Bishop of Hamilton. Of Beaumont, a diocese newly erected; Vincent M. Harris. Of Tisïlita, Americo Henríquez, Auxiliary to the Most Reverend Father John de Silva Campos Neves, Bishop of Lamego. Of Davao, a diocese newly erected; Clodovaeum Thibault, who is now Bishop of Canathe and Prelate of Davao. Of Utimmira, Adolf Kindermann, Auxiliary to the Most Reverend Father Henry Maria Janssen, Bishop of Hildesheim. Of Gadiaufala, Lucian Joseph Cabrai Duarte, Auxiliary to the Most Reverend Father Joseph Vincent Távora, Archbishop of Aracaju. Of Linarin, Anthony Sahagun. Of Mexicali, a diocese newly erected; Emmanuel Pérez and González. Of Joliet in Illinois, Rome Blanchette, who is now Bishop of Maxita. Of Tamazuca, John Bernard McDowell, Auxiliary to the Most Reverend Father John Joseph Wright, Bishop of Pittsburgh. Of Sinnips, Michael Mincuzzi, Auxiliary to the Most Reverend Father Henry Nicodemo, Archbishop of Bari. Of Tigimma, Michael Roca Cabanellas, Coadjutor with right of succession to the Most Reverend Father Raymond Sanahuja and Mareé, Bishop of Cartagena in Spain.

[*Latin ed. p. 739*]

739 The acts of Pope Paul VI: Taborenta, John Baptist Hadrian Llosa, already Bishop of Adia. Sinnuarta, Xavier Julius La, of Nova Caesaris, Gerard Flores, Auxiliary to the Most Reverend Aloysius Manresa Formosa, Bishop of Alt. Ammenia, Prosper Penados de Barrio, Auxiliary to the Most Reverend Celestine Michaelis Fernández Pérez, Bishop of San Marcos. Bologna, John Burke, already Bishop of Simla and Chandigarh. Gaoerones, newly erected diocese, Urban Charles Joseph Murphy. Suava, Pliny Pascoli. JJbaba, Brennum Davis Usanga, Auxiliary to the Most Reverend James Moynagh, Bishop of Calabar. Tabuda, Louis Flaherty, Auxiliary to the Most Reverend John I. Russell, Bishop of Richmond. Vienna of Caesar, Emmanuel Edmilson de Cruz, Auxiliary to the Most Reverend John Joseph de Mota and Albuquerque, Archbishop of St. Louis in Marignano. Mullita, Albert Ablondi, Auxiliary to the Most Reverend Aemilius Guano, Bishop

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of Leghorn. Maiuca, Constant Micci, already Bishop of Larino, Apostolic Administrator *sede plena* of Fano. Harlem, Theodore Henry Zwartkruis. Castrum of Galba, Paul Sanson John Mary Robert, already Bishop of Les Gonaïves. Les Cayes, John James Claude Angénor. Les Gonaïves, Emmanuel Constant. Siguitan, John Baptist Décoste, Auxiliary to the Most Reverend Francis Wolfgang Ligondé, Archbishop of Port-au-Prince. Nova Iguaçu, Hadrian Hypolito, already Bishop of Diospolis in Thrace.

[*Latin ed. p. 740*]

740 Acta Apostolicae Sedis - Official Commentary. Coutances-Avranches, Joseph Wicquart. Gunugitanum, Aemilius Pizzoni, Auxiliary to the Most Reverend Father Joseph Zaffonato, Archbishop of Udine, now Bishop of Terracina, Priverno, and Setino. Lamphua, Aloysius Cicuttini, now Bishop of the City of Castello. Theudalis, Gabriel Larrain Valdivieso, Auxiliary to the Most Reverend Ralph, Cardinal Silva Henriquez, Archbishop of Saint James in Chile. Nivem, John Streift. Baroda, newly erected diocese, Ignatius D'Souza. Kasongo, Timothy Pirigisha. Ziguinchor, Augustine Sagna. To him, as coadjutor with right of succession, is assigned the venerable brother Marcellus Roger Buyse, Bishop of Lahore, and the Most Reverend Raeymaeckers, Bishop of Aperlitanum, who has now succeeded him. Catabita, Urban Stephen Morlion, now Bishop of Baldwinopolis. Baldwinopolis, Joseph Mulolwa. Aquae in Byzacena, Reginald Fischioni, Apostolic Vicar of Riohacha. Iborite, Vincent Dereere, now Bishop of Trivandrum of the Latins. Troas, Joseph Alphonse Baud, now Bishop of Visakhapatnam. Marazanae Region, Dominic Petroni, now Bishop of Melphi, Rapolla, and Venusinum. Thubursicum, Ferdinand Longinotti, now Bishop of Saint Severin and Treia. Corbili, newly erected diocese, Albert Malbois, now Bishop of Altava. Pontoise, newly erected diocese, Andrew Rousset, now Bishop of Vaga. Saint-Denis in France, newly erected diocese, James Le Cordier, now Bishop of Priene.

[*Latin ed. p. 741*]

741. The acts of Paul VI: Christoliensem, a diocese newly erected, to Robert de Provenchères. Nemptodurensem, a diocese newly erected, to James Delarue. Buscoducensem, to John William Mary Bluyssen, already Bishop of Aeten. Maronanensem, to Rose L. Brodeur, already Bishop of Alexandrium in Ontario. Gastellomedianitanum, to Charles Edward Peters, Auxiliary to the Most Reverend Father John James Claudius Angénor, Bishop of Caiesensis. Panatoriensem, to James Aloysius Schad, Auxiliary to the Most Reverend Father Caelestinus Josephus Damiano, Archbishop-Bishop of Camdensis. Naraggaritanum, to Raphael Leo Hayes, already Bishop of Davenportensem. Davenportensem, to Gerald Francis O'Keefe, already Bishop of Candybensem. Barrensem de Pirai-Yoltaredondensem, to Waldyr Calheiros de Nováis, already Bishop of Muliensem. To James

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Edward Kearney, already Bishop of Roffensem in America. Roffensem in America, to Fulton John Sheen, already Bishop of Caesarianensem. Madarsumitanum, to Anthony de Reis Rodrigues. Annapolitanum, a diocese newly erected, to Epaminondas Joseph de Araujo, already Bishop of Ruibarbosensem. Itumbiarensem, a diocese newly erected, to Joseph Francis Versiani Velloso. Ipamefiensem, a diocese newly erected, to Gilbert Pereira Lopes. Girensem Tarasii, to Libanius Lafayette, already Bishop of Riopretensem. Tiseditanum, to Joseph Kilasara, already Bishop of Moshiensem. Ueuakensem, a diocese newly erected, to Leon Arkfeld, already Bishop of Bucellus. Sulcarnapuraensem, a diocese newly erected, to Staverman, already Bishop of Mosynopolitanum. Rudolf Joseph.

[*Latin ed. p. 742*]

742 Acta Apostolicae Sedis - Official Commentary. Sideianum, newly erected diocese, to Franciscus Ioannes Doyle, already Bishop of Onuphita. Aitape, newly erected diocese, to Ioannes Doggett, already Bishop of Mundinitz. Kavieng, newly erected diocese, to Alfredum Matthaeum Stemper, already Bishop of Eleutheropolis in Palaestina. Honiara, newly erected diocese, to Danielem Villelmum Stuyvenberg, already Bishop of Dionysias. Mount Hagen, newly erected diocese, to Georgium Elmerum Bernarding, already Bishop of Belabitene. Ghizo, newly erected diocese, to Ioannem E. Crawford, already Bishop of Caffena. Bougainville, newly erected diocese, to Leonem Lemay, already Bishop of Agbia. Bereina, newly erected diocese, to Eugenium Klein, already Bishop of Echinus. Mendi, newly erected diocese, to Firminum Martinum Schmidt, already Bishop of Conana. Manolcuari, newly erected diocese, to Petrum Malachiam van Diepen. Daru, newly erected diocese, to Gerardum Mariam Deschamps. Uanimita, newly erected diocese, to Paschalem Sweeney. Goroka, newly erected diocese, to Ioannem Cohill. Lae, newly erected diocese, to Henricum Antonium Arnoldum van Lieshout. Koudougou, to Antymum Bayala. Coadjutor with right of succession to the Most Reverend Father Franciscus Xaverius Fenech, Bishop of Jhansi, is Baptistam Mudartha, Bishop of Idebesse, who has now succeeded. Palo, to Theotimum Pacis. Rusuca, to Matthiam Wehr, already Bishop of Treves. San Carlos de Ancud, to Sergium Contreras Navas.

[*Latin ed. p. 743*]

743 The acts of Paul VI, Bishop of Tambeae; Peter Aguilera, Bishop of Narbonne, formerly Bishop of Iquique; Joseph of the Carmel, Valle Gallardo, formerly Bishop of Germanie in Numidia; Gabriel Paulino Bueno Couto, Bishop of Jundiaí, a diocese newly established; Idilio Joseph Soares, Bishop of V egeselitanum in Numidia, formerly Bishop of Santos; Aloysius Bettazzi, Bishop of Eporedie, formerly Bishop of Thagaste; Basil Christopher Butler, Auxiliary Bishop to the Most Reverend and Most

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Eminent John Carmel, Cardinal Heenan, Archbishop of Westminster, in the Diocese of Nova Barbara; Raphael Macario, Bishop of Albano, formerly Bishop of Tiberias; Peter Severi, Bishop of Praeneste, formerly Bishop of Pergamum; Alphonsus Reyes, Bishop of Vallipoli; Emmanuel de Medeiros Guerreiro, Bishop of Precausa, formerly Bishop of Nampula; Aurelio Sorrentino, Bishop of Potentia and Marsico Nuovo, formerly Bishop of Bova; Thomas Henry Márquez Gómez, Bishop of Sancti Philippi in Venetiola, a diocese newly established, formerly Bishop of Thapsis; Edward Herrera Riera, Bishop of Quanare, formerly Bishop of Sesta; Marian Joseph Parra León, Bishop of Cumaná; Rustician and Prelate of Sancti Lum Adolfum Polachini Rodríguez; Ferdinand of Apure; Ange-Mutecitanum; Benvenuto M. López, Auxiliary Bishop to the Most Reverend and Most Eminent Rufino J., Cardinal Santos, Archbishop of Manila; Emmanuel S. Salvador, Auxiliary Bishop to the Most Reverend and Most Eminent Julius Rosales, Archbishop of Cebu; Raymond Salas Valdés, Prelate of Gorita, formerly Prelate of Arica.

[*Latin ed. p. 744*]

744 Acta Apostolicae Sedis - Official Commentary. Filaca, Dominic of Pinho Brandão, Auxiliary to the Most Reverend Father John Pereira Venancio, Bishop of Leiria. Thelepte, Emmanuel Franco Falcão, Auxiliary to the Eminent Father Emmanuel, S.R.E. Cardinal Gonçalves Cerejeira, Patriarch of Lisbon. Coadjutor with right of succession to the Most Reverend Father Anthony Mary Cazaux, Bishop of Luçon, Charles Paty, Bishop of Tingaria. Caurian, Teresa Ferraroni, Auxiliary to the Eminent Father John, S.R.E. Cardinal Colombo, Archbishop of Milan. Velefita, John Baptist Muniz, already Bishop of Barra. Barra, James Gerard Cloin. Erie, John F. Whealon, already Bishop of Andrapen. Mutugenna, Thomas I. Mardaga, Auxiliary to the Eminent Father Lawrence Joseph, S.R.E. Cardinal Shehan, Archbishop of Baltimore. Maxita, John Gerard McClean, Coadjutor with right of succession to the Most Reverend Father George Brunner, Bishop of Middlesbrough, to whom he has now succeeded. Pomaria, Anthony Pildáin and Zapiáin, already Bishop of the Canary Islands. Elephantari, in Mauritania, Hermann John van Elswijk, already Bishop of Morogoro. Morogoro, Hadrian Mkoba. Horrea, Francis Patrick Carroll, already Bishop of Calgary, now deceased. Augurus, Julian Gouet, Auxiliary to the Most Reverend Father Peter Veuillot, Archbishop of Paris. Mibiarca, Marcell Gerin and Boulay, Prelate of Cholutla. Buga, newly erected diocese, Julian Mendoza Guerrero. Coadjutor with right of succession to the Most Reverend Father Clodove Joseph Thibault, Bishop of Davao, John Mimar, Bishop of Zapare. Talca, Charles González Chruchaga.

[*Latin ed. p. 745*]

Acts of Pope Paul VI, 745. Rapidum, Ralph Nicholas Gonçalves, Auxil-

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iary Bishop to the Most Reverend Father Francis Xavier de Piedade Rebello, Bishop of Tipasa in Mauritania, and Apostolic Administrator *sede plena* of Goa and Damanensis. Bennefa, Charles Fanton, Auxiliary Bishop to the Most Reverend Father Charles Zinato, Bishop of Vicenza. Selendeta, Adolf Ciuchini, already Bishop of Algarense. Agbia, Anthony Valente de Fonseca, already Bishop. Villareal. Africanus and Prelate of Saint Anthony of Balsas, Rin Carlesi. Bacolod, Anthony Fortich. Magarmelite, Thomas Leon Parker, already Bishop of Northantoniense. Migirpa, Martin Wiesend, Auxiliary Bishop to the Most Reverend Father Joseph Schneider, Archbishop of Bambergensis. Tarase in Byzacena, Augustine Ferrari Toniolo, Auxiliary Bishop to the Most Reverend Father Raphael Baratta, Archbishop of Perugia, and Apostolic Administrator of Eugubinus and Civitas Castelli. Saint Paul in the Philippine Islands, newly erected diocese, Peter N. Bantigue, already Bishop of Catula. Trofimiana, lien. James Garcia Goulart, already Bishop of Di-Portuense and Saint Rufina. Andrea Pangrazio, already Archbishop of Gorizia-Gradisca, with the title of Archbishop *ad personam*. Stephaniaca, John Starnati, Administrator *sede plena* of the Lungrensis Eparchy. Apostoli-Najchornense, Langer. Michael Sauanense, newly erected diocese, Sidymense, Charles Réitérer, Coadjutor with right of succession to the Most Reverend Father John Vos, Bishop of Cnidus and Apostolic Vicar of Kuchingensis. Mozotcorita, James Bastiampillai Deogupillai, Auxiliary Bishop to the Most Reverend Father Ignatius Glennie, Bishop of Trincomalee.

[*Latin ed. p. 746*]

746 Acta Apostolicae Sedis - Commentarium Officiale. Manaccensefitanum, Andreas Jacques, now Bishop of Boma. Boma, Raimundus Ndudi, now Bishop of Mataritan in the Proconsular region. Obba, Iacobus Sin, Auxiliary to the Most Reverend Father Joseph Maria Cuenco, Archbishop of Jarena. Gap, Robertus Coffy. Thasbalta, Valfridus Tepe, Auxiliary to the Most Reverend Father Eugenius de Araujo Sales, Bishop of Thibica and Apostolic Administrator of São Salvador in Brazil. Nomentanum, Emmanuel Gerada, Auxiliary to the Most Reverend Father Michael Gonzi, Archbishop of Melite. Amiternum, Stanislaus Hamilcar Battistelli, now Bishop of Aprutium and Hatri. Aprutium and Hatri, Abael Conigli, now Bishop of Burgos of the Holy Sepulchre. Pauzera, Mcanore Carolus Gavilanes Chamorro, now Bishop of Porto Velho. Siccesita, Willelm Patricius O'Connor, now Bishop of Madison. Madison, Abrittenum. Cletus Franciscus O'Donnell, now Bishop of Taraqua; Iacobus Aloysius Hickey, Auxiliary to the Most Reverend Father Stephanus Woznicki, Bishop of Saginaw. Ruy Barbosa, Iosephus Adelinus Dantas, now Bishop of Garanhuns. Sesta, Maria Teixeira Gurgel, Auxiliary to the Most Reverend Father Iacobus, His Eminence, Cardinal de Barros Cámara, Archbishop of São Sebastião do Rio de Janeiro. Baliana, Ioannes Eliseus Moijca Oliveros, Auxiliary to the Most Reverend Father Angelus Maria Ocampo Berrio,

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Archbishop of Tunja. Flenucleta, Iulianus Le Couëdic, now Bishop of Troyes. Troyes, Andreas Fauchet. Vicus Augusti, Nicolaus Cauchi, Auxiliary to the Most Reverend Father Iosephus Pace, Bishop of Gozo.

[*Latin ed. p. 747*]

747 Acts of Pope Paul VI: Tabasco, Anthony Hernández Gallegos; Calgary, Francis Joseph Klein, now Bishop of Saskatoon; Tunnuna, George John Rehring, now Bishop of Toledo in America; Toledo in America, John A. Donovan, now Bishop of Rhasus; Lapda, Sabin Saint-Gaudens, Auxiliary to the Most Reverend Louis Guyot, Archbishop of Toulouse; Thagamuta, Joseph V. Sullivan, Auxiliary to the Most Reverend Charles Hermann Helmsing, Bishop of Kansas City-Saint Joseph; Thizica, Edwin B. Broderick, Auxiliary to the Most Reverend Francis S. R. E. Cardinal Spellman, Archbishop of New York; Reno, Michael Joseph Green, now Bishop of Trisipa; Junce in Byzacena, Marcellus Roger Buyse, now Bishop of Lahore; Carmon-Sotropolis, newly appointed Francis Moreira dos Santos; Northanton, Alinda. Charles erected the diocese of Grant, now Joseph, Bishop of Claternae; Bartholomew Carrasco, now Bishop of Huejutla; Thucces in Numidia, John Vincent Solis Fernández, now Bishop of Alajuela; Arpino, Raphael Pellecchia, now Bishop of Alife, Coadjutor with right of succession to the Most Reverend Charles Serena, Archbishop of Sorrento; Tatilti, Salvatore Varela, Auxiliary to the Most Reverend Lino R. Gonzaga and Rasdesales, Archbishop of Zamboanga; Caacupé, newly erected diocese, Ismael Blas Rolón Silvero, now Major Bishop of Furnitán and Prelate of Caacupé; Livramento de Nossa Senhora, newly erected diocese, Helium Pascoal; Columnata, Martial Ramírez Ponce, Auxiliary to the Most Reverend Crispulo Beni tez Fontúrvel, Archbishop of Barquisimeto.

[*Latin ed. p. 748*]

Acts of the Apostolic See - Official Commentary 748. Villaregensem, Franciscus Guruceaga Iturriza, Auxiliary to the Most Reverend Chrisanti Mata Cova, Archbishop of Ciudad Bolívar. Castellominoritanum, Aurelius del Pino Gómez, already Bishop of Illerdensem. Novensem, Franciscus Ioannes Spence, Auxiliary to the Most Eminent Maurice S.R.E. Cardinal Roy, Archbishop of Quebecensis and Vicar of Castrensis in the Nation of Canada. Martanaënsem, Robertus Carniello, Auxiliary to the Most Reverend Victor De Zanche, Bishop of Concordiensis. Butuanensem, newly erected diocese, Carmelus Morelos and Flores. Quicensem, newly erected diocese, Humbertus Lara Mejia, already Bishop of Traianopolitanum in Phrygia. Malacitanum, Aemilius Benavent Escuin, already Bishop of Cercinitanum. Ventimiliensem, Angelus Raimundus Verardo. Galamensem, Ioannes Hengen, Coadjutor with right of succession to the Most Reverend Leo Lommel, Bishop of Luxemburgensis. Bararitanum,

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[name omitted]. Damianum Idensem in Mauretania, Chuquibambensem. Nicolau Redemptus Roig, Prelate; Mariam Gauci, Prelate; Huamachu; Lamiggigensem, Iacobus Carolus Burke, Prelate of Cimbotiensem. Macomadensem, Florentinus Armas Lerena, Prelate of Chotensem. Baiensem, Ioannes Conway McNabb, Prelate of Chulucanensem. Heracleensem, Maria De Santis, Auxiliary to the Most Reverend Anthony Pirotto, Bishop of Troiani. Cannensem, Iosephus Carata, already Bishop of Praesidium. Ragusinum, Severinus Pernek. Forconiensem, Franciscus Amadio, Auxiliary to the Most Reverend Lucianus Marcante, Bishop of Valvensis and Sulmonensis. De Aarensem, newly erected diocese, Antonius Iosephus De Palma. Ihosiensem, newly erected diocese, Aloysius Dusio.

[*Latin ed. p. 749*]

749 The acts of Pope Paul VI: To the newly established diocese of Kupang, Gregory Manteiro. To the archdiocese of Simla and the diocese of Chandigarh, Alfred Fernández. To the diocese of Choba, Theodorus Moors, as Auxiliary to the Most Reverend Father Nicholas Verhoeven, Bishop of Manado. As Coadjutor with right of succession to the Most Reverend Father John de Silva Campos Seves, Bishop of Lamego, Americus Henriques, Bishop of Tisilitan. As Coadjutor with right of succession to the Most Reverend Father Michael Angel Builes, Bishop of Santa Rosa de Osos, Felice Maria Torres Parra, Bishop of Celle in Proconsular Africa. To the diocese of Lamsorti, Ambrose Valerian Hayden, as Auxiliary to the Most Reverend Father Leo Binz, Archbishop of Paulopoli and Minneapolis. To the diocese of Nampula, Emmanuel de Silva Vieira Pinto. To the diocese of Fidenae, Maffeo Ducoli, as Auxiliary to the Most Reverend Father Joseph Carraro, Bishop of Verona. To the Territorial Prelature of Juli, Aldone Gobbi, as Auxiliary to the Most Reverend Father Benignus Carrara, Bishop of Imola. To the diocese of Vardimissa, Joseph Falcáo Freiré, as Coadjutor with right of succession to the Most Reverend Father Aurelian Matos, Bishop of Orleans. To the diocese of Gualeguaychú, Peter Boxler. To the diocese of Treves, Bernard Stein, who is now Bishop of Dagne. To the diocese of Campeche, Joseph de Jesus Garcia Ayala, who is now Bishop of Lacedaemonia. To the diocese of Alexandrina in Ontario, Adolf E. Proulx, who is now Bishop of Missua. To the diocese of Verae Pacis, John Canedera Gerardi. To the diocese of Muzucen in Byzacena, Francis Xavier Fenech, who is now Bishop of Jhansien. To the diocese of Astorga, Anthony Brivá Mirabent. To the diocese of Sereddelitan, Ambrose Galbiati, who is now Bishop of Jalpaigu.

[*Latin ed. p. 750*]

750 Acta Apostolicae Sedis - Official Commentary. Timicitanum, Brendan Daly of Ardagh (and Clonmacnois). Vagrautensem, Godfrey Burke, Auxiliary to the Most Reverend Thomas Holland, Bishop of

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Salford. Lincolnens, Patrick Glennon Flavin, now Bishop of Joannina. Savannensem, Gerard Aloysius Frey. Tubulbacensem, Peter Samain, Auxiliary to the Most Reverend Charles Mary Himmer, Bishop of Tournay. Mizigitanum, Joachim Pedicini, now Bishop of Avellino. Abellinensem, Paschal Venezia, now Bishop of Ariano. Zattarensem, Arthur Douville, now Bishop of Saint Hyacinth. Saint Hyacinth, Albert Sanschagrin, now Bishop of Bagenum. Coadjutor with right of succession to the Most Reverend Joseph A. Desmarais, Bishop of Amos, Gaston Hains, Bishop of Belesasa. Murustaga, Georgius Brunner, now Bishop of Mediobur. Kielcensem, Ioannes Jaroszewicz, now Bishop of Letopol. Feraditanum Maiorem, Lucas Moreira Neves, Auxiliary to the Most Reverend Agnelli, Cardinal Rossi, Archbishop of São Paulo in Brazil. Furnitanum Maiorem, Alagna Fodera, and Prelate of the Black River. Michaelem Germaniensem in Numidia, Angelus Culminis. Rivato, Prelate of Petros Juncensis in Mauritania, Alquilio Alvarez Diaz, Prelate of Marajó. Coadjutor with right of succession to the Most Reverend Walter A. Foery, Bishop of Syracuse, David F. Cunningham, Bishop of Lampsacus.

[*Latin ed. p. 751*]

751. The Acts of Pope Paul VI concerning: Thomas Joseph Grady, Auxiliary Bishop to the Most Reverend John Patrick Cody, Archbishop of Chicago; William Edward McManus, Auxiliary Bishop to the Most Reverend John Patrick Cody, Archbishop of Chicago; John Lawrence May, Auxiliary Bishop to the Most Reverend John Patrick Cody, Archbishop of Chicago; Joseph Heuschen, who was recently appointed Bishop of Druas, for the newly established diocese of Hesselet; Francis Marty, Archbishop of Remens, for the Territorial Prelature of Mission de France o Pontigny; James Charles Burke, for the diocese of Cimbote; Angel Rivato, for the newly established Prelature of Ponta de Pedras; Aquil Alvarez Diaz, for the Territorial Prelature of Marajó; McHugh, for the Territorial Prelature of Itacoatiara; Francis Paul Candimendens and Guy M. Casullo, Bishops of Tyre, for the newly established Prelature; Miracemanum Collins; James Rubiatabens, for the newly established Prelature of Superior; Juvenal Roriz, for the newly established Prelature; Albert van Overbeke, for the Prelature of Bayombong; and Mary Baltazar, for the Prelatures of Batanes and Babuyan.

Furthermore, the Supreme Pontiff declared that he had approved the canonically made elections: in the Synod of Melkite Bishops: the Most Reverend George Haddad, to the Metropolitan Church of Tyre of the Melkite Rite; the Most Reverend Nicholas Hajj, to the titular Archiepiscopal Church of Tamiathitan of the Melkite Rite, with the office of Auxiliary to His Eminence, Maxim IV, Cardinal Saigh, Patriarch of Antioch of the Melkite Rite;

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the Most Reverend Hilary.

[*Latin ed. p. 752*]

752 Acta Apostolicae Sedis - Official Commentary by Cappugi, concerning the Archiepiscopal Church of Caesarea in Palestine of the Melkite Rite; to the Most Reverend Gregory Haddad, concerning the titular Archiepiscopal Church of Palmyra of the Melkite Rite, together with the office of Auxiliary to the Most Reverend Philip Nabaa, Archbishop of Beirut and Jbail of the Melkite Rite; – moreover, [the Holy See] confirmed the canonically made elections in the Synod of Chaldean Bishops: to the Most Reverend Gabriel Ganni, already Bishop of Beirut of the Chaldean Rite, the titular Archiepiscopal Church of Pessinunte, together with the office of Coadjutor with the right of succession to the Most Reverend Joseph Gogué, Archbishop of Basra of the Chaldean Rite; to the Most Reverend Raphael Bidawid, already Bishop of Amida, the Archiepiscopal Church of Beirut of the Chaldean Rite; to the Most Reverend Thomas Bidawid, the newly erected Archiepiscopal Church of Ahwaz of the Chaldean Rite; to the Most Reverend Gabriel Batta, the Archiepiscopal Church of Amida of the Chaldean Rite; to Father Gabriel Koda, the Archiepiscopal Church of Zaku of the Chaldean Rite; – also, [the Holy See] gave its assent to the canonically made election in the Synod of Armenian Bishops: to Father John Tcholakian, the Archiepiscopal Church of Constantinople of the Armenian Rite; – and to the canonically made elections in the Synod of Maronite Bishops: to Father Joseph Salame, the Archiepiscopal Church of Aleppo of the Maronite Rite; to Father Chucrallah Harb, the Archiepiscopal Church of Heliopolis of the Maronite Rite; – in the Synod of Coptic Bishops: to the Most Reverend Isaac Ghattas, already Bishop of Thebes, the Archiepiscopal Church of Hermopolis; to Father Andrea Ghattas, the Archiepiscopal Church of Thebes.

V - REQUESTS FOR THE PALLIUM

Next, the Most Reverend Lawrence Francis Capovilla personally requested the sacred Pallium, for the Metropolitan Church of Chieti. Also, the sacred Pallium was requested for the Archiepiscopal Churches of: Ancona and Numana, by the Most Reverend Felicissimus Stephen Tinivella; and for Spoleto, by the Most Reverend Hugh Poletti. By means of a procurator, the request for the Pallium was made for the Metropolitan Churches of: Palermo, Chicago, Turin, Naples, Paris, Lyons, Cordoba in Argentina, Ribeirão Preto, Cáceres (by succession), Popayán, Brisbane (by succession), Southwar-

[*Latin ed. p. 753*]

753 The acts of Pope Paul VI include the following sees: Uzes (by elevation of the See), Lagos, Mandalay, New Orleans, Birmingham, Evora,

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Paraíba, Trujillo, Bangkok (newly erected), Tharens and Nonseng (newly erected), Bukavu, Madras and Melapore, Ancoragi (newly erected), Cuzco, Gameraca (by succession), Taipei, Gamberi-Saint-Jean-de-Maurienne and Tarentaise, San Juan de Cuyo, Toulouse, Barquisimeto (by elevation of the See), Maracaibo (by elevation of the See), Ciudad Bolívar, Papeete (newly erected), Nouméa (newly erected), Ayacucho (by elevation of the See), Huancayo (by elevation of the See), Piura (by elevation of the See), Bloemfontein, Kampala, Zamboanga, Port-au-Prince, Besançon, Nueva Segovia (by succession), Yercell, Port Moresby (newly erected), Madang (newly erected), Rabaul (newly erected), Merauke (newly erected), Luanda (by succession), Mérida in Venezuela (by succession), Portland in Oregon, Kingston, Ottawa–Cornwall, Denver, Saint-Germain (by succession), Louisville, Lubumbashi, Madurai, Melbourne, Maseru, Diego Suarez, Florianópolis (by succession), Halifax, Gorizia–Gradisca, Onitsha, Quito. Also, for the Archdioceses: Baghdad (of the Latins), Gaeta (by succession), Massiu, Barcelona (by succession), Cambre and Goulburn; and for the Dioceses: Constantia (by privilege) and Autun (by privilege). On Thursday, the twenty-eighth day of the month of June, in the year 1967, in the Sistine Chapel, the Supreme Pontiff Paul VI, having observed the order for creating new Cardinals of the Holy Roman Church, and having donned the red biretta, "the insignia of the great dignity of Cardinal," solemnly conferred the dignity upon nine new Cardinals, and assigned to each a title or deaconry, namely: to Nicholas Lenti, the title of Buenos Aires. To Fasolino, the deaconry of the Forum of the Blessed Virgin Mary, "for this occasion" the title of Santa Maria del Testaccio. To Joseph Beltrami, the deaconry of the Liberators, "for this occasion" the title of the Sanctuary of the Angels, in the region commonly called "Città Giardino." To Alfred Pacini,

[*Latin ed. p. 754*]

Acts of the Apostolic Section – Official Record 754. GABRIEL MARIA, title "for this occasion," of Saint Nicholas, in PATRICK O'BOYLE, prison, title of the Holy Sabina. GARRONE, Tulliano. ANTONIO, title of the Holy SAMORÉ, Santa Maria sopra Minerva. Title "for this occasion," of Santa Maria Tusculana. FRANCISCO CARPINO, of the Auxiliatrix, in JOSEPH, via CLEMENTI, and of Saint Alphonsus, in PETER ANGELO, near Latam. DINO STAFFA, title of Jesus, King of Christ. Sancti Laurentii in Lucina. Title of the Saints Ambrose and Charles DELL'ACQUA, via Sanctissimi Exquiliis. Title PARENTE, title MAURER, "for this occasion," title of the Sacred Heart, title "for this occasion," of Santa Maet and Saint Adrian, near the villa Albano. IOANNI IOSEPHO KROL, title of the riae de Mercede, PETER VEUILLOT, title of Saint Ludovic, of the Franks, of the City. IOANNI CODY, title of Santa, title of Saint PATRICK CONRAD URSI, ALFREDO BENGSCH, title of Caecilia. Callisti. Title "for this occasion," of

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Saint Philip Neri, in Euro sia. Title "for this occasion," of the Saints, in via Lata. IUSTINO DARMAJUWANA, title of the Name of Jesus, CAROLO in and MARIAE WOJTYLA, title "for this occasion," of Saint Caesarius, in the Palace. MICHAELI, title of the Name PELLEGRINO, title "for this occasion," of the Most Holy Jesus. ALEXANDRO CAROLO RENARD, title of Francis, of AEGIDIO phalem. Paula ad VAGNOZZI, title "for this occasion," of Saint Montes. Diaconiam of Saint Joseph, near via Trium.

[*Latin ed. p. 755*]

755 The Acts of Pope Paul VI, concerning PERICLI FRANCISCO BENNONI, appointed Deacon, FELICI, BRENNAN, GUT, of the Diaconate of Saint Apollinaris, of Saint Eustachius, of Saint George's in Grenada. Afterwards, Cardinal Nicolaus Fasolino, the first of the newly created Cardinals, on behalf of other new Cardinals, expressed sentiments of gratitude to the Most Blessed Father, who responded to them with these words, and addressed them thus: "Most venerable Brother and Son, we have heard with attentive, observant, and moved hearts the words, both eloquent and praiseworthy, which you, and also on behalf of your venerable colleagues, have spoken to us, wishing, as it were, to illustrate the magnitude of the event that now unfolds before us. As for us, we thank you for your kind intentions, especially for the sentiments expressed in your words: namely, for your apostolic zeal, for the firmness of your spirit, and for the ardent fidelity to the Church, which you have demonstrated. We have no doubt that these virtues, which are undoubtedly your own, and which you have already demonstrated in your lives, will, because of the new bond that now binds you, both to the Church and to us, lead to even greater growth and progress in the true sense of the word. And this, of course, cannot fail to bring great joy to our hearts, knowing that you will henceforth dedicate generous and distinguished service to us. This ceremony, which we have witnessed, was conducted in a simple, domestic, and almost austere manner, before the eyes of Christ, the supreme Judge, in this basilica, whose walls and vaults have been adorned by the finest artists: in this basilica, we say, in which the Sacred College of Cardinals has so often convened, to perform the illustrious and most important task of choosing the man whom the Provident God, both to sit in the Petrine Chair and to be Christ's Vicar on earth, has designated. Indeed, this assembly of ours differs in its nature from the Secret Consistory, held two days ago, when you were announced to have been co-opted into the number of the Fathers of the Purple, and even more so from the solemn, liturgical Concelebration that will take place tomorrow. For here, in this as-

[*Latin ed. p. 756*]

The Acts of the Apostolic See - Official Commentary 756, neither bears a deliberative mark before it, by which the Consistory is distinguished, nor,

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indeed, does it invest with the force of a sacrament, which is present in the Concelebration. However, see to it that you do not consider this assembly as something empty, since from the new rite it is clearly evident that what is done possesses a religious nature: that is, it is a sacred act, founded on earnest prayer and deliberate offering. Indeed, having implored heavenly assistance, we first urged you to profess faith in the one and threefold God, and to swear an oath of fidelity to the Catholic and Apostolic Church, so that you might shine as a good example to the people of God. Then, having imposed upon your head the biretta, the emblem of your new dignity, we declared that you are to strive, even to the shedding of blood, that the Catholic faith may be praised, that the Christian people may enjoy peace and tranquility, and that the Holy Roman Church may enjoy abundance and the spread of the faith. Finally, having conferred upon you a certain title in this venerable city, we have called you, in a certain sense, noble assistants of Our work. Now, since you fully belong to the Senate of the Church and to Our family, We are permitted to offer you Our greetings. Your modesty prevents – which, moreover, is certainly due to you, and would be most pleasing to Us – that We should mention each of your names, so that We might set forth the outstanding examples of virtue of each of you, which have earned Our esteem and have made you a model to the world... and to men. However, although We do not wish to offend the moderation that you request, it seems opportune to seize this opportunity for this particular and familiar conversation, so that We may reveal to you some of Our feelings, which fill Us with joy, and which We desire to share with you with a kind impulse. Above all, We wish to share with you Our sincere joy, and to testify to Our affection, and Our esteem, for the excellent service that you have faithfully rendered to the Church, and also to assure you of the complete trust that We place in you. While reviewing the list of your names, among you We see... 1 Corinthians 4:9.

[*Latin ed. p. 757*]

"Acts of Pope Paul VI, p. 757: We see among you distinguished pastors of Churches, which, whether founded in ancient times or more recently, all flourish with a large number of the faithful and with the abundance of Catholic life, serving as an example. We observe some of you who are advanced in age, others who are strong in their prime, but all are adorned with outstanding merits and remarkable virtues; these merits and virtues you now wish to direct to the benefit of the Church and to the service of Our humble person, either by employing the experience gained over a longer period of time or by utilizing the vigor of mature age. Furthermore, among you, we see some who faithfully and admirably bear witness to the Catholic faith, even though their sacred ministry is exercised in difficult circumstances. In your distinguished assembly, we also see faithful and diligent helpers of this Apostolic See, devoted to religion, who for many

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years have rendered prudent and excellent service to the Holy See, either by supporting it among the leaders and bishops of various nations, or in the departments of the Roman Curia, that is, in the tribunals, in the Sacred Congregations, and in the public offices for the conduct of Church affairs, which are close to Us. We have not been absent from your assembly those who worthily represent the Religious Orders; therefore, we have chosen from the Sons of St. Benedict the venerable and beloved Abbot Primate of the Benedictine Confederation. If the merits proper and particular to each of the new Cardinals must be recognized, as they are connected with their person and office, which have made them worthy of the honor of the Purple Fathers, nevertheless, this is a common merit that belongs to all of them, which makes them worthy of the common testimony of praise: namely, that all of you have contributed active and excellent service to the successful outcome of the Second Vatican Ecumenical Council, either in the offices entrusted with the Council's organization, or in various commissions, or in the Secretariat, or in the discussions held in the Council's assembly hall. The difference in age is of no importance with regard to the duties that you have undertaken today; for however advanced the life of each of you may be, you are all bound by the same mandate of the Church."

[*Latin ed. p. 758*]

Acta Apostolicae Sedis - The Official Commentary, dedicated to serving the Holy See and the Supreme Pontiff with equal diligence every day until the end. For, he who is adorned with the insignia of the Roman Church does not desire to rest, but, as Our Blessed Predecessor said, he knows that he has new duties to undertake, and that his life must be enriched with new virtues. For whoever is an ecclesiastical man... who is adorned with the sacred purple, no longer looks forward to rest from his cares, but to new undertakings; through which... he ennobles his life in a certain special way, so that he may sometimes receive heavenly rewards from God, and also, as history testifies, flourish in the grateful memory of men. Therefore, Our Predecessors have diligently pursued the College of Cardinals with singular zeal and devotion. Pius XII, having convened the Cardinals in Consistory on the eighteenth day of February in the year nineteen hundred and forty-six, in order to name thirty-two new Cardinals – more numerous than ever before – ensured that the Sacred College would be composed of more distinguished men from various nations, so that the marks of unity and catholicity, by which the Church is distinguished, would shine more brightly. John XXIII, following in his footsteps, did the same in four Consistories that he held; for he amended Canon 231 of the Code of Canon Law, which established that there should be no more than seventy Cardinals, in order to co-opt men from those regions to which the Catholic faith has recently spread; he abrogated, by Apostolic Letters issued by his own motion on the tenth day of March in the year nineteen hundred and

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sixty-one, the right of option pertaining to the Suburbicarian Dioceses; he relieved the Cardinals residing in the Curia from all duties, leaving them to the administration of their episcopal sees, which had been entrusted to their diligent care for a long time, because he considered these duties to be more important if they were combined with the matters they dealt with in the Sacred Curia's Councils and Offices; he decreed that all Cardinals must be fully ordained priests.

[*Latin ed. p. 759*]

Acts of Pope Paul VI, p. 759, 6: "You would be adorned with a dinner; finally, on the nineteenth day of the month of April, in the year one thousand nine hundred and sixty-two, on Thursday, during the Lord's Supper, he raised twelve Cardinal Deacons to the dignity of bishops. We, too, have striven to openly declare our will towards the Sacred College, both through particular norms published, by which Eastern Patriarchs are co-opted into the number of Cardinals and are admitted into the same College in the Order of Bishops, and also through new regulations introduced concerning the succession of the Dean and Sub-Dean of the same Sacred College, and finally, by further increasing the number of the Purple Fathers, which now consists of one hundred and twenty-eight members. Indeed, we have in mind to make some changes concerning the vestments and ornaments by which the office of the Cardinal Fathers is still adorned according to tradition; however, we have no intention of diminishing the dignity of the Sacred College, but rather we desire to increase it in a manner proper to the administration of the Church, and which is distinguished by modesty, in harmony with the great and weighty duties of its members. Furthermore, we wish to make our intentions clear concerning the nature and functions of the Sacred College, so that we may shed light on certain opinions that have recently been circulated. Indeed, especially after the instituted Synod of Bishops, there have been no few opinions concerning the future condition of the Sacred College: some have hoped that it would be entirely abolished, or at least that its importance and influence would be diminished; others have even said that it is already an institution superfluous, since it is not directly derived from the divine constitution of the Church; some have even come to the opinion that members should be admitted into the Sacred College in a different way, as if receiving a temporary mandate, to which a certain period of office would be added. However, we are not led to change the discipline, which has been handed down by our predecessors with the utmost reverence; rather, we are convinced that..."

[*Latin ed. p. 760*]

Acts of the Apostolic See - Official Commentary 760, we urge that we add new vigor and new strength to the duties which are to be performed according to the laws established by the Sacred College, encouraging its

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ministries in a more ample and suitable manner, whether concerning individual members or the entire body, which is truly and properly so called. For the office of the Cardinals of the College is truly sacred and closely touches the Church, since it is engaged in assisting the Supreme Pontiff in the governance of the universal Church. Moreover, endowed with perfect and complete priestly dignity, the Purple Fathers are also members of the Episcopal College, and are joined together by the closest bond of relationship with the primacy of the Roman Pontiff, since, according to canon law, their principal right is to choose the successor of Blessed Peter, who presides over the Church. This office requires the greatest caution and is not free from incentives and dangers, which are certainly detrimental to the Church, unless—as is now the case—it is protected by your most distinguished College, which, by its authority and stability, ensures that it is safe from any unjust interference by outsiders. But we believe that the hour has now arrived when we should bring this, our colloquy, held in a fraternal manner, to an end. We have already shared with you mutual charity, both in sentiments of the mind and in deliberations of the will, and now it is fitting to implore the help of Almighty God, whose is all that is good, 9 0 and who works... both to will and to perfect according to his good pleasure. And our own, singular and most loving, Apostolic Blessing follows you, a good omen that the peace of the Lord may always be with you. On the 29th day of the same month of June, on the feast of the Holy Apostles Peter and Paul, the Supreme Pontiff began the celebrations indicated for the nineteenth century since the same Princes of the Apostles suffered martyrdom in Rome. In the evening, in the Forum of Peter, with twenty-four Cardinals, to whom the red biretta had been solemnly conferred in the Sistine Chapel the day before, the Most Blessed Father celebrated the Holy Mass. *Oratio Domin. VI post. Pentec. Phil. 2, 13.*

[*Latin ed. p. 761*]

Acts of Pope Paul VI, June 7, 1961: Having offered this, after reading the Gospel, He addressed all those present at the Eucharistic Sacrifice, first in French, then in English, German, Spanish, Portuguese, Polish, Indonesian, and Greek, greeting the countless pilgrims: "Brothers and Sons, who are present at this rite, or who, though physically distant, are spiritually present and, carried by radio waves, hear Our voice, greetings to you! In the holy and glorious names of the Apostles Peter and Paul, greetings! And greetings to you, venerable Prelates, representatives of the Byzantine Orthodox Church, sent by the great Patriarch Athenagoras, so that his illustrious and sacred person, and with him his vast community of believers in Christ, scattered throughout the world, may be united with us in honoring the memory of those common most holy Patrons; in their name, greetings! And we will offer greetings to the Lords of the Diplomatic Corps, who, by their presence at this rite, afford Us the pleasure and the honor of feeling, in

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spirit, the Nations that they represent, close to Us. We offer greetings to the Lord Mayor of Rome, who brings Us the historically and morally faithful adherence of the City; we offer greetings to the President of the Roman Province; greetings to the distinguished group of the Italian Confederation of Trade Unions, and with them to the many Catholic associations, and to the very numerous groups of pilgrims and visitors, who have come in the wake of the newly appointed Cardinals. To these, especially, with whom we are concelebrating the holy Liturgy, we say, before this crowd of the faithful, which offers Us a sign of the entire Church, greetings, with the fullness of sentiments that the importance of the moment places in Our heart; and greetings to the entire Sacred College, to which you, new and most worthy members, have been associated to form together Our "Presbyterium" of the world, that is, of the entire Catholic Church; you, Cardinals; while the College of Priests of Rome surrounds Us, as Our "Presbyterium" of the City; to all, greetings! To the Bishops, to the Clergy, to the Students of the Seminaries, to the Religious and the Religious Sisters, to the Catholic Laity, to each faithful person, to every guest present, to all: greetings! We owe you this cry from the heart, because we are very grateful to you for wanting to assist us in the celebration that we are..."

[*Latin ed. p. 762*]

Acta Apostolicae Sedis - Official Commentary 762, concluding. And because it is very important to Us that you share the intention, already known to you, which characterizes this singular rite. It is an intention rich in meaning; and We now limit its exposition to a simple notification. It sends a message to you, to the entire Church. For us, this is a solemn remembrance; memory restores in us awareness and clarity; it reminds us of the tragic and glorious death of these two pilgrims, who came from the land of Jesus, and who, through their preaching, their ministry, and their martyrdom, became the founders of the Catholic Church in Rome. They were called Peter and Paul. Both, in different ways, were first disciples of the Messiah, Son of God and Son of Mary, Jesus, the Master and Savior of the world; then His apostles; those who proclaimed the Gospel of Christ, and who, through the Holy Spirit, discovered in it the liberating novelty from the old, particularistic conception of the true religion, and who revealed to humanity the unitary and universal character of Christianity, its renewing spirit of consciences and forms of human life, its eschatological hope. Founded on the teaching of Jesus and always enlightened by His Spirit, they established the new religious-social system, which stemmed from this conception and which was called the Church, upon an original and generative principle of the vital and salvific relationships between God and man: faith, that is, the acceptance of the Word revealing God, which in Christ, He Himself, the eternal Word of God made man, found its fulfillment, and which they, the Apostles, were to proclaim and, through the magisterium derived from

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them, were to teach, interpret, defend, and spread. The recently concluded Ecumenical Council recalled these things, and urged us to return to these sources of the Church and to recognize in faith its constitutive principle, the primary condition for all its growth, the foundation of its inner security, and the strength of its outward vitality. Peter and Paul were the first teachers of the faith, and with the labors and sufferings of their apostolate, they gave it its first expansion, its first formulation, its first authenticity; and so that there may be no doubt about the certainty of 1 Cf. Const. dogm. de div. revel. Dei verbum, n. 7.

[*Latin ed. p. 763*]

Acts of Pope Paul VI, 763: Their new, wonderful, and demanding teaching, following the example of the Master, and confident of a final victory with Him, they sealed with their blood. This they gave, with heroic simplicity, for our certainty, for our unity, for our peace, for our salvation, and for that of all brothers, followers of Christ; indeed, for all of humanity. Therefore, beloved sons and brothers, we remember, we celebrate this birth of the Church in the word and blood of the Apostles, through an explicit, convinced, and heartfelt act of faith. This thought and this purpose will fill our hearts for an entire year. It will be the Year of Faith. The post-conciliar year, in which the Church reflects on its reason for being, rediscovers its native energy, reorders the content and meaning of the vivifying Word of revelation into a coherent doctrine, presents itself with humble and loving certainty to brothers still separated from our communion, and dedicates itself to the world today, which is full of greatness and wealth, and desperately in need of the consoling proclamation of the Faith. Yes, we are convinced that this religious testimony of ours, this our faith, contributes to and desires to contribute to the well-being, brotherhood, and peace of the entire world, and you know how much the just resolution of every present conflict is in our heart and in the heart of the entire Church. Beloved sons and brothers, hear our voice; it is not ours, but that of the last humble successor of Peter; hear his; indeed, only that voice which resounds in the Apostle and in the magisterium of the Church, the voice of Christ. Remember what He said: "Whosoever hears my words and doth them, the same shall be like a wise man, who hath built his house upon a rock..." And Jesus added: "Simon, son of Jonas..., thou art Peter, and upon this rock I will build my church." 2 3 Then the Most Blessed Father gave rings to the newly created Cardinals, constituting them as co-workers in his ministry. 2 3 Matthew 7:24. Matthew 16:18.

[*Latin ed. p. 764*]

Acts of the Apostolic See - Official Commentary 764. SACRED ACTS OF THE PENITENTIARYRIBUNALS. APOSTOLIC DECREE. Having completed the nineteenth century since the Holy Apostles Peter and Paul suf-

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fered martyrdom in Rome, Indulgences are granted. His Holiness, Pope Paul VI, after publishing the Apostolic Exhortation "Petrus et Paulus Apostoli" on February 22nd of the present year, on the occasion of the nineteen hundredth anniversary of the martyrdom of the Blessed Princes of the Apostles in Rome, so that the faithful may obtain more abundant spiritual benefits from this celebration, in an audience granted in writing to the Most Reverend Cardinal Penitentiary Major on June 10, 1967, deigned to grant the following, to be valid from June 29th of the present year, for the same period as the aforementioned anniversary:

1. To the Ordinary of each place, according to canon 914 (cf. canon 315) of the Code of Canon Law, — or, if that is not possible, to a suitably designated Bishop — the faculty is granted, using the prescribed formula, to grant, once during the jubilee celebration, the Papal Blessing with a plenary Indulgence attached, which may be obtained by the faithful who have confessed, received Holy Communion, and recite the Our Father and Hail Mary, or any other prayer of their choice, if they have devoutly attended this sacred function and have received the aforementioned Blessing;

2. A plenary Indulgence, under the same conditions, may be obtained by the faithful:

a) once, on a more suitable festive day in other churches and chapels, in a similar manner, after reciting the Creed;

b) again once, on a specifically designated day, chosen among the more solemn days, when they unanimously pronounce the same profession of the Christian faith in their family home, in the headquarters of Catholic associations, in schools, in workshops, in hospitals, in all gatherings or assemblies. All contrary provisions to the contrary notwithstanding.

Given in Rome, from the Sacred Apostolic Penitentiary, on June 28, 1967.

© JOSEPH Cardinal FERRETTO, Major Penitentiary.

Johannes Sessolo, Regent.

[*Latin ed. p. 765*]

From the Diary of the Roman Curia, 765. DIARY OF THE ROMAN CURIA, SECRETARY OF STATE. By means of documents from the Secretary of State, the Holy Father Paul VI has deigned to assign the following Sacred Dicasteries to the newly elevated Most Reverend Cardinals:

— To His Eminence, the Most Reverend Cardinal Nicola Fasolino: Sacraments – Seminaries;

— To His Eminence, the Most Reverend Cardinal Anthony Riberi: Consistorial – Extraordinary Ecclesiastical Affairs;

— To His Eminence, the Most Reverend Cardinal Giuseppe Beltrami: Rites – Extraordinary Ecclesiastical Affairs;

— To His Eminence, the Most Reverend Cardinal Alfred Pacini: Council – Extraordinary Ecclesiastical Affairs;

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— To His Eminence, the Most Reverend Cardinal Gabriele Maria Garrone: Consistorial – Oriental;

— To His Eminence, the Most Reverend Cardinal Patrizio Luigi O'Boyle: Propaganda Fide – Rites;

— To His Eminence, the Most Reverend Cardinal Giles Vagnozzi: Consistorial – Extraordinary Ecclesiastical Affairs;

— To His Eminence, the Most Reverend Cardinal Massimiliano de Furstenberg: Propaganda Fide – Extraordinary Ecclesiastical Affairs;

— To His Eminence, the Most Reverend Cardinal Anthony Samorè: Consistorial – Extraordinary Ecclesiastical Affairs;

— To His Eminence, the Most Reverend Cardinal Francesco Carpino: Consistorial – Council;

— To His Eminence, the Most Reverend Cardinal Giuseppe Clemente Maurer: Religious Orders – Seminaries;

— To His Eminence, the Most Reverend Cardinal Peter Parente: Sacraments – Council;

— To His Eminence, the Most Reverend Cardinal Carlo Grano: Rites – Extraordinary Ecclesiastical Affairs;

— To His Eminence, the Most Reverend Cardinal Angelo Dell'Acqua: Consistorial – Extraordinary Ecclesiastical Affairs;

— To His Eminence, the Most Reverend Cardinal Dino Staffa: Oriental – Sacraments.

[*Latin ed. p. 766*]

766 Acta Apostolicae Sedis - Official Commentary – by His Eminence, the Most Reverend Cardinal Pericle Felici: Sacraments – Fabric of Saint Peter; – by His Eminence, the Most Reverend Cardinal Giovanni Giuseppe Krol: Oriental Affairs – Congregation for the Propagation of the Faith; – by His Eminence, the Most Reverend Cardinal Pietro Veuillot: Seminaries – Secretariat for the Unity of Christians; – by His Eminence, the Most Reverend Cardinal Giovanni Patrizio Cody: Council – Congregation for the Propagation of the Faith; – by His Eminence, the Most Reverend Cardinal Corrado Tjursi: Religious Seminaries; – by His Eminence, the Most Reverend Cardinal Alfred Bengsch: Oriental Affairs – Secretariat for the Unity of Christians; – by His Eminence, the Most Reverend Cardinal Giustino Darmajuwana: Propagation of the Faith – Rites; – by His Eminence, the Most Reverend Cardinal Carlo Wojtyla: Oriental Affairs – Council; – by His Eminence, the Most Reverend Cardinal Michele Pellegrino: Council – Seminaries; – by His Eminence, the Most Reverend Cardinal Alessandro Carlo Renard: Council – Religious Orders; – by His Eminence, the Most Reverend Cardinal Francesco J. Brennan: Sacraments – Apostolic Signature; – by His Eminence, the Most Reverend Cardinal Benno Gut: Religious Rites. HONORS: By Apostolic Briefs, the Holy Father Paul VI, happily reigning,

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deigned to bestow: The Grand Cross of the Order of Pius: May 11, 1967. Upon His Excellency, the Reverend Don Ponce y Carbo Enrico, Extraordinary and Plenipotentiary Ambassador of Ecuador to the Holy See. May 24. Upon His Excellency, Dr. van den Boeynants Paul, Prime Minister of Belgium. May 24. Upon His Excellency, Mr. Harmel Peter, Minister of Foreign Affairs of Belgium. June 10. Upon His Excellency, Mr. Vishnuprasad Chunilal Trivedi, Extraordinary and Plenipotentiary Ambassador of India to the Holy See. May 24. Upon His Excellency, Mr. Ogawa Seishiro, Extraordinary and Plenipotentiary Ambassador of Japan to the Holy See.

[*Latin ed. p. 767*]

From the Roman Curial Diary:

The Grand Cross of the Order of Saint Gregory the Great, civil class: May 26, 1967. To His Excellency, Mr. Burin des Roziers Stefano (France), May 31st. To His Excellency, Mr. Luiz Archer Giuseppe (Portugal).

The Grand Cross of the Order of Pope Saint Sylvester: December 15, 1966. To His Excellency, Mr. Schütz Giovanni (Germany). May 9, 1967. To Mr. Gumbel Carlo (Germany). May 24th. To Baron Van der Straten Waillet Francesco (Belgium). May 26th. To His Excellency, Mr. de Beaumarchais Giacomo (Belgium). May 31st. To Dr. Pereira Rodrigues Paulo José Venancio (Portugal). To Dr. Hall Themido Giovanni (Portugal). To Dr. Nunes da Silva Manuele (Portugal). To Dr. Pereira Coutinho Luigi Maria (Portugal). To General Pais Martins dos Santos Umberto (Portugal). To General de Oliveira Fernando (Portugal).

With letters from the Secretariat of State, the Most Holy Father Paul VI, happily reigning, deigned to bestow:

The Commander's Cross with Plaque of the Order of Saint Gregory the Great, civil class: February 23, 1967. To Mr. McGowan Dale Matteo Robert (Canada). February 25th. To Mr. Tirelli Filippo (Rome).

The Plaque of the Order of Saint Gregory the Great, civil class: February 3, 1967. To Mr. Gery Ippolito (Lyon).

The Commander's Cross of the Order of Saint Gregory the Great, civil class: January 9, 1967. To Mr. Fallón Donaldo (Malines-Bruxelles). To Mr. Minimi Francesco (Brescia). February 28th. To Mr. Buracchini Bruno (Siena). To Mr. Ceccherini Domenico (Siena). February 21st. To Mr. Giusti Adalberto (Siena). February 25th. To Mr. Tozzi Enrico Lucio (Rome). To Mr. Pedace Giovanni (Rome). February 28th. To Mr. Pedace Ferdinando (Rome). To Mr. Torciglione Lorenzo (Italy). March.

The Plaque of the Order of Saint Gregory the Great, military class: February 28, 1967. To Mr. Usai Michelangelo (Rome).

The Commander's Cross of the Order of Saint Gregory the Great, mili-

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tary class: January 18, 1967. To Mr. Le Divenah Paolo C. M. (France).

[*Latin ed. p. 768*]

Acta Apostolicae Sedis - Official Commentary 768. The Knighthood of the Order of Saint Gregory the Great, civil class. January 1967. To Mr. Giovanni Mandaroux (Angers). To Mr. Giovanni Martin Gallevier de Mierry (Angers). To Mr. Paolo Cavet (Nantes). To Mr. Onorato Lesage (Tours). 30. To Mr. Giovanni Fioretti (Treia). To Mr. Umberto Papáis (Concordia). 21 February. To Mr. Ferdinando Cento (Rome). The Knighthood of the Order of Saint Gregory the Great, military class: 13 June 1966. To Mr. Carlo Staff ord (Cape Town). 18 January 1967. To Mr. Roberto Fribourg (France). The 7 March, the Commander's Cross of the Order of Saint Sylvester Pope: 1967. To Mr. Carlo-Federico Palmstier (Sweden). The Commander's Cross of the Order of Saint Sylvester Pope: March 1966. To Mr. Franco Vischi (Nigeria). January 1967. To Mr. Ottocaro Nowak (Vienna). 18. To Mr. Eugenio A. I. de Ionghe (Malines-Bruxelles). 27. To Mr. Andrea D'Amelio (Rome). To Mr. Emilio Milano (Ventimiglia). 30. To Mr. Wulman Ricottini (Treia). To Mr. Onelio Roccetti (Treia). February. To Mr. Alfonso Vinci (Nicotera). 24. To Mr. Silvestro Prenna (Castellaneta). To Mr. Umberto Borghi (Pesaro). To Mr. Renato Di Ferdinando (Pesaro). To Mr. Domenico Mircoli (Pesaro). March. To Mr. Stefano Bobelak (Apostolic Exarchate for Ukrainians in Germany). 7. To Mr. Federico-Ulf Bonde (Sweden). To Mr. Jonas Waern (Sweden). To Mr. Carlo Gustavo Von Platen (Sweden). 25. The Knighthoods of the Order of Saint Sylvester Pope: 21 December 1965. To Mr. Giuseppe Rodríguez (Cebú). 22. To Mr. Nicola B. Ruiz (Cebù). 1966. To Mr. Nicola Giuseppe Bartels (Roermond). 16 December. 20. To Mr. Raffaele Pugliese (Nigeria). To Mr. Rino Valentino Valent (Nigeria). To Mr. Arnoldo Ballings (Liége). To Mr. Luigi Mario Caravel (Principality of Monaco). To Mr. Michele O. M. Dugast Rouille (Principality of Monaco). 9 January 1967. To Mr. Giovanni M. Vittore Laudy (Roermond). 10 February. To Mr. Romeo Pessali (Como). 21. To Mr. Alfredo Mori (Pontremoli). March. To Mr. Tano Raho (Aqrä).

[*Latin ed. p. 769*]

Year and Volume LIX, September 30, 1967, No. 12. ACTA APPOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA PAULI P. P. VI. Apostolic Letters. To the "Rosa aurea" of the Basilica of the Blessed Virgin Mary Immaculate, commonly called "Aparecida," are granted. To Our Beloved Son, Charles, Priest of the Holy Roman Church, Cardinal of Vasconcellos Motta, Archbishop of Aparecida. PAULUS P. P. VI. Beloved Son, health and the Apostolic Blessing. — Most Holy Virgin Mary, as is known to have occurred in many places throughout the world, has also, in the vast region of Brazil, set her foot, so that she might establish a seat

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of singular piety, bestow the gifts of her maternal charity upon those who ask for them, and promote the Christian faith with new growth. Indeed, in the year 1717, as is reported, a small statue of the Immaculate Mother of God was taken from the waters of the Paraíba River; to which, having appeared in a wondrous manner, the common name "Aparecida" was given. Worship was then offered to her first in the house of the fisherman who had found the image in his net, then in a small chapel built there in the same century, and finally in a magnificently constructed temple, which was dedicated in 1888 and raised to the dignity of a Minor Basilica by our Predecessor, Pope Pius X. By the authority of that same Supreme Pontiff, that image had been adorned with a golden diadem shortly before. As the river flows forth, so too, the piety towards the Blessed Virgin Mary, 49 - A. A. S.

[*Latin ed. p. 770*]

770 Acta Apostolicae Sedis - The official commentary, bearing the name "Aparecida," has grown and spread so greatly that Pope Pius XI, and also Our Predecessor, heeding the prayers of all the Archbishops and Bishops of Brazil, declared it the heavenly Patroness of that same region. Pope Pius XII, so that even hierarchical honor would be lacking, established the Archdiocese of Apparitionopolis, that is, the one called "Aparecida," in the year 1958. Inflamed with the fervor of this Marian devotion, the Brazilian Catholics began to build a new and very large church, which, although not yet completed, is already celebrated as the Marian Sanctuary of that nation. Therefore, the faithful constantly flock there as to an inexhaustible source of heavenly grace. In that vast and immense region, many temples have been founded and altars dedicated to the Immaculate Mother of God, to whom the title "Aparecida" is added, and her image is displayed in private homes, in schools, and in the offices. This year, which is the one hundred and fiftieth since the discovery of that small statue, to which, if the matter is considered more deeply, these sacred words may be applied: "And a great sign appeared in heaven" (Rev 12:1), is marked by special celebrations, as we have learned. Wishing to participate in and enhance these events in some way, We have decided to send the Golden Rose to that celebrated Marian shrine. In doing so, We also wish to pay honor to Our beloved Brazilian nation and to Our children who live there, encouraging them to venerate and imitate the Virgin Mary, who "appeared" in their land. Therefore, "they raise their eyes to Mary, who shines as an example of virtues to the entire community of the elect" (cf. Const. Lumen Gentium, 65). If, through this year, the fervor for true Marian religion intensifies—as We earnestly hope—the Faith will be amplified with joyful growth and will have a salutary influence and effectiveness on public institutions and the private lives of citizens. Therefore, by Our own motion, with certain knowledge and mature deliberation of Our Apostolic authority, We grant

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and bestow upon the Basilica of the Blessed Virgin Mary Immaculate, commonly called "Aparecida," a Rose made of gold, to be religiously preserved there, by the authority of these documents. And We have earnestly implored God, in the solemn ceremony of the Blessing of this Rose, that He may grant prosperity to all, destroy adversities, and that, again with fervent zeal, We implore the Father of mercies that this gift may be abundantly bestowed upon the entire Brazilian nation. In order that this gift may be received with the honor due, We wish it to be presented to that same Apparitionopolitan temple by Our Venerable Brother, Hamlet John.

[*Latin ed. p. 771*]

Acta Pauli PP. VI 771 To the Cardinal Cicognani, of the Holy Roman Church, Bishop with the title of the Suburbicarian Church of Tusculum, and Prefect of public affairs of the Church. And since the aforementioned sacred solemnity will be celebrated for this purpose, We, confident in the mercy of Almighty God and in the authority of the Blessed Apostles Peter and Paul, and granting, with paternal benevolence, a plenary indulgence to all the faithful of both sexes who, having confessed their sins and received Holy Communion, either attend the aforementioned solemnity or visit the church on that day and offer pious prayers to God for the good of the Holy Church, notwithstanding any contrary regulations. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the fifth day of the month of March, the fourth Sunday of Lent, in the year 1967, in the fourth year of Our pontificate. PAULUS P. P. VI. LETTER To His Eminence, the Most Reverend Cardinal Journet, of the Holy Roman Church, celebrating the completion of ten years of priesthood. PAULUS P. P. VI. Beloved Son, greetings and Apostolic Benediction. The ten years of priesthood through which you have served God and His Church offer Us a most excellent opportunity to congratulate you and to ask the Supreme Pastor to bestow upon you those rewards with which the soul, inflamed by heavenly charity, is wont to abound even in this earthly pilgrimage. It is beyond doubt that you have continuously drawn light and strength from the divine Eucharist, with which you first partook many years ago, to illuminate and sustain your priestly life. It is also known to Us that you have joined sacred doctrine with virtue, a most desirable union that makes the teacher truly excellent. You have rightly earned fame and praise for your outstanding works and writings, with which you have expounded theology with keen and penetrating intellect; and We are especially pleased to recall that the mystery of the Church, which was so skillfully, subtly, and knowledgeably treated by you in worthy assemblies, particularly in the sessions of the Second Vatican Ecumenical Council, and that you have thus taught the hidden doctrines

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of the Bride of Christ.

[*Latin ed. p. 772*]

The Acts of the Apostolic See – the official record – has added to its luster the triple bond of service and the integrity of the Catholic faith. Nor can it be omitted that you, to the young clergy, in whom the highest hopes of the same Mother Church are placed, have devoted and continue to devote great care, conforming them to salutary precepts and teaching them sacred disciplines. It has pleased Us to unite this servant of Christ more closely with the Apostolic See, granting him the office of Cardinal; knowing that he will conduct himself in this office, so that he will not deviate from his former life, humble, hidden, and laborious. May God, who is the supreme good, which is found and held in that truth which we call wisdom, grant you strength to continue on this noble path. And may it be so that, after a long course of life, which we hope you will complete, you may happily arrive at that which seems endless, will be loved without weariness, and praised without fatigue. And so that your anniversary day may be more fruitful, we gladly grant you this privilege: that, after having performed the sacred rites, you may, in Our name and with Our authority, bless the Christian faithful, granting a plenary Indulgence, according to the law of the Church. May these blessings be a pledge and a sign of the Apostolic Blessing, which we, wishing to bestow it in the Lord, grant to you, our beloved Son, and to your relatives and family. Given in Rome, at St. Peter's, on the fifth day of the month of July, in the fifth year of Our Pontificate.

1 2 PAULUS P. P. VI

A MESSAGE OF GRATITUDE

To His Eminence, the Most Reverend Joseph Cardinal Frings, Archbishop of Cologne, celebrating the completion of five years since his consecration as Bishop.

Soon, five years will have passed since you, among the leading members of the people of God, were consecrated as Bishop. However, because of the excellent reputation and the great benevolence with which we regard you, we do not wish to let this auspicious event pass without offering a new and open testimony of Our will, which we believe will be pleasing to you.

[*Latin ed. p. 773*]

Acts of Pope Paul VI, 773. Wherefore, as if bestowing a garland of pious joys, with which, together with the clergy and the people, your moderation has been entrusted, we offer to God, the Author and Giver of all good things, a solemn rite of thanksgiving for all the heavenly benefits conferred upon you during this time, and we sincerely and wholeheartedly promise

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our vows. These congratulations are no less gladly joined, because, amidst so many arduous trials, you have diligently, skillfully, and diligently fulfilled your pastoral duties, and now also you offer examples of outstanding diligence and prudence. Among the other praises with which your long episcopate has been endowed and adorned, which our predecessor, John XXIII of blessed memory, recounted in letters given, we would especially like to mention the extensive and diligent works of charity, which you have vigorously promoted, to alleviate the needs of the poor throughout the world: we speak of those works, which are named after the words "Miserere" and "Adveniat," and which, under your strong impetus and guidance, have achieved remarkable growth in your archdiocese; also, the magnificent undertaking, by which you sought to restore and return to its former splendor the cathedral of Cologne, a temple of wondrous craftsmanship that has delighted for centuries, but which was devastated and largely destroyed by the recent war. But besides the flock entrusted to you, who love you as a most beloved father and honor you with all reverence, all the bishops of beloved Germany also follow you with a grateful and studious spirit, whom you have long led with wisdom and prudence, to the admiration of all; nor do we wish to pass in silence the important roles you have held in guiding the Second Vatican Ecumenical Council, having been admitted to the college of Cardinals presiding over the Fathers. Therefore, we desire for you all that is happy, healthy, and auspicious, praying that Christ, the eternal priest, from whom priestly grace and honor proceed, may make you ever more worthy of his gifts, and may grant you a long life. Finally, in the last years of your life, which we wish you to be a long and enduring age, and abundantly filled with the sweetness of divine consolations, we offer you those things which we believe most truly befit your happiness: let them be, we say, a firm faith in your heart, true truth in your mouth, goodness in your mind, love of God in your breast, honesty in your actions, patience in both difficult and pleasant matters, hope in the Creator, love of eternal life, perseverance constant and steadfast until the very end of life, and finally, a reward to be received from the eternal Judge, perfectly just, with growing virtues and merits, most abundant. These things, indeed, we have sincerely expressed, that this auspicious day may bring forth even greater blessings.

[*Latin ed. p. 774*]

Acts of the Apostolic See - Official Commentary 774, we grant you this favor, so that, after the sacred pontifical rite has been performed, you may, in Our name and with Our authority, bestow blessings upon the Christian faithful, granting the proposed plenary Indulgence, according to the established law of the Church. We have nothing further to do, except to impart to you, Our beloved Son, the Apostolic Blessing, a pledge of Our charity and a good omen, along with the diligent assistants who serve you and the flock of Christ, whose well-being you diligently observe. From the

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Vatican, on the twenty-sixth day of the month of May, in the year 1967, the fourth year of Our pontificate. PAULUS PP. VI To the Most Reverend Father, Joseph, Cardinal of the Holy Roman Church, Prefect of the Congregation for Seminaries and Catholic Universities, celebrating his ninetieth birthday. We have learned that you will soon celebrate your ninetieth birthday, and we cannot allow this auspicious event to pass without offering you all our greetings and good wishes. We do this gladly, so that you may receive a greater religious joy, joined with a grateful spirit, and so that, considering the long span of your life and the abundant gifts from Heaven that have been bestowed upon you, you may strive with the utmost dedication to follow that sacred precept: "Laudate nomen Domini cum cantico, et magnificavi eum in laude." We also add our heartfelt congratulations, recalling your long and meritorious labors for the good of the Church, especially in the Roman Curia, where, whether in the performance of public duties for the Church, or in the Congregation for Seminaries and Catholic Universities, you have earned great merit through diligence, prudence, and devotion to religion. And it will always be pleasing to Us to remember those years of your youth, when, working in the Secretariat of State, we experienced you as a man of integrity and benevolence. May the most benign God, from whose grace we live, are strengthened, and act piously, preserve your venerable old age, keeping you active.

[*Latin ed. p. 775*]

Acts of Pope Paul VI, 775, ever devoted to his glory, enriched his generosity with gifts. Desiring this with sincere affection, we impart the Apostolic Blessing to you, Venerable Brother, and to all who will joyfully surround you on this auspicious occasion. From the Vatican, on the ninth day of the month of July, in the year 1967, the fifth year of Our Pontificate.

PAUL P. P. VI

ADDRESS

To the Members of the Order of the Discalced Fathers of the Most Holy Virgin Mary of Mount Carmel, who attended the General Assembly of their religious community, held in Rome.

"Who are you, most beloved children, who, with your very presence, transport Our thoughts to historical horizons so remote and not a little debated? You come from Mount Carmel and bring us the memory, almost a breath, of the great prophet, the powerful herald of the Lord, Elijah, a figure of the Precursor, who announced the arrival of the Messiah Jesus? And are you the followers of the ascetics to whom Saint Albert of Vercelli, and distant Patriarch of Jerusalem, gave the first rule (1208), entirely oriented towards prayer in solitude and penance, and which Our distant predecessor Honorius III approved in 1226? You specify: yes, that is still

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the fundamental spiritual and ascetic norm, to which we have consecrated our lives; but we, in truth, are those Discalced Carmelites, who descend from the reform, carried out four centuries ago, by the two great masters of Catholic mysticism, Saint John of the Cross and Saint Teresa of Jesus. A great and illustrious religious family, which historically represents one of the most distinguished and effective efforts of the Catholic Church, determined, after the Council of Trent, to rediscover its most daring and characteristic expressions of holiness, all directed towards humility and self-denial, and through a communal life made a school of charity, simplicity, spiritual knowledge, and contemplation. Let us then hear your definition; it delineates..."

* June 22, 1967.

[*Latin ed. p. 776*]

Acts of the Apostolic See - Official Commentary 776 of her daughter, St. Teresa, but we know well that this extraordinary interpreter of the things of God is also your teacher. "Thus I say now that, although all those who wear this sacred habit of Carmel are called to prayer and contemplation (for this was our beginning, from this stock we come, from those holy Fathers of ours on Mount Carmel, who in such grave solitude and with so much contempt for the world sought this treasure, this precious pearl of which we speak), few of us prepare ourselves so that the Lord may reveal it to us. For as far as the exterior is concerned, we are well-equipped to attain what is necessary in virtues; to arrive here, we need much, much, and we must not neglect anything, neither a little nor a lot; therefore, my sisters, let us pray to the Lord that, since in some way we can enjoy heaven on earth, He may grant us His favor so that it may not be lost through our fault, and that He may show us the way and give us strength of soul to dig until we find this hidden treasure, which is truly within ourselves). And if we add to this program of interior life the particular devotion that you pay to the Madonna, we have identified the main elements that constitute your spirituality. But then, here arises for you also the question, which is posed by not a few religious families, which likewise draw from ancient times their form of life; and the question is this: you, venerated and beloved children of the Carmelite Order of St. Teresa, are you men of the past, or are you still men of our time? It is to be recognized that, as with other religious institutes of your type, you have an honorable and rich historical tradition; indeed, modern culture is well disposed to weave narratives and praises of your past glories; but today? Does it not consider you as survivors, now anachronistic and alien to the living currents of thought and action, unsuitable for contributing any value worthy of the consideration of modern man to the circulation of spiritual and social interests? Oh! You know too well the victorious answer that can be given to such doubts: your own numerous, united, free, and convinced community offers it, not as a

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simple inheritance of the past, not as an apology for conventional forms of life, and not even as obstinate religious strangeness indifferent to the world and its evolutions; no, you are, yes, custodians of a school of spirituality, that..."

[*Latin ed. p. 777*]

The Acts of Pope Paul VI, paragraph 777, speak of its prodigious origin and its marvelous flourishing in the past; but you are, at the same time, persuaded that you carry with you values that do not age, and that you will persevere in the interpretation of the Christian vocation, which no generation can exhaust, and which, in the perpetual effort to conform to its ideal, is renewed, rejuvenated, and always appears suitable, both to appease the highest aspirations of the spirit, and to fuel its inextinguishable flame. Furthermore, the Council, that is, the present reality and authority of the Church, has spoken; and who knows how many reflections you have had on the claim it makes for contemplative life, your own. Let us reread together those golden words: "Institutions which are perfectly ordered for contemplation, so that their members, in solitude and silence, in constant prayer and eager penance, may be devoted only to God, in the body of Christ mystical... always retain a most excellent part." Therefore: a religious institute such as yours not only retains the right to live in the Church of today, that is, in a certain sense, in the world of today, but feels its calling to insert its original testimony into the vital course of the People of God. The Church is not a cemetery, nor is it a museum; it is a garden where every plant always has a new spring. And so, dearest children, what is yours? We are sure that in the long and laborious discussions of your Chapter, you have already skillfully elaborated the canons of your "renewal"; and We can do nothing but recommend that you willingly apply the norms that you yourselves have prescribed for your religious renewal. And in this certainty, We like to anticipate the points on which your attention has certainly focused and your intentions have been affirmed. We present them to give Ourselves and you the joy of a beautiful harmony of thoughts; and let this suffice for the moment. Undoubtedly, you have set for yourselves, as the Council prescribes and as is the very reason for being of an ancient and modern institute such as yours: to reflect on the origins, above all. This is the first renewal: to look back in order to move forward in the right direction. The path is marked from its beginning. The tree lives from its root. And there is no doubt that your most vital root is the teaching of St. Teresa; it is primarily for Carmelite nuns, but in its fundamental principles and in its spirit, it is also valid for you; every oppor2 2 Decree on the renewal of religious life, Perfectae caritatis, 7: A. A. S. 58, 106(5, p. 705.

[*Latin ed. p. 778*]

778 Acta Apostolicae Sedis - Commentarium Officiale. This adaptation

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must not contradict, nor distort, the religious characteristics that such a Reformer-Foundress has imprinted upon the Carmelite Order. And therefore: contemplation and Marian devotion, as we said, remain its constitutive elements. Cherish them; cherish them so much as to imbue your vocation, your present formation, as men, as Christians, as children of our time, as members of the Church of the Council, with them. Old and new: the formula is always good; and today perhaps less difficult than yesterday, because today we have a better understanding of ancient things, and a greater desire for new things. And you must remember that your vocation is unique, that you have chosen a difficult path, and that your way is that narrow, austere, and arduous path of an ascetic life, so detached from that comfortable and common life that naturalistic tendencies offer even to those who profess perfection, and yet so dedicated to the specific pursuit of the sublime art of prayer and the intensity of spiritual conversation, as to truly qualify you as seekers of the only fullness, the only peace, the only love in the union of the soul with God.

But finally, it will happen to you, as it happened to Saint Teresa, to perceive the needs of the Church and the evils of society, and to make them not reasons for flight, but for spiritual concern, and to conceive of your dedication to the love of God as an exercise of the love of neighbor. Indeed, you know, the urgency and multitude of the needs of the holy Church will press so strongly at the doors of your convents and your cells that you will be persuaded that, in order not to have distraction and inner reproach in the exercise of your prayer, you must become monastic missionaries, that from solitary contemplatives you must become spiritual masters and preachers to brothers deprived of the bread of the Gospel and yet eager for your spiritual nourishment, and that, as good Carmelites just initiated into pastoral life, you must become excellent parish priests, and, if necessary, most worthy Bishops, as already happens to the honor of your Order, to the edification of the Church of God, and to the glory of our Lord.

We know that this is not your vocation, but it can be, when the authority and charity of the Church ask it of you, a gift of yours, which will not impoverish your prayer, but will set it on fire with experience, with passion, with love, as nothing else could do. The more you give for this charity, the more you will receive for the vivacity, the realism, and the renewal of your contemplative commitment. Acceptance of ministry will not be a distraction, but nourishment for your very Carmelite vocation.

[*Latin ed. p. 779*]

Acts of Pope Paul VI, paragraph 779, concerning parochial, missionary, and pastoral matters, when the responsible ecclesiastical hierarchy offers them to you; this, indeed, is among the merits of your traditions. We shall also be grateful to you if, when the occasion arises, you will wisely renew and increase these. And may the most holy Virgin comfort you, dearest

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children, in your Carmelite vocation; may she preserve in you a love for spiritual things; may she grant you the gifts of the saints and the arduous ascensions towards the knowledge of the divine world and towards the ineffable experiences of its dark nights and its luminous days; may she give you a yearning for holiness and for the eschatological witness of the Kingdom of Heaven; may she make you exemplary and fraternal in the Church of God; may she one day introduce you to that possession of Christ and of His glory to which your entire life has, from now on, been dedicated. And may our Apostolic Blessing comfort you in this, which we especially bestow upon the General Superiors, the one from yesterday and the one newly elected, upon you all, members of the Chapter, and upon the entire, holy, and beloved Order of Discalced Carmelites. To the Missionaries of Africa, who were present at the General Chapter of their religious community in Rome. * Venerable brothers and dear sons, It is a great joy for Us to welcome you this morning, on the occasion of your twentieth general chapter, a chapter of business and elections, and at the same time a special chapter foreseen by "Ecclesiae Sanctae," which immediately speaks to its importance. We are happy to greet first of all your new superior general, who has just become your authorized representative before Us, as well as the newly elected members of the council, worthy continuers of the good work accomplished by Father Volker and his assistants. And it pleases Us to distinguish among you three members of the episcopal college, who bear a particular responsibility for the Church in Burundi, Mali, and Zambia. To all of you, venerable brothers and dear sons, and to all those of whom you are the representatives, our heartfelt wishes and our best encouragements. Whenever We have the opportunity, We like to receive... * June 22, 1967.

[*Latin ed. p. 780*]

780 Acta Apostolicae Sedis - Commentarium Officiale: We see the groups of White Fathers departing for Africa, and We wish to express to them Our affection and Our prayers for their apostolate. Today, through your persons, We address your entire Society, to thank you for your work for the Church, to congratulate you on your generous apostolate, and to encourage you to work with zeal in the service of those to whom you bring the Gospel. Many things, indeed, have changed in the world since, a century ago, the Society of the Missionaries of Africa was founded by the zealous Cardinal Lavigerie, from whom you have received, as a precious inheritance, this double and loving fidelity of which you are rightfully proud: Africa and the Pope. This heritage remains strong within you, amidst these changes, and We congratulate you on it, urging you to make it bear fruit ever more abundantly. What incomparable honor for you that these Christian generations, ardent and fervent, sprung from the living Africa, and of which the most beautiful flower is constituted by the priests, the bishops, the cardinal, who have emerged from it! Yes, the

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Lord has blessed the work of Cardinal Lavigerie, and it is you whom He calls today to make it bear fruit within the unprecedented transformation that is shaking Africa, as well as the rest of the world. Venerable brothers and dear sons, We know that the concern of your chapter is to adapt your life and your apostolate to the current requirements, as they have been brought to light by the Ecumenical Council and Our recent Encyclical on the development of peoples. We rejoice in this and congratulate you wholeheartedly. May the Lord guide you in this delicate and necessary work of renewal, may He inspire you with the measures to be taken and the means to adapt, so that through your life and your words, the light of the Gospel and the grace of Christ may shine ever more brightly, which, to all, addresses its message of love and peace. Your very worthy interpreter has assured Us of the filial and generous dispositions that animate you in this "aggiornamento." Be assured that this is a comfort to Us in Our apostolic work, to be able to count on the total dedication of apostles who are entirely given, as you are, to the great cause of evangelization, and who are resolved to spare nothing to make their methods of apostolate ever more effective. Your Superior General also wished to recall, in very delicate terms, the testimonies of esteem that We have wished to give to...

[*Latin ed. p. 781*]

To the Most Reverend Fathers, Members of your Religious Family. It has been particularly pleasing to Us to admit one of your members into the Sacred College. We have also considered it a most useful undertaking to provide Rome with a suitable residence for the Institute of Arab Studies, from which We expect very happy results for the dialogue between the Church and the Muslim world. May the Virgin Mary of Africa, and the holy martyrs of Uganda, whose recent canonization you have mentioned, intercede for you, and may they assist you in your arduous labor within the African continent! Certainly, difficulties, misunderstandings, and failures will never be lacking on a path marked, from its origins, by the sign of the cross. But the Apostle knows that the Risen Christ, "Light of the Nations," calls all peoples to flourish in fullness, "to share in the life of the living God, Father of all men," and He is proud and happy to contribute his stone to the construction of this great edifice. With a generous heart, We invoke the abundance of divine graces upon all the members of your Congregation and upon their apostolate, as a pledge of which We grant you a large Apostolic Blessing.

III. To the Members of the Order of Friars Minor, who attended the General Council of their religious community in Assisi.

We greet with affectionate reverence the members of the 177th General Chapter of the Order of Friars Minor, which, convened in Assisi in the celebrated convent of Santa Maria degli Angeli, has given to this great Franciscan family the 115th successor of its incomparable founder, Saint

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Francis, in the person of the new General Minister, Father Constantino Koser, and has attended to revising the laws and customs proper to the Friars Minor, according to the spirit of the Order and according to the norms of the Vatican Ecumenical Council. We express to the entire General Chapter Our satisfaction for the celebration of such an important assembly, accomplished with great fervor of seraphic charity and with sincere intentions of spiritual renewal and practical updating; We give to the new General Minister Our paternal embrace, and We pray that his work may be effective and salutary in the government.

* *Litt. Encycl. Populorum progressio, n. 21. * June 23, 1967.

[*Latin ed. p. 782*]

Acta Apostolicae Sedis - Official Commentary 782, and in service of the 26,666 Minor Provinces; and to these, we send our benediction, exhorting them to holiness, in accordance with their singular vocation, and for the edification of the entire Church of God, which is honored by their world-wide diffusion, their evangelical example, and their generous apostolate. And this would be all that We have to say to you on this occasion, knowing well how enlightened your minds are regarding the internal matters concerning your Order, how wise regarding its history, its institutions, its needs, its spirituality, and how finally informed regarding the problems that present themselves today, more numerous and pressing than ever, due to your paradoxical and providential presence in the modern world. We know that the discussions of your General Chapter have treated all these themes with freedom, with breadth, and with competence; and We have nothing left to do but to urge you to treasure such study and to prolong it in subsequent reflections, to disseminate it throughout the immense network of your religious society, and to fervently put into practice the prescriptions to which you have committed yourselves. But the interest and affection that We feel for the wondrous fact of Franciscan life in the Church of God, impel Us to manifest to you some thoughts that your visit, in such a solemn circumstance, awakens in Our spirit; simple and brief, and not particularly original, but which may nevertheless give you the comfort of knowing that Our heart is in some religious communion with yours. Let us limit ourselves to three.

The Essence of Franciscan Spirituality. The first thought, the most obvious, and certainly familiar to you, is to identify the essence of Franciscan spirituality. We recall this, not because it is difficult to formulate it, when so many books have been written on the subject, but because it is important. Christ; Christ is the focal point of this spirituality. We could say only Christ. We read in a recently published book, which gives us the text and translation of the *Flores trium sociorum*, so well known to you, a word of St. Francis, which seems to offer the key to his spirituality: "Brother, I find such sweetness and comfort in my memory every day by meditating

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on the humble footprints of the Son of God, that even if I were to live until the end of the world, I would..."

[*Latin ed. p. 783*]

783 The Acts of Pope Paul VI, I, would greatly necessitate the meditation of other Scriptures. "Who is there who does not encounter St. Francis at the manger of Greccio and at the stigmata of Verna?" The two mysteries of Christ, the Incarnation and the Redemption, are everything for him, who sought, as perhaps no other follower of Jesus managed to do, to adhere to the Master. You know how all of your Franciscan literature is permeated by the observation of St. Francis's effort for a textual imitation of Jesus: see the second legend of Thomas of Celano; see the work, in which the theme is almost too emphasized, of Bartholomew of Pisa: *De conformitate vitae beati Francisci ad vitam Domini Iesu*. This, in summary, is what the great modern scholar of Jesus Christ, Father Léonce de Grandmaison, notes about Francis: "Consciously, continuously, he (Francis) wanted to live as his Master, with his Master, of his Master. His Rule, as he conceived it, is nothing but the Gospel in action." Things well known to you. But let us recall its simplicity and strength, its evidence and originality, its beauty and attractiveness; let us recognize in this Franciscan tradition a Catholic source of perennial evangelical authenticity, a school always turned towards the origin, the essence, the truth of Christian life, a love that does not extinguish in forms, that does not evaporate in theories, that does not consume in time, but which is always there, alive, ardent, poor, obedient, patient, and full of mystical joy and human goodness, to nourish in the community of believers in Christ the longing for that charity which alone counts. And you, children of St. Francis, let those who accuse the Church of having polarized its center of interest in other aspects of Christianity, doctrinal, cultic, or practical, and not in Christ Jesus, find in this holy man, so Catholic and so apostolic, and in his faithful followers, who perpetuate his testimony, the proof of the "primacy in all things," of the royalty that the Church confesses and celebrates for Our Lord Jesus Christ.

2 3 5 Always alive and flourishing is the apologia of the Seraphic One. The other thought, which spontaneously occurs to us and to those who, comparing the times in which Francis lived with our own, note...

[*Latin ed. p. 784*]

784 Acta Apostolicae Sedis - Commentarium Officiale. The immense historical diversity consists in the question concerning the relevance of Franciscanism; whether it is, above all, practicable; whether it has a perennial message to announce even to present generations; whether it can, being so different, indeed so contrary to the mentality and customs of our century, be considered as a living and operative moral and religious expression, or as a singular, albeit venerable, relic of bygone times. And to this doubt, a

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paradoxical but real fact immediately responds: your existence, your ranks, numbering over twenty-six thousand members, to which we can add, for the matter that now concerns us, those of other not few and not insignificant Franciscan families. Franciscanism is alive and flourishing. We are the first to benefit from it. And to the insistent question of the reasons for such vitality and its adherence to the spiritual and social conditions of our time, the apologia responds, which is customary among the representatives of your religious family, and to not a few of your clients in the field of culture, and admirers in that of Christian life; the apologia of the relevance of Saint Francis, a strangely powerful defense based on the most unexpected arguments: among all, that of poverty, which characterizes the Poor Man of Assisi and anyone who wishes to be a sincere follower of him. Yes, Francis is relevant because he is a prophet of poverty. Tell you why this is so; demonstrate to men of today, who seem to be all steeped in economic anxiety, how the poverty of spirit, taught to us by the Gospel, is a liberation of spirit, a readiness for the realm of higher realities, a vindication of the true and supreme end of life, love, the love of God and neighbor, an education in the appreciation, the conquest (is not work a conquest of economic goods? and did not Saint Francis make his brothers humble and diligent workers?), an education, let us say, in the discreet use and the most honest and pure administration of dangerous riches, and an education still in the sober enjoyment of temporal realities made a sign of divine Providence; and tell you why, finally, poverty, as the great civil dramas of our age demonstrate, can be the principle, the condition of a social solidarity, which selfish wealth, on the other hand, compromises or disavows. You demonstrate all of this, and it is constantly modern; and if, indeed, the ancient seduction of possessing earthly goods does not secretly penetrate your convents and your hearts, your vocation to Franciscan poverty becomes a testimony of authentic Evangelical spirit, and the admiration, the sympathy, and the trust of men are assured to you.

[*Latin ed. p. 785*]

Acts of Pope Paul VI, 785. The perennial vocation of abundant charity. And here arises the third thought that this Chapter suggests to us; namely: if such is the admirable phenomenon of Saint Francis, with what intentions must it be renewed within the Church and before the eyes of the world? How can it today be affirmed for the edification of Christians and for the wonder of society? We believe that the deliberations of your Chapter wisely and comprehensively answer these questions; and therefore, we praise them and commend them to your diligent and practical execution. But remaining on a plane of speculative exhortation, We will urge you not to fear the affirmation of your way of life in contrast to the ways of the world; by detachment, we mean, by ascetic antithesis, by mystical aspiration. Others will follow another path; yours is that path, which today is

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far from unknown to the capricious tastes of the new generation, of anticonformism. Do not disdain the strange forms of your Franciscan way of life; for, provided they are carried with dignified simplicity, they can summarize the efficacy of a free and bold language, all the more apt to impress the world the less it is in accordance with the dictates of its taste and fashion. But the affirmation by contrast is immediately accompanied – a characteristic Franciscan paradox – by affirmation by sympathy. By social sympathy, especially, which We would like to see documented by new expressions and congenial to your vocation of love for the poor, for the inhabitants of the most wretched neighborhoods of urban peripheries, for workers in categories of unemployment or underemployment (as it is now said), for emigrants, for the humble people, in a word, for those most in need of others who will assist, comfort, uplift, and love them. Brother Lino, from Parma, is yours; and how many of you, like him, radiate in our time, and not only in the field of popular assistance, but also in every sector of human needs, in the religious and missionary field above all, the beneficial and friendly light of charity, inventive and prompt, which *omnia suffert, omnia credit, omnia sperat, omnia sustinet* (1 Corinthians 13:7). Does the Church not live by charity? Steadfast fidelity with Francis to the "Holy Roman Church." And thus, your affirmation is validated by another testimony, which We likewise always, and in these times always, hold dear.

[*Latin ed. p. 786*]

Acts of the Apostolic See - Official Commentary 786, and from you, we hope to receive: that of fidelity to the Church, to that "Holy Roman Church," to which Brother Francis in his Rule and in his testament promises obedience and reverence, and to whose adherence he commits his followers. "Let all the Brothers," he prescribes in the Rule of the Friars Minor, "be Catholics, and let them live and speak as Catholics." From the day that the Crucifix in the chapel of San Damiano spoke three times to the young Francis and said to him: "Francis, go and repair my Church which is falling into ruin," the "herald of the great King" becomes a restorer of the sacred walls that are collapsing, first materially and almost symbolically, and then morally, through fidelity and holiness, he becomes a support of the ecclesiastical edifice. This is the Franciscan affirmation of fidelity to the holy Catholic Church. Beloved Friars Minor! The vision of Innocent III, of Francis supporting the Lateran Basilica, that is, the Church, the mystical body of Christ, in its historical and central, unified and hierarchical, and Roman expression, foresaw the vocation and mission of your great religious family. We like to depict this fateful vision before our spirit at this very post-conciliar moment, in which all the healthy and living forces of the Church are engaged in supporting and restoring the "house of God"; and we like to recognize, among the most generous, active, and salutary forces, yours, that of Francis, supporter of the Church of Christ, through

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the virtues of his eternal Gospel.

786 IV To the Most Eminent Fathers of the Sacred College of Cardinals, auspicious and blessed greetings on the day of your name.

* Cardinals, once again, divine Providence grants us this auspicious meeting, doubly commemorative, namely, the feast of the Saint, who, having received the holy Baptism, was given as our name, for our protection and for our example, and who, as almost a confirmation and a sign of the messianic mission of the holy Roman Church, is honored by her as the patron of her Cathedral Basilica; a commemorative meeting also, as you, Dean Cardinal, were pleased to recall just now, Gel. n. 10. 2 Gel. n. 17. * On June 24, 1967.

[*Latin ed. p. 787*]

The Acts of Pope Paul VI, marking the seventy-eighth year since Our election as Successor of the Apostle Peter in this Episcopal and Pontifical See. The sentiments, of which We have now heard the elected and heartfelt expression, fill Our soul with those feelings which, at the same time, elevate and humble it, intoxicate and confound it. It is natural for Us to direct all Our support to this spiritual fervor towards God, to Whose Name alone We wish honor and glory to be given, and in Him to recognize the secret and paternal principle of events, so that Our humble life may acquire meaning and the duty of apostolic service; and therefore, it is Our duty to reciprocate the devoted and kind words that have been addressed to Us, with words of Our gratitude, and not only for them, but even more for the help and assistance that the Sacred College, and with it the Roman Curia, and Our diocesan Vicariate, provide to Our work in the pastoral governance of the entire Church and the City. And may the Lord translate these Our sentiments of esteem and gratitude into abundant graces for their venerable persons, the Cardinals, and for all who are benevolent, faithful, and valid collaborators in the grave and numerous duties of this Apostolic See, entrusted to Our humble and weak, but nonetheless vigilant and loving, care. The Cardinal Dean wished to allude to some acts of the Holy See in this recent period following the Council. This brief overview invites Us to complete the list of such acts, recalling among the principal those aimed at the execution of the conciliar decrees.

Acts of execution of the conciliar decrees:

1. The *Motu Proprio Ecclesiae Sanctae* of August 6, 1966, which contains important executive norms of no less than four conciliar decrees: the pastoral office of Bishops in the Church, the ministry and life of priests, the renewal of religious life, and missionary activity.

2. With another *Motu Proprio*, *Catholicam Christi Ecclesiam*, on the Feast of the Epiphany, two new bodies of the Holy See were established: the "Consilium de Laicis," for the service and promotion of the apostolate

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of the laity, and the "Commission Iustitia et Pax," which represents the implementation of the last decree of the Council, and which crowns the edifice with the specific function "of keeping the eye alert, the heart sensitive, and the hand ready of the Church" for the work of justice and peace that it is called to carry out in the world. The two bodies have already begun their work: they have held their first plenary meeting.

[*Latin ed. p. 788*]

788 Acta Apostolicae Sedis - Commentarium Officiale, concerning the members and consultors, outlining – under the guidance of their President – the program to be carried out in the coming months. The Encyclical *Populorum progressio*, published during the week of Easter and received throughout the world with great interest and favor, constitutes, in particular for the members of the Commission *Iustitia et Pax*, a fundamental text, which will guide their reflection and action.

3. In the area of liturgical renewal, a copious number of new documents have been produced, among which we recall:

— The Instruction *Musicam sacram*, published on March 5th, on the Sunday called *Laetare*, in which the principal norms are established that must regulate the execution of sacred music and song in liturgical functions;

— The Instruction *Tres abhinc annos*, published on the Feast of the Ascension (May 4th), which is added to the Instruction *Inter Oecumenici*, of September 26, 1964, in which a series of adaptations are established to be introduced into the sacred rites, in order to make the participation of the faithful in the Holy Liturgy, and in particular in the holy Sacrifice of the Mass, ever more conscious and active;

— The Instruction *De cultu Mysterii Eucharistici*, issued on the feast of *Corpus Domini* (May 25th), which, alongside the general principles for catechesis to the people on the Eucharistic Mystery, sets forth the criteria and norms for making more understandable the signs under which "the Lord's Supper," the Eucharist, is celebrated as a "memorial of the Lord's death" and is adored in the Church as a "permanent Sacrament."

4. In the field of ecumenism, the following are particularly noteworthy:

— The Decree of the Sacred Congregation *pro Ecclesia Orientali*, of February 22nd last, with new norms on mixed marriages between Catholics and non-Catholic Eastern Christians, which is added to the Instruction *Matrimonii Sacramentum* of the Sacred Congregation *pro Doctrina Fidei* on mixed marriages, promulgated on March 18th of last year;

— The first part of the Directory for the application of the decisions of the Council on ecumenism, published on the feast of Pentecost (May 14th) by the Secretariat for Christian Unity, with Our approval. The principles

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and norms of this document – we are certain – will serve to spread among all the faithful the sound ecumenical spirit, which demands first of all a renewal of Christian life, and excludes...

[*Latin ed. p. 789*]

Acts of Pope Paul VI, page 789: irenicism, indifferentism, and compromises regarding the truth, and instead implies charity and fidelity to the guidelines established by the Council.

5. There is another sector of the Church's organization in which the deliberations and votes of the Council are now in an advanced stage of implementation: namely, the Episcopal Conferences, the restoration of the permanent diaconate, and the "Synodus Episcoporum."

It is well known that the Episcopal Conferences do not represent an innovation of the Council; in fact, in numerous countries or regions, they have for many years performed an efficient function of coordinating the pastoral activities of the Bishops. The Council desired that the national conferences of Bishops be permanently incorporated into the structure of the Church, according to common principles and norms, to which the statutes of each conference must conform. Many dioceses have already drafted the new statutes, obtaining the necessary approval from this Apostolic See; in other countries or territories, where there was no trace of such conferences, the local Bishops have established them, in accordance with the norms of the Decree Christus Dominus.

Regarding the restoration of the diaconate, a special study group, composed of Archbishops and Bishops from the five continents, met here in Rome last February; after careful examination of the proposals presented there, the papal document that will provide the issue with its appropriate canonical norms is now being prepared for publication.

As we announced on the occasion of the Christmas greetings, the "Synodus Episcoporum" will meet for the first time on September 29th, and the rules that will govern its proceedings have been established. We expect an active participation from the representatives of the entire Catholic episcopate, called upon to express their wise opinions on matters of great importance and gravity. These are, in fact, doctrinal issues that for some time have seemed to polarize the attention and concern of pastors and the faithful; issues that seek to find the appropriate methods for better preparing candidates for the priesthood; issues that relate to the criteria that should inform the new edition of the Code of Canon Law, or the new adaptations of certain sacred liturgical rites.

6. Finally, other papal documents should also be mentioned, which, although not directly connected with the Council, have drawn inspiration and norms from it:

— The Apostolic Constitution Paenitemini, of February 17, 1966, con-

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cerning the...

[*Latin ed. p. 790*]

The Acts of the Apostolic See – Official Commentary 790, concerning the discipline of penance within the Church, which recalls the meaning and inner importance of the divine precept of penance; — the Apostolic Constitution *Sacrarum Indulgentiarum recognitio*, of January 1st of the current year, by virtue of which the hoped-for reform of Indulgences is being implemented; — the Encyclical *Sacerdotalis caelibatus*, published yesterday, which, with due regard for the discipline of the Eastern Churches, reaffirms to the Catholic priesthood the validity of the existing law and the conscious valuing of its complete consecration to Christ and to the Church.

Characteristics of the work accomplished: These are the public acts which, with the help of the Most High, have been promulgated during the eighteen months elapsed since the close of the Council, in the long and often arduous journey of implementing its decisions and its decrees. The activity carried out by the Holy See during this period, as everyone can see, possesses two characteristics: intensity of work and fidelity to the Council. It is desired that it be recognized that progress is made with alacrity and firmness, and with a spirit of sincere fidelity to the letter and, above all, to the spirit of the Council. The volume of work accomplished also attests to the good efficiency of the Roman Curia, and to the vitality of the Church, which, perpetually renewed by the Spirit of God, strives to interpret the demands of the new times, and from the Council has drawn and continues to draw new light and strength to fulfill its salvific mission for all.

Fidelity to the Council: But beyond the work which we might call legislative and normative, proper to the Apostolic See, it is necessary to remember the intensely active and effective pastoral action carried out on a large scale throughout the Church in the post-conciliar period. The Spirit of God has truly continued its work. We are therefore most grateful to bring to the praise and recognition of the universal Church the numerous and illustrious examples offered by Our venerated Brothers in the Episcopate, who have spared no effort to animate their Churches according to the norms and according to the spirit of the Council. Also on Our part, we have neglected no opportunity — and We believe that We can affirm it, "For we forecast what may be good, not only before God but also before men," with tranquility.

[*Latin ed. p. 791*]

Acts of Pope Paul VI, p. 791, conscience – in order to recall the teachings of the Council, to keep its spirit alive and operative within the Church, to encourage and promote its application. We have often illustrated the rich and positive outcome of the Council, affirming that its conclusions are

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highly demanding for everyone, and that its precious legacy is destined not to disappear, but to guide the action and life of the Church in the future, penetrating deeply into minds through the interior renewal of which the Council itself was the promoter. In order not to fail in our doctrinal and pastoral duty, we have had to correct, in our discourses, tendencies towards inaccurate and arbitrary interpretations of the Council's teachings, and to encourage a sense of sincere orthodoxy towards the authentic doctrine of the Church, thereby recommending the indispensable necessity of continuous reflection and loyal adherence to the ecclesiastical magisterium, to which must be recognized the charism of a perennial and operative assistance of the Spirit, the animator of the Church and the Teacher of all revealed truth. Therefore, we have sometimes called upon those who hear our humble and frank voice to form a correct doctrinal understanding of the Council, as a confirmation, a coherence, a development of the dogmatic heritage of the Church, avoiding the danger of certain widespread opinions, which suggest an arbitrary evaluation of the Council, as if this great ecclesial event could justify a conception of Catholicism different from that already well-defined, and authorize free hypotheses of diverse and discordant religious ideologies (while always preserving the sense and love of the Catholic religion). And thus, we have warned the People of God against inadequate or capricious views of the Council; and we still do so, and will continue to do so, trusting in the choral consent of the Episcopate, in the assistance that we solicit, even on the occasion of the international congress of theology, of scholars and teachers in the Church of God, and trusting equally in the sense of faith proper to good souls, believers and followers of the Word of Christ, as the Church, their mother and teacher, proclaims and interprets it. Following the voice of the Spirit, with a clear and realistic vision of the true needs of the Church, We made a pilgrimage of prayer to Fatima, where We declared that Our first intention was directed towards the Church, "to its inner peace," so that certain disturbances felt in certain symptomatic signs of disorientation, may not prevail, and...

[*Latin ed. p. 792*]

Acts of the Apostolic See - Official Commentary 792, giving many energies and hopes that the Council has aroused within the Church, not only that these may "in a very large measure bear fruit."

A. 1. Love for the Church. With fidelity to the Council, we believe that in each of us, let us say, love for the Church must grow: a love that is admiration for the divine plan that is accomplished within it; a love that is joy for belonging to the "chosen race and the royal priesthood"; a love that is the source of the urgent need to transmit to others the blessing of the Christian vocation, so that they too may be incorporated into the mystical Body of Christ. We desire that the same trust manifested towards the Church, which yesterday convened the Council, be turned by all, in

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an equally full and loyal manner, towards the same Church that today interprets the Council and, by every means, promotes and encourages its implementation.

Yes. We must love the Church, if we want the Spirit of God to dwell among us. St. Augustine says this in a peremptory manner: "We also receive the Holy Spirit if we love the Church, if we are united by charity, if we enjoy the name and the Catholic faith. Let us believe it, brothers: to the extent that one loves the Church, he has the Holy Spirit."

We recognize that the teaching of the Church has a difficult task before it: to formulate the Christian faith in terms that are appropriate and understandable to modern thought, and to respond to the many problems posed by the progress of exegesis and religious studies, as well as the development of scientific thought. However, it must not fall into the relativism and subjectivism characteristic of certain modern mentalities; it must not yield to what human thought either does not understand or does not want to accept; it must not attempt to distort the faith, but rather illuminate it, make it shine with new splendor, so that it may be "the true light that illuminates every man"; and finally, it must not replace with an arbitrary and subjective the true and authentic task assigned by our venerated Predecessor John XXIII to the Council: to... "ut iterum magisterium ecclesiasticum affirmetur" (that the teaching authority of the Church may be reaffirmed again).

[*Latin ed. p. 793*]

Acts of Pope Paul VI, 793. These brief allusions, which deserve a much more extensive development, seek to connect with what you, Most Eminent Cardinal Dean, have kindly recalled concerning the defense that We have offered to religious doctrine; and they evoke in Our mind Our exhortation addressed to the Roman Curia assembled for the celebration of the extraordinary Jubilee, in which We requested "a sincere and unreserved adherence, indeed, willing and ready to give support of thought, action, and conduct" to the conclusions of the Council. Your work, as direct collaborators of Our pastoral ministry, will always be inspired, we do not doubt, by fidelity to the Council and love for the Church, as has now been delineated. You will continue to give the most sincere and evident proof of this through your selfless dedication to the service of the Holy See and the Church, which We know; by demonstrating yourselves to be always suitable and competent instruments for the great work proper to the center of the Church, without ever neglecting to maintain your priesthood alive through some direct contact with souls; and awaiting with confident serenity the gradual completion of the reform of the Curia, which will be achieved by introducing the structural modifications recommended by the needs of the times, in order to give greater efficiency to its various bodies. You will have Our trust and Our gratitude; and We are certain that you will wish to follow Us as an example in the path that, in service to the Church,

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the Lord still assigns Us to tread.

Thoughts of Peace. Finally, you, Most Eminent Cardinal, have alluded with noble words to Our humble work in favor of peace. How much We would like to see peace, true peace, progress in the world! We will continue to support peace, which is following its difficult paths, confident that We are interpreting the message of the Son of God made Man and the yearning of humanity. In the carrying out of Our pastoral mission, the cause of peace finds fundamental reasons and valid support, because God, Father of all, calls us to a universal brotherhood. We have already said before that peace "is a resultant good, a good derived"; indeed, it springs from the relationship that man establishes with God and with his brothers. The will for peace excludes self-adoration and selfishness, because...

[*Latin ed. p. 794*]

794 Acta Apostolicae Sedis - The Official Commentary presupposes the adoration of God, and the love of God and neighbor, in the purity and sincerity of the heart. Thus, peace, if it is a gift that descends from God, must also be an expression of good will, which rises from the heart of man, a strategic point to be vivified by the light and grace of God. Inspired by these thoughts of peace, confident in your prayers and your collaboration, we thank you, Lords Cardinals, for having honored us with your presence; and to you, Members of the Prefecture and the Roman Curia, we impart from the heart Our Apostolic Blessing.

In the Vatican Basilica, to the Most Reverend Cardinals, Most Reverend Prelates, Prelates, honorable men, and others who were present, when the cenotaph of John XXIII, the Supreme Pontiff, was inaugurated.

* Here, Lords Cardinals, here, venerated Brothers and beloved Sons, here, illustrious Lords, and you all, visitors and faithful, is the monument to Pope John XXIII, which will remember him in this Basilica of Saint Peter, next to whose tomb the mortal remains of this his successor and Our predecessor rest in peace, along with those of so many other Popes, awaiting the resurrection promised by Christ. It is not the first, nor is it the only monument that We have had the good fortune to erect in memory and in honor of so great a Pontiff: along the straight ascent of the sanctuary of the Madonna del Bosco, in Imbersago, in the Archdiocese of Milan, in an excellent position, we placed a majestic statue of Pope John, when he was still in this mortal life, and when We had the pastoral care of that Archdiocese; there, standing, paternal and grave, he seems to look at those places that were sacred and dear to him, and he seems to turn his affectionate gaze towards the not distant native land, Sotto il Monte, nestled on the nearby hills of his beloved diocese of Bergamo; a monument also, pontifical and solemn, but erected outdoors and placed high for the joy of its people, almost a *genius loci*, and almost destined to perpetuate the presence of the chosen son in the land, of which he seems

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to personify and magnify the humble and great virtues; and placed there as if to appease the mutual nostalgia, his and theirs, for his distance from a constantly desired cordial, domestic, and confidential conversation.

* June 28, 1867.

[*Latin ed. p. 795*]

Acta Pauli Pp. VI 795. This monument – the work of the artist Emilio Greco – which finds a fitting place in the largest Catholic basilica, a monument itself to the Prince of the Apostles, is dedicated to John XXIII, as is customary, by the Cardinals created by him, among whom We are the first. It seems to Us, not only to obey a tradition that makes those who were called to be part of the Sacred College because of the goodness of the deceased Pontiff particularly zealous and pious, but also to fulfill a spiritual duty and almost to satisfy a need of the heart: to seal in a work destined to withstand the ravages of the centuries the answer to the question of the Church and the world, both of which are pilgrims and curious here: Where is Pope John? And who was he? What was he like? This question seeks the image of a father not forgotten, of a friend always beloved, of a figure still so typical and dear, almost alive, not only in the pages of history, but in the hearts of men. This monument, therefore, unlike any other, is dedicated to the memory and honor of a Pope who had the singular prerogative, in a way not common, of being loved. Spontaneously, the words come to our mind, which rose from our heart in the Cathedral of Milan, on the feast of Pentecost in 1963, while the agony of John XXIII kept the entire Church and the world in anxiety and prayer: "Blessed is this Pope who has allowed us to enjoy an hour of spiritual fatherhood and familiarity, and who has taught us and the world that humanity needs nothing more than love." He loved and was loved; and this monument, as it depicts Pope John in the attitude of his multifaceted apostolic love, seeks to be a sign that such love has been understood, and that our filial love responds to that paternal love. And it should be noted immediately, so that everyone may retain a lasting impression, the peculiar character of this monument, which fixes in our minds the direction of the sentiments and memories that must perpetuate the image of the great and beloved Pontiff. The peculiar character that distinguishes this cenotaph from others, which glorify this basilica, is that the artist had the happy insight of presenting, more than the personal figure of the Pope, his action; the artist depicted him not solitary and majestic, as are usually the monuments intended to remind us of the greatness of the figures to whom they are dedicated, but emerging from diverse and composite groups of people, all marked by a common characteristic, sorrow, towards whom, clothed, yes, in pontifical vestments that qualify his dignity and mission, he, the Pope, with humble steps, with a

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kind face, moves in the act of...

[*Latin ed. p. 796*]

Acta Apostolicae Sedis - Official Commentary 796: To offer but a single word, suggested spontaneously by the encounter with human suffering. We have before us, more than an image, a scene; a manifold and complex scene, as is indeed the life that is in need of comfort and assistance. Truly, the scene is twofold, for, above that of human events, another agitated and mysterious scene is presented, where agile and powerful angels hover, reminding us of the spiritual world that permeated the soul and life of Pope John, and which made him all the more capable of loving men, as he had become capable, both passively and actively, of the love of God. And this concise vision may suffice us now, not to describe the long and complex history of Pope John, nor to recount the copious richness of his spirit and activity, but to fix in our minds the focal point of his personality, which is so often arbitrarily interpreted, and sometimes badly distorted by those who would seek to use his name to support some attempt at an intractable subversion of the sacred requirements of dogma and ecclesiastical law: nothing is more foreign and contrary to his nature, which was, yes, good and very human, but firm and unwavering in the clear and forthright affirmation of his faith, as was never more complete, Roman, and Catholic. If our age wished to recognize in him the *homo missus a Deo*, whose name was John, who opened a new path to the Church and to the world—and this was through the unexpected, but, for those who know the inner roots of history, opportune, convocation of the Ecumenical Council, and through certain of his courageous and famous Encyclicals, and perhaps not less through his humble and affable manner, always exuding wisdom and goodness, which transformed contained veneration for the Pope into confident sympathy—then this new path was not a deviation from the old, but a continuation, more fluid, more rapid, if you will, but equally direct and equally supported by the one force that inwardly propels the Church towards its goals; and he, more than any other, always and increasingly, was conscious of this and willed it. We cite, for example, one of his words (from January 1962): "It can truly be said... that we all feel we are at the threshold of a new era, founded on fidelity to the ancient heritage, which opens itself to the wonders of true spiritual progress: and this alone can bring dignity, prosperity, and blessing, by Christ, glorious and immortal King of the ages and peoples" (1 *Giornale dell'anima*, 4SI).

[*Latin ed. p. 797*]

Acts of Pope Paul VI, 797. For this reason, We find in this monument the characteristic and central expression of the personality of Pope John, his goodness, his love, his pastoral genius, which makes the Vicar of Christ a friend of men, who shows them all understanding, affability, exhortation,

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forgiveness, comfort, regeneration, and salvation, as He appears to us in the Gospel. Was this goodness inherent in his nature? If so, his homeland would have great reason to be proud. Was it a virtue? If so, his priestly ascent would have great glory. Was it a gift and a charism from God? If so, his presence among us would then be a grace and a mystery for all. Was it all of this together, both nature and virtue and charism? We believe that it was; and that is why Pope John was and will be so dear to everyone. We recall having heard a judgment, almost a prophecy, pronounced by a person of very keen intellect, concerning a minor episode in the life of Pope Roncalli, relating to the period of his pastoral ministry when he was Patriarch of Venice. Monsignor Roncalli, still at the beginning of his sojourn there, loved, as always, to go out during the quiet hours of the day for a walk in the vicinity of the Basilica of Saint Mark, completely incognito, appearing and walking like any good parish priest. And he was once seen sitting on a bench, if our memory serves, on the Riva degli Schiavoni, facing the lagoon and its peaceful and pleasant movement; and next to him sat a man of the people, perhaps a gondolier waiting for customers, unaware that he had near him His Eminence the Patriarch – a god to Venice! And in that wonderful Venetian dialect, which seems made for chatting, they chatted together, the Patriarch seeking to awaken some good thought in the gondolier, as they discussed the simplest matters of daily life. We do not know if the gondolier eventually realized who his interlocutor was; we remember instead the comment that the perceptive person, of whom we spoke, made about this scene, not uncommon for the Patriarch: "Certainly, the popularity of such a pastor will one day go very far!" Very far, indeed. *In omnem terram exivit sonus eius*, it is fitting to say. It has reached the ends of the world, and here it is preserved, this popularity; it is the popularity, the fame, the glory of a Pope who loved and who was loved. The monument is owed to him. And We thank those who cooperated in erecting it, and those who here today and in the future will wish to honor the good and great memory of Pope John XXIII.

[*Latin ed. p. 798*]

798 Acta Apostolicae Sedis - Commentarium Officiale VI. Ad Moderatores Officiorum christianae tradendae doctrinae praepositorum, qui Coetui interfuerunt, consilio Conferentiae Episcopalis Italicae Romae habito.
* We greet with great affection this most esteemed group of Directors of the Diocesan Catechetical Offices, who are participating in the Conference promoted by the Catechetical Office of the Italian Episcopal Conference, on some fundamental issues of catechesis in Italia. A feeling of great respect and admiration fills Us, as We are in your presence, beloved priests, who, we must say, are like the leading minds responsible for the evangelizing work in the various dioceses of Italia. Let this be a testament to the trust We place in you, the expectation We have for your work, and the results

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We anticipate from this Conference. We have read the interesting proposals and the related commentary concerning the compilation of the new Catechism, and We await what the Conference of Italian Bishops, even following this Conference, will have to propose and implement. But what is most important for Us to emphasize to you today, experts in catechesis at all levels, is the teaching of religion for the upper secondary school. The importance, the gravity, and the urgency of this matter preclude any preamble. 1. Regarding the outlining of programs, and the didactic and psychological guidelines, what is stated in the pamphlet distributed by the National Catechetical Office is very good and can certainly suffice, although it is true that it also lends itself to many comments, in-depth analyses, and developments, because it touches upon the substance of religious instruction in the most delicate and important age, the age that places the young person before the choice, sometimes decisive for a lifetime, between faith and irreligion, between the City of God and its opposite, the world, between yes and no to Christ and His Church. Criteria and methods for perfect catechesis. If We were to comment on the wise indications contained therein, We would say these things to you: — First of all, make your students feel that you use thought and word with great honesty: the young person is distrustful when faced with rhetoric, with oratorical amplification, and with a lack of... * July 8, 1967.

[*Latin ed. p. 799*]

Acts of Pope Paul VI, 799, concerning clarity and consequentiality; while, for conversion, he appreciates in the one who speaks to him the convinced simplicity, the underlying logic, which is clear and simple, and which knows how to reason and persuade, and the love for that which he teaches. The young person is able to discern and judge between that which is done out of profession, and that which arises from an intimate and lived participation and adherence of the heart and life to the teaching proposed: and he will always be grateful for the certainty and the trust in the truth that you have thus instilled in him, even if he experiences some crisis of feelings or of thought. — Secondly, (we do not wish to be misunderstood), use criticism sparingly, or with measure and discernment; that which is necessary, evidently, to provide the tools for knowing and judging; but, in the phase of your scholastic teaching, not beyond. Teaching exclusively based on the critical method, besides raising the need for a corresponding apologetics, to which other broad and vital questions may have taken something of its force; such teaching, we say, requires many precautions, information, maturity, continuous updating, a university method, and knowledge of problems that the student usually does not know or does not feel. The commitment of the present moment, which captivates the young person with the questions and the needs of daily life, will therefore require a more straightforward, more immediate,

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more responsive teaching, more in line with the youthful mentality. — Therefore, here is what we say to you in the third place: let the teaching of religion be based and woven continuously on authoritative texts of the Holy Scripture, of the Church, and of hagiography. The language of Scripture is that which, when used appropriately, produces the deepest impression on the minds of young people, as, indeed, of all the faithful; so the language of pontifical and conciliar documents opens up new horizons with its realism and its richness, which attract the trust of the young person, while the living example of the saints shows him embodied in lived reality the abstract value of principles. — Fourthly: for this teaching to be alive, it must also be based on religious acts, practiced with sobriety, with gravity, with conviction. Without exceeding the limits established by the scholastic teaching, it would be necessary to try to bring the students to some religious practice, prepared and carried out with great care, which gives the open and eloquent sense of lived Christianity, which is not only logic and impersonal doctrine, but a moment of spiritual fullness, a donation to God the Father, through Christ, in the Holy Spirit and in the Church. — Fifthly: for the same reason, strive to combine...

[*Latin ed. p. 800*]

800 Acta Apostolicae Sedis - Commentarium Officiale (always with due regard for the scholastic norm), religion, through the practice of some good action. The young person is very sensitive, for example, to the problems of the Missions, of famine in the world, of unemployment, of the suffering of a classmate, or of some public calamity. We know of schools that have made a very significant contribution to various charitable initiatives, precisely because of the fire ignited in the hearts of the students by worthy principals and teachers. When, from knowledge, one proceeds to prayer and action, is one not then made a true Christian, a true man?

2. But, beyond methods and programs, Our discourse would rather be directed to you! What requirements, what virtues are necessary to be good and capable teachers of religion? It would be a very long discourse, and we do not have the time or the opportunity for it now. But at least some points we want to indicate, for the common edification, and as a reminder of this important meeting.

Requirements and virtues of the teacher of religion:

First of all, your preparation, which presupposes, in addition to the common cultural foundation proper to the priest, a conscientious, updated, and specific study of the religious doctrine that is to be taught, and not merely a reflection to grasp from the spiritual, cultural, and sociological aspects of the time in which one lives, the references and supports for successfully presenting the subject; and furthermore, a knowledge of some good pedagogical methods is necessary, because teaching is not improvised, but is an art, a superior technique; and while everything today is specialized, it

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would be inconceivable for a teacher of religion to habitually rely on mere inspiration of the moment.

But above all, prayer is necessary, so that this preparation may bear fruit in due time: prayer expands the inner spaces of our mind and our heart, and allows us to draw directly from God the light and warmth with which to present His revelation. "Lucerna ardens et lucens": the praise of the Baptist is perfectly suited to you as well.

Then, your duty to know the young people. You do not have before you an anonymous crowd, but the "you" of living and fervent souls, who await conversation with another person who understands and loves them. It is necessary, therefore, always within the school setting, to approach the young people, to make them friends, to know how to listen to them in their problems, to know what they do and what they read in their free time. When...

[*Latin ed. p. 801*]

During the pontificate of Pope Paul VI, number 801, trust is established; then, a human relationship is formed, which is exceedingly fruitful in results. Furthermore, a great degree of self-control is necessary to be good teachers of religion, that self-control of which so much is spoken. What effectiveness, often decisive, the example of the priest has! The young person looks to him, scrutinizes him to see if he lives what he teaches, if he is consistent and logical. Therefore, the priest, even though he may be cheerful, affable, and modern, must always be educated, respectful, pure, and even somewhat austere, because there is nothing more erroneous and detrimental, when dealing with young people, than to descend to a lower level in language and demeanor, with the idea of then raising them up. A true and genuine personal piety, of which the student can perceive the sincerity, must crown this accumulation of virtues: the priest is the specialist in God; to know and love Him is his life, and so it must appear, not through artificial display, but through an inherent style; and only in this way does he succeed in penetrating hearts, even at the cost of perhaps some momentary and apparent setbacks. Moreover, the teacher of religion is required to be selfless, to which young people are especially sensitive. The temptation of the profession, of the salary, of success can obscure every other virtue, however splendid, and ruin even the most sincere efforts. When the teacher of religion (even if he is paid) shows himself to be selfless, that is, animated only by higher motives, proper to his mission, he leaves in the hearts of his students, even without saying many words, the deepest impression, the one that ultimately evokes admiration and emulation. Finally, one must love the school, the school as it is, in its ideal vision and in its concrete reality, in order to dedicate oneself to teaching (within the established limits) with all one's strength and resources, and with one's physical, intellectual, and psychological abilities, with one's talents, with one's culture, with one's whole

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person. Love the school, consider it the highest and most sacred place, after the church, to make resound the enlightening and pacifying word of Christ, to mold strong and good souls, to give to the Church and to the Fatherland the hopes of tomorrow. Here, beloved children, are our reflections and our instructions. They are certainly already deeply engraved in your hearts, but we trust that our words will rekindle in you the purpose and enthusiasm. May our Apostolic Blessing, which we impart with affection to you, to your collaborators, to all the students of your schools, and to the meritorious Catechetical Office of the Italian Episcopal Conference, comfort you in this endeavor. 51 - A. A. S.

[*Latin ed. p. 802*]

802 Acta Apostolicae Sedis - Official Commentary. On November [date not provided], the Most Reverend Fathers, adorned in purple vestments, who had received the red biretta from the highest authorities of the States, having completed their legationary duties, received a ring from the Supreme Pontiff and were assigned titles: namely, His Eminence Cardinal Anthony Riberi, the title of Saint Jerome, for this occasion; His Eminence Cardinal Maximilian de Furstenberg, the title of the Most Sacred Heart of Jesus at the Praetorium; His Eminence Cardinal Charles Grano, the title of Saint Marcellus.

"My Lords Cardinals, we greet you with sincere devotion and with cordial affection, most venerable Brothers in the episcopate and dearest Sons of ours, as members of the Sacred College in the presbyteral order; and we are pleased to crown with the rite that we are performing, the sacred and significant ceremonies, through which you have been incorporated into that Our particular Senate, which receives its prestige and authority from Our apostolic office, and which offers assistance and counsel to the same Our apostolic office. This latter rite, My Lords Cardinals, seeks to make fully evident the particular union that now binds your persons and your work to Our humble person and to Our highest mission; a ring symbolizes such union; and We are pleased, in bestowing it upon you, to attribute to it its clear and elevated meaning. You, authoritative and faithful representatives of the Holy See in its diplomatic services, you, adorned with the episcopal character, were certainly not separated from a living and operative communion with Us; indeed, it is due to your relations with the Holy See, relations which you have already honored with your episcopal dignity and with your personal merits, as well as to Our favorable approval, that you are today counted among the Cardinals of the Holy Roman Church. In this regard, as would be the traditional custom on this occasion of investiture, we should recall what titles have recommended you to Our benevolence and to the gratitude of the Church, acquired by you in many years of exemplary dedication to the various and not easy services, which, always for the honor of the cause of Christ and for the good of the

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Church, and no less of modern society, have been entrusted to you by this Apostolic See. We should recount long stories, some filled with labors and hardships, others with patient and laborious diligence, all exemplary for the spirit of devotion and fidelity to the holy Church and to the Pope; a spirit that animated and secretly illuminated them. We do not intend, in this brief moment..."

[*Latin ed. p. 803*]

803 The Acts of Pope Paul VI record this comforting pleasure derived from journeys into the distant fields of memory; nor do We wish, with any facile panegyric, to disturb your modesty; rather, We desire to point out, for the edification of the good, how today virtuous, wise, and religious individuals arrive at this highest rank in the ecclesiastical hierarchy, who have not usurped this honor through any human favor of others, or through any personal worldly interest, but who have attained it, without any ambitious pretension on their part, after a long and proven demonstration of their ability to understand, to love, and to serve the most serious and vital interests of the Church of God. It is more important to us to remind you, dear and venerated Cardinals, that now a new bond binds you to Us, to this Apostolic See, to the ever more complex and onerous duties proper to the mandate entrusted by Christ to Peter and his successors, who see the field open before them expanding and stirring for their pastoral labors. You come to assist. This is not a task of rest that is conferred upon you; rather, it is a new activity, in which the experience and wisdom accumulated in your minds must pour forth all that Providence still grants to your strength, which We wish to be flourishing, and to your years, which We hope will be long and fruitful in good works. With this new distinguishing mark: that of a more profound, more complete, more personal communion of minds and actions with the Vicar of Christ. It is Our comfort, and to you it is a source of merit, to mutually nourish this communion, which in the ring that We give you, seeks to have its speaking and corroborating sign. It reminds you that you now belong, in a qualified and definitive manner, to this holy Roman Church, which is placed at the center of the unity and universality of the entire Catholic Church, and which, from its very constitutional position, draws commitment and strength to greater exemplary conduct, to greater dedication, to more generous charity in the concert and guidance of the brothers of faith throughout the world. This wonderful and mysterious ecclesial relationship between the City [Romana] and the World, of which you have become promoters and representatives, deserves continuous and profound meditation, and it indicates what determining and prevailing aspect your persons must embody, which spiritually are almost united with Ours, that which the Apostle prescribes to every Christian: "Induimini Dominum Iesum Christum," clothe yourselves with the Lord Jesus Christ; but which in all of us, Roman priests, must, as far as the emulation of the

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best charisms allows, inwardly impress and outwardly express the very image of Rom. 13, 14. Cf. 1 Cor. 12, 31.

[*Latin ed. p. 804*]

Acts of the Apostolic See - Official Commentary 804 Christ, our Lord. You know how this post-conciliar period calls us back to our authentic and original vocation, and how the Catholic and secular world demands that we all, with renewed conscience, courageously remain faithful to it. And since this ceremony immediately opens the way for your participation in our apostolic endeavors, we will confide in you, or rather, we will give you the first news of an interesting development, concerning a new journey of ours, suggested by considerations of great importance and complexity, which it is easy to understand, if not to explore in detail, when we tell you that we have decided to travel to Istanbul, the ancient Constantinople, and to Ephesus, to honor, in this dawn of the Year of Faith, among the various illustrious cities of history in those Eastern regions, the memories of the important Ecumenical Councils held there, and also (in Ephesus) the pious remembrance of the Most Holy Virgin Mary venerated there. We would also have liked, on this occasion, to visit Antioch, where, as it is said in the Acts of the Apostles, "the disciples were first called Christians"; but this is not possible for us. In Istanbul, we intend to meet with the authorities of that nation and to offer them our respects. We also desire to visit His Holiness Patriarch Athenagoras, thus anticipating a visit that he has repeatedly expressed his intention to make to us. In this way, we ourselves will perform an act of honor towards the illustrious and venerated Ecumenical Patriarch, to reciprocate the gestures of courtesy that he has repeatedly shown towards us and towards the Catholic Church of Rome, by sending his representatives, both as observers to the Ecumenical Council, and as visitors and representatives in various circumstances, to personally announce the year commemorating the martyrdom of the Holy Apostles Peter and Paul, and with this announcement, to invite you to spiritually celebrate with us this historic and inspiring remembrance, to recall the always moving memory of the meeting that we were fortunate to have with the same Patriarch in Jerusalem at the beginning of 1964, to discuss with him the best way to promote theological and canonical studies in order to pave the way for the restoration of perfect communion between the Catholic Church and the Orthodox Church, and to examine together in what form and with what means it is possible, with a spirit of solidarity, to protect, in the present circumstances, not only the safety, but also the sacred and unique character of the Holy Places in the land that was the homeland of Christ, the theater of the Gospel, the cradle of the Church, the

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ideal goal of every Christian heart. 3 3 Acts 11, 26.

[*Latin ed. p. 805*]

805 Acts. Pope Paul VI. We also intend to meet with the other Hierarchs residing in the various Churches there, and with the Representatives of non-Christian religions. According to our now customary manner, the journey will be very swift, and is planned for the days of July 25th, the feast of St. James, and July 26th, the feast of St. Anne. We tell you this so that your hearts and your prayers may support our intentions and obtain from the Lord the graces necessary to render this undertaking fruitful for His glory, for the good of the Church, and for the peace of the world; for the interests of religion and the sentiments of charity are the true and only motives for it. May our affectionate Apostolic Blessing now be with you, Cardinals.

TO THE FRENCH YOUTH, who attended the gathering in Lutetiae (Paris), held by the association "Jeunesse Ouvrière Chrétienne" (Christian Worker Youth).

Young people of the working world, it is a true joy for our paternal heart to be among you today, present through word, image, thought, affection, and prayer. We are happy to see you gathered in fraternal friendship and in the love of Christ. At this great gathering in Paris 67, you bring with you all the difficulties faced by young workers: anxiety about insecurity, sometimes unemployment, and the conditions of life and work. You also carry with you all their aspirations to be heard, to be taken seriously, to be loved and helped, so that with fervor they may build a more humane world for all men, a society animated by the spirit of the Gospel. This means that you share together a great hope, that of building a new world, where all hold hands as brothers. You sing: "Your brother needs you. The world lacks love. God calls you through their voices in your daily life." Yes, God calls you: it is He who created man, every man, "in His image and likeness"; it is He who puts in his heart the aspiration to become...

*July 2, 1967. Song of the Congress, refrain. Genesis 1:27.

[*Latin ed. p. 806*]

Fully realized men, striving against both material and moral deficiencies, and against oppressive structures, by turning away from sin and progressing towards the unity found in the charity of Christ, who calls us all to participate as sons in the life of the living God, Father of all men. For Christ, who gave His life for us, entrusts to you this good news which you have received, so that you may, in turn, announce it to others: the Lord loves us and calls us to love Him as sons, and to love one another as brothers. Indeed, you know that Christ surrounded Himself with a team, and entrusted responsibilities to His apostles, and what responsibilities: to carry His message of salvation to the entire world. To you, who discover Christ more and more each day through the Christian Workers' Youth, it falls to

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you to bear witness to Him in your lives, and, as the Council requests, to "make Christ visible" to others. "Paris 67" is for all Jocists a stage of faith, hope, and love, on the path of life. "Paris 67" is for you all a call to live your lives more intensely as men and as sons of God, and to share with all young workers the joy that animates you. For your immense assembly is a sign of the people of God on the move; it is the Church, ever young, which, through you, calls the boys and girls of the working world to discover brotherhood in the love of Christ, and to say to you: "We want to go with you, for we have learned that God is with you." Dear sons, be proud of your faith, be joyful in hope, be overflowing with charity, and go forward. Be the leaven in the dough; the world awaits you. See how great and exalted is your responsibility as young people and as Christians for the integral and solidarity-based development of peoples. So many men live in injustice, so many others are victims of war, and yet all have in their hearts a thirst for justice, a thirst for peace. In the image of Christ, be witnesses of justice, messengers of peace, sowers of love. From the bottom of our hearts, we bless you, dear Jocists.

[*Latin ed. p. 807*]

Sacred Congregational Acts 807

SACRED CONGREGATION CONSISTORIAL

OF MONTES CLAROS

DECREE Concerning the Translation of the Episcopal Chair

By the Apostolic Constitution "Christifidelium Regimini," issued by the Supreme Pontiff, Saint Pius X, on December 10, 1910, the parish church dedicated to the Most Blessed Virgin Mary, Immaculate, and Saint Joseph, located in the city commonly known as "Montes Claros," was elevated to the dignity of a cathedral church.

However, in subsequent years, a new church was constructed there, dedicated to the honor of the Most Blessed Virgin, commonly known as "Nossa Senhora Aparecida," built with more solid materials and more suitable for the convenience of the people, and more decorous. The Most Reverend Lord Joseph Alves de Sá Trindade, Bishop of Montes Claros, earnestly requested the Apostolic See to transfer the episcopal chair to this church.

Furthermore, the Sacred Congregation Consistorial, having received the favorable opinion of the Most Reverend Lord Sebastian Baggio, Archbishop titular of Ephesus and Apostolic Nuncio in Brazil, considered that such a translation would be beneficial to the Church of Montes Claros and would lead to a more blessed celebration of the Sacred Liturgy there, and deemed it fitting to grant the requested petition.

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Therefore, by virtue of the special faculties granted to it by His Most Holy Father, Pope Paul VI, Divine Providence, and supplementing, as necessary, the consent of those who are or are presumed to be interested, this Consistorial Decree, with the same validity as if it were an Apostolic Letter sealed with the papal seal, transfers the episcopal chair from the parish church of the Most Blessed Virgin Mary, Immaculate, and Saint Joseph, to the aforementioned church of "Nossa Senhora Aparecida," and thereby elevates it to the dignity and rank of the cathedral church of Montes Claros, granting it the prerogatives, rights, and privileges with which other cathedral churches are commonly endowed by common law.

[*Latin ed. p. 808*]

808 Acta Apostolicae Sedis - Official Commentary. For all these matters to be carried out, the aforementioned Sacred Congregational Congregation has deemed it fitting to appoint the Most Reverend Father Sebastian Baggio, granting him the necessary and appropriate powers, including the power to delegate to any man holding an ecclesiastical office, to carry out the aforementioned purpose, with the obligation of submitting to the Sacred Congregational Congregation an authentic copy of the completed execution. All contrary opinions to the contrary notwithstanding. Given at Rome, from the offices of the Sacred Congregational Congregation, on the 15th day of December, in the year 1965. CAROLUS Card. CONFALONIERI, Secretary L. ses. 83 Franciscus Carpino, Archbishop titular of Serdica, Assessor II.

BRUGES - TOURNAY. DECREE Concerning the alteration of diocesan boundaries. Since the civil provinces of Flanders Occidental and "Hainaut" have recently had a new description of their boundaries established, it has seemed opportune, at the suggestion of the Second Vatican Council, to bring about a corresponding recognition of the boundaries between the dioceses of Bruges and Tournai. Therefore, Our Most Holy Father Paul, by Divine Providence, Pope VI, having considered the favorable opinion of the Most Reverend Father Silvius Oddi, titular Archbishop of Mesembria and Apostolic Nuncio in Belgium, having judged that such a change of boundaries would be beneficial to the souls, by this Congregational Decree, which shall be valid as if Apostolic Letters sealed with the papal seal had been issued, he separates from the diocese of Bruges the entire territory of the civil district commonly called "Mouscron," and permanently attaches it to the diocese of Tournai. With this change made, the churches mentioned above shall henceforth be bounded by the boundaries as the provinces of Flanders Occidental and "Hainaut" are currently circumscribed by civil law therein. Therefore, His Holiness commands that all acts and documents pertaining

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to the foregoing...

[*Latin ed. p. 809*]

The Sacred Congregational Congregation, concerning 809 district clergy, temporal goods pertaining to the faithful, which are to be transmitted from the Curia of Bruges to the Curia of Tournay as soon as possible. Regarding the clergy, it is decreed that, as soon as this Decree is put into effect, priests shall be considered as belonging to that diocese in whose territory they legitimately hold a benefice or office; and that other clerics and seminarians shall remain or be incorporated into that Church in whose territory they have a legitimate domicile. To carry out these matters, the Most Holy Pontiff, Most Reverend Silvius Oddi, of whom we spoke above, has deigned to appoint, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, to carry out the aforementioned purpose, and to remit to the Sacred Congregational Congregation, as soon as it is permissible, an authentic copy of the completed execution, with all due diligence. Notwithstanding any contrary provisions. Given at Rome, from the offices of the Sacred Congregational Congregation, on the 8th day of the month of April, in the year 1967. CHARLES Cardinal CONFALONIBRI, Pro-Prefect. L. © S.. Ernestus Civardi, Secretary.

III. IQUIQUE-ANTOFAGASTA DECREE Concerning the alteration of the boundaries of dioceses, for the greater spiritual benefit of the Christian faithful, the Most Reverend and Reverend Lords, Joseph a Carmelo Valle Gallardo, Bishop of Iquique, and Francis Borgia Valenzuela Rios, Bishop of Antofagasta, after hearing the Chilean Episcopal Conference, unanimously requested that the ecclesiastical boundaries of the circumscriptions entrusted to them be somewhat altered and better arranged, so that the boundaries of the dioceses would then correspond with the civil boundaries. The Sacred Congregational Congregation, with the favorable opinion of the Most Reverend Father Doctor Egan Righi Lambertini, Archbishop of Doclea, in Rep-

[*Latin ed. p. 810*]

810 Acta Apostolicae Sedis - Official Commentary of the Apostolic Nuncio to the Chilean Republic, having approved the requested change, which is necessary for the eternal salvation of souls, and exercising the special faculties granted to him by His Most Holy Father, Pope Paul VI, by Divine Providence, he decided to grant the petition. Therefore, with the consent of those who are, or are presumed to be, concerned, the entire territory commonly called Quillagua, which lies within the civil province of Antofagasta, is detached from the diocese of Iquique and permanently attached to the diocese of Antofagasta, by the present Consistorial Decree. Furthermore, the Sacred Consistorial Congregation orders that the documents and

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records pertaining to the aforementioned territory, concerning clergy, the faithful, and temporal goods, be transmitted from the archives of the Curia of Iquique to the archives of the Curia of Antofagasta as soon as possible. With regard to the clergy, it is established that, as soon as the present Consistorial Decree is put into effect, priests of the Church shall be considered assigned to the territory in which they hold an ecclesiastical benefice or office; other priests, clerics, and seminarians who are incardinated in that diocese shall remain incardinated, or shall be incardinated, in the territory in which they have a legitimate domicile. To carry out these matters, the aforementioned Sacred Consistorial Congregation appoints the Most Reverend Father Egan of Riga Lambertini, granting him the necessary and appropriate faculties, including the power to delegate to any person holding an ecclesiastical office, the task of submitting to the same Sacred Congregation, as soon as it is permissible, an authentic copy of the act of execution carried out. Concerning the matters above, the present Consistorial Decree shall be valid as if Apostolic Letters had been issued under the papal seal. Given at Rome, from the offices of the Sacred Consistorial Congregation, on the 5th of June, in the year 1967. CAROLUS Card. CONPALONIERI, Pro-Prefect. © S. Ernestus Civardi, Secretary.

[*Latin ed. p. 811*]

The Sacred Congregation of Rites, in ROMA, or KAUNENSIS, concerning the beatification and canonization of the Servant of God, George Matulaitis, also known as Matulewicz, titular Archbishop of Adulitani, reformer of the Congregation of Regular Clerics of Saint Mary, and founder of the Congregation of Sisters of the Immaculate Conception of the Blessed Virgin Mary.

CONCERNING A DOUBT: Whether a commission should be appointed to introduce the cause, in this case and for the purpose in question.

It is of the utmost importance for the Christian religion to bring to the attention of all, and to extol, men whose lives have been spent in singular and admirable service to God, so that the minds of the faithful may be drawn to admire and imitate their virtues. Among those worthy of mention is undoubtedly the Servant of God, George Matulaitis, also known as Matulewicz (in Lithuanian, Matulevicius), who was born on April 13th (according to the Gregorian calendar, April 25th) in the year 1871, in the village of Luginé, within the boundaries of the then-diocese of Seinensis, in Lituania, from parents, Andrew Matulaitis and Ursula Matulyte, of humble social condition, but distinguished by honesty and piety, the youngest of eight children.

At the age of three, he lost his father; later, at the age of ten, he lost his mother, and he lived under the authority of his older brother, who was devoted to agricultural labor. From a very early age, he showed fervent piety, and he held a filial love for the Blessed Virgin. In order to attend the

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schools of the village of Marijampolé, he walked five kilometers on foot, while never ceasing to perform agricultural tasks. At the age of twenty, with the help of his uncle, John Matulis, he entered the diocesan seminary in Kielce, which was later closed by the government of Russia, and he transferred to that in Warsaw, in Poland, where he excelled above others in his intelligence and progress in studies. In the year 1895, he was sent to the Theological Academy of Petrograd, where he was awarded a doctorate in sacred theology with high honors. In the year 1898, on December 31st, he was raised to the priesthood, with great joy and consolation of spirit.

[*Latin ed. p. 812*]

812 Acta Apostolicae Sedis - Commentarium Officiale. Returning to Kielce, he undertook the duties of the sacred ministry, but, due to his health, he first returned to Germany, and then to Freiburg in Switzerland. Never ceasing his studies, he obtained a doctorate in sacred theology, and remained devoted to the sacred ministry. Returning again to the diocese of Kielce, he served as a curate and as a professor of canon law in the seminary. However, shortly after, his illness worsened, and he was received into the Warsaw hospital for the poor, where he served as a chaplain among the Sisters. Having recovered his health, he devoted himself diligently to associating Christian workers and zealously labored for the ordination of university youth. Having gained praise for his intellect and learning, in 1907 he was entrusted with the task of teaching sociology and dogmatic theology at the Academy of Petrograd, where he gained such esteem from the authorities and affection from the students that he was elected as the second rector of the same Academy. In 1909, he entered the Congregation of the Regular Clerics of Mary, which, due to the calamities of the times, had been reduced to a single member, and he became its General Superior, beginning to restore and reform it. Having received permission from the Ordinary and from the Apostolic See, he pronounced his vows, and wrote new Constitutions, which were approved by the Most Holy Pope Pius X in 1910. In 1911, upon the death of the General Superior, George was elected to that office by two professors, and he approached this task with such prudence, diligence, and zeal, that, when he departed this life, the Congregation consisted of 319 members. Having relinquished his academic duties, he went to Freiburg in 1911, where he opened a house for novices and received several young men called to the religious life. In 1913, he traveled to North America to visit Lithuanian priests, and he opened a second house for novices in Chicago. In 1914, with the outbreak of war, he was compelled to return to Poland, where he engaged in numerous works of charity; he opened a new novitiate and a house for receiving and educating orphans. With the end of the war, in 1918, he returned to Lithuania, and he established a religious house and a novitiate in the city of Marijampolé, receiving many young men. In the same year, he founded

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the Congregation of the Poor Sisters, which, after the death of the Servant of God, changed its name to the Sisters of the Immaculate Conception of the Blessed Virgin Mary. On October 23 of the same year, Pope Benedict XV, despite his resistance, appointed him to the episcopal see of Vilna, which new burden he fulfilled with the greatest prudence and charity.

[*Latin ed. p. 813*]

The Sacred Congregation of Rites, deeply concerned for the salvation of souls, fostered Catholic life in a sufficiently extensive diocese, restored and reconciled concord greatly disturbed and agitated, and diligently sought to restrain hatred among various nations. In the year 1925, with the episcopal see of Vilna suppressed, the titular Archbishop relinquished the see of Adulis, and devoted himself to establishing his Congregation in Rome. However, even in the city of its foundation, the Supreme Pontiff, Pius XI, in the same year, on December 7th, appointed the Apostolic Servant as a Visitator to Lithuania, to settle certain controversies that had arisen there and to provide for the proper ordering of the diocese, which he successfully and diligently accomplished. Finally, in Kaunas, after a surgical intervention, on January 27th, in the year 1927, on the feast of St. John Chrysostom, whom he had particularly honored with his devotion, having received the sacraments of the Church with piety, at the age of fifty-six, renowned for his merits and virtues, he concluded his active and holy life with a holy death. After solemn funeral rites, his body was buried in the cathedral church of Kaunas; in the year 1934, it was transferred to the parish church of Marijampolė, and there it remains to this day. With the fame of his sanctity growing daily, scarcely 26 years after his death, investigations were undertaken in the tribunal of the Vicariate of the City, and petitions were presented in the ecclesiastical courts of Brooklyn, Lugano, Mechlin, Buffalo, and Scranton, and subsequently transmitted to the Sacred Congregation of Rites. Meanwhile, all legally required procedures were observed, and on June 26, 1959, a decree was issued regarding the documents, so that further proceedings could be carried out without impediment. In the meantime, numerous petitions arrived at the Apostolic See from certain Cardinals, Archbishops, Bishops, Superiors of Orders and religious Congregations, as well as from priests and the faithful of Lithuania, requesting the introduction of the cause for the beatification of the Servant of God. Finally, at the urgent request of the Reverend Father Casimir Reklaitis, the general Postulator of the Congregation of the Regular Clerics of St. Mary, and the Reverend and Most Eminent Cardinal Eugenius Tisserant, Bishop in title of the suburbicarian churches of Ostia, Porto, and St. Rufina, the Promoter of the Cause, in a special meeting of the particular Congregation of the Sacred Rites, held on November 15, 1966, a question was proposed for discussion: Whether a Commission should be appointed for the introduction of the Cause of the Servant of God, in this case and for the purpose in question.

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And the Most Eminent and Reverend Fathers entrusted with the safeguarding of the sacred rites, after the report of the Most Eminent Promoter, and after considering the votes,

[*Latin ed. p. 814*]

814 Acta Apostolicae Sedis - The Official Commentary of the Prelate Officials, after careful consideration, deemed it necessary to write: The Commission is to be signed, if it pleases the Most Holy [Father]. Finally, the aforementioned matters were reported to our Most Holy Lord Pope Paul VI by the undersigned Cardinal Prefect of the Congregation for Religious, and His Holiness, with His own hand, deigned to sign the Commission for the introduction of the Cause of the Servant of God George Matulaitis, also known as Matulewicz, a reformer of the Congregation of Clerics Regular of Mary, the founder of the Congregation of Sisters of the Immaculate Conception of the B.V.M., and titular Archbishop of Adulitani. Given in Rome, on the 9th of February, 1967. ARCADIUS M. Card. LARRAONA, Prefect. © S. © Ferdinandus Antonelli, titular Archbishop of Idicren., Secretary. CONCERNING THE BEATIFICATION AND CANONIZATION of the Servant of God Anthony Mary of Vauro, a professed priest of the Order of Friars Minor Capuchin. ON THE QUESTION: Whether the Commission for the introduction of the Cause should be signed, in this case and for the purpose in question. In the nineteenth century, when the enemies of the Cross of Christ in France and in other regions of Europe were striving with all their might to undermine the Holy Church, the Divine Founder raised up unconquered defenders who, through the preaching of the Word of God, through works of apostolate, and through the most holy examples of their lives, sought in every way to illuminate and expand it. Among these zealous defenders of the Church, the Servant of God Anthony Mary of Vauro must be counted, renowned throughout all of France for the power of his sacred eloquence, his apostolic virtues, and his reputation for holiness. Vauro was born in the archdiocese of Albi, on December 23rd, in the year 1825, of most pious parents, John Clergue and Rose Amilhau, and was named Franciscus Leo at his baptism. He completed his primary studies at the minor seminary in Toulouse, where, as a young man, he displayed a lively character, a rich intellect, and a fervent piety towards God, being gentle towards his teachers, courteous towards his classmates, and diligent in learning the humanities. And in that seminary...

[*Latin ed. p. 815*]

The Sacred Congregation of Rites, afterwards, still simple and humble, gave signs of his apostolate, especially towards the poor, merchants, and other workers, whom he often called to spiritual exercises, so that they might profit from Christ. Ordained to the priesthood on September 21st of the year 1850, he was appointed as a vicar in the place of St. Gauden-

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tius; and there he left lasting monuments of fervor and charity. Called to a higher life, he was admitted among the Brothers Minor Capuchins on June 13th, 1855, in the monastery of Marseilles, and received the name of Anthony Mary. In the following year, he made his solemn profession. Returning to Toulouse, in the year 1857, he built a monastery in which he would remain until his death. Through the ardor of his preaching and eloquence, his charity towards the poor, and other virtues, he gained universal esteem, especially because of the popular sacred missions which he frequently preached, to the great benefit of the faithful. And thus, for almost fifty years, he spent his life strenuously as an outstanding worker among the apostolic men in the vineyard of the Lord. He began to promote the cult of the Virgin Mary, to whom, from his childhood, he was devoted with singular love, and he took care that her sacred shrines be frequented by the faithful according to their ability. He led the faithful, along with their priests and bishops, in solemn supplications to the grotto of Massabielle, where the Immaculate Virgin Mary of Santa Maria appeared to Saint Bernard of Soubirous; and almost all the special ceremonies and sacred functions which are still performed in the sanctuary of Lourdes had him as their author, or at least as a fervent promoter. In the year 1874, he inaugurated that evening procession with torches, which soon became very famous and continues to this day; and he gave the beginning to the blessing of the sick with the Most Holy Sacrament, and to the invocations and acclamations of the Gospel, with great faith. Near the mountain, next to the town and the sanctuary, he decorated two grottoes and converted them into chapels, dedicating one to St. Mary Magdalene, and the other to the Sorrowful Virgin. For more than thirty years, he participated in the national pilgrimage of France, which is held every year, and he tirelessly labored day and night, almost without interruption, in proclaiming the word of God, converting sinners, and performing other sacred ministrations. He was consumed with the greatest charity towards the poor, and he always overflowed with mercy towards the miserable and afflicted, whom he never failed to help with his work and counsel. A lover of evangelical poverty, he always wore a worn tunic, and when it was necessary to change his cloak, he chose one that had already been worn by another brother.

[*Latin ed. p. 816*]

816 Acta Apostolicae Sedis - Official Commentary. Having completed his sixtieth year, he wished to visit a certain ailing priest friend, even though the winter was intensely cold; but he was seized by pneumonia. After receiving the Sacraments of the Church with piety, and frequently invoking the name of the Virgin of Lourdes, he fell asleep in the Lord in Toulouse on February 8th, in the year 1907. The reputation for holiness which Anthony Mary enjoyed even during his lifetime, so that he was called by all "Saint of Toulouse," grew and spread wonderfully after

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his death. In the archiepiscopal Curia of Toulouse, in the year 1928, proceedings were instituted with ordinary authority; and in the year 1932, they were transmitted to the Congregation for Holy Rites in Rome. In the meantime, several letters requesting the introduction of the cause of beatification of Anthony Mary reached the Apostolic See. Finally, after all the legally required procedures had been observed, on May 28th, in the year 1941, a decree was issued regarding the documents, so that the process could proceed without impediment. Finally, during a special ordinary session of the Congregation for Holy Rites, held on January 24th of this year, the Most Reverend Father Bernardino a Senis, the very astute General Postulator of the Order of the Friars Minor Capuchin, proposed the following question to His Eminence and Reverend Cardinal Dante, the Promoter or Relator of the cause: "Should a Commission be appointed for the introduction of the cause of the Servant of God, in this case and for the purpose in question?" And His Eminence and the Reverend Fathers, who are in charge of the sacred rites, after hearing the report of the Promoter himself, and after considering the votes of the Official Prelates, after careful deliberation, decided: "The Commission should be appointed, if it pleases the Most Holy [Father]." Finally, the aforementioned facts were faithfully reported to our Most Holy Pope Paul VI by the undersigned Cardinal Prefect of the Congregation for Holy Rites; and His Holiness, with paternal benevolence, deigned to sign the Commission for the introduction of the cause of the Servant of God, Anthony Mary a Vauro, a professed priest of the Order of the Friars Minor Capuchin. Given in Rome, on February 9th, 1967. ARCADIUS M. Card. LARRAONA, Prefect. L. $ S. © Ferdinandus Antonelli, Archiep. tit. Idicren., Secretarius.

[*Latin ed. p. 817*]

The Sacred Congregation of Rites, 817, III, CATANENSIS, concerning the beatification and canonization of the Servant of God, Magdalena Catharina Morano, a Sister of the Institute of the Daughters of Mary, Help of Christians.

CONCERNING A DOUBT: Whether a commission should be appointed for the introduction of the cause, in this case and for the purpose in question. She was entirely occupied with external duties and entirely devoted to God; nourishing her conscience in one, and devotion in the other. Therefore, during the time of her work, she prayed or meditated without interruption, even while engaged in external labor, and she worked externally without diminishing her inner peace (Life of St. Bernard by Geoffrey, I, chapter 3, paragraph 26). The aforementioned Servant of God, Magdalena Catharina Morano, so conformed her entire life to this golden rule of mixed life, which the Apostle Paul calls the most excellent way (1 Corinthians 12:31), that she truly deserves to enlighten and guide others, rather than merely to shine and contemplate (Summa Theologica, 2-2, question 188,

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article 6).

She was born in the town of Cherio, near the archiepiscopal city of Taurinensem, on the 16th of November, in the year 1847, to Francisco Morano and Catharina Pangella, parents who were as honest and pious as they were humble and poor; the following day, she was given the names Magdalena Catharina and was reborn in the sacred waters of baptism; she was the sixth of eight children, of whom three had already died before her birth, and two others died prematurely not long after. In the year 1849, after the war between Piedmont and Austria, her family, driven by domestic poverty, migrated to the town of Buttigliera d'Asti; there, she later began to attend school, which is now called materna, and was directed by a pious woman, according to the custom of that time, where she learned the first precepts of Christian life and the rudiments of catechesis. In the year 1855, she was orphaned by the death of her father; and shortly after, her eldest sister, Francisca, who was in the prime of her life at the age of sixteen, was also taken by death; therefore, the grief was great, and the family's poverty was extreme; thus, Magdalena, who was only eight years old, suddenly became the eldest daughter.

[*Latin ed. p. 818*]

818 Acta Apostolicae Sedis – Commentarium Officiale est: et, amplexa matrem suam, quae ibi lacrimabat, quasi vir fortis, conabebatur, verbis dulcibus, eam, in tam adversis rebus, consolari. Quamquam ingenio prompto praedita et litteris fere innata esset propensio, tamen, domestica inopia cogente, studia dimittere debuit, et viduae matri oboediens, eam in texturae opere adjuvare; sed, cum tantam litteris studendi cupiditatem implere non posset, ita aegrotare coepit, ut sacerdos Pangella, matris sobrinus, quoddam praebuerit subsidium, quo initia saltem litterarum perficere potuit. Domestica egestate permanente, proposito magistralia studia persequendi coacta est desistere; attamen, huiusmodi iacturae memoria serius eam adegit ad complectendos cura singulari tot pueros et puellas, multis quidem rebus indigentes, sed eruditione praesertim indigentiores et caritate. Primo fuit Magdalena decennis sacra Synaxi refecta, anno autem 1860 sacro Chrismate unita: ad utrumque peculiare eventum magna cura se paravit, mente et corde, una cum voluntariis castigationibus, vigiliis et ieiuniis, quin etiam cum consilio sese Deo omnino devovendi et martyrii palmae desiderandae. Anno 1862, matre consentiente, ludi magistrae munus accepit, quod per circiter quindecim annos, magna peritia obiit, maiore diligentia gessit, et maxima cum caritate perfecit: quare publicae auctoritatis laudem omniumque admirationem merito sibi comparavit. Interim auxilio matri suae erat, et, vacuum tempus studiis tribuendo, magistrae inferioris et superioris gradus diploma omnibus punctis consecuta est. In schola et in paroeciali ecclesia, in actionibus religionis et societatis, verbo et opere, ubicumque et omnibus, semper praeclaro exemplo fuit: regula enim, quam

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sibi imposuit, et ordine fideliter servatis, consiliis insuper et responsis prudentium sui spiritus moderatorum obsequenter acceptis, in saeculo vixit, usque ad trigesimum suae aetatis annum, sicut actuosissima religiosa. Tandem, post eius vitae praedictas vicissitudines, superiori sese Deo vovendi proposito, divina opitulante gratia, satisfacere potuit. Incerta prius, utrum vitam contemplativam an activam eligeret, supremo lumine ducta, suoque spiritus moderatori obsecuta, scite viam mediam iniit, et Instituto Filiarum Mariae Auxiliatricis, die 15 augusti 1878, nomen dare constituit: ad Deum per contemplationem amandum proximumque per actuosam vitam diligendum. Duce sancta Maria Dominica Mazzarella, praedicti novi Instituti Confundatrice, die 8 decembris 1878, religiosum habitum induit; die

[*Latin ed. p. 819*]

The Sacred Congregation of Rites, on the 819th day of the year, which was September 4th of the following year, issued the decree for her first profession; and on September 2nd, 1880, she bound herself with perpetual vows, and on that occasion, she also came to know the Founder of the Salesian Family. Shortly after the death of the holy Foundress, from whom Sister Morano was able to quickly draw and infuse into herself the particular character of the Salesian Family, at the order of her Superiors, she went to the island of Sicily in September 1881. There, without almost any interruption, she remained for twenty-five years, fulfilling, as time passed, the offices of Directress and Inspectress, with prudence and diligence, bravely and gently, like a burning and shining light (John 5:35). Compelled by zeal for the house of the Lord, she traversed the Sicilian region far and wide, without interruption, displaying the Salesian banner in twenty religious houses, which she equipped and adorned as oratories and schools, colleges and workshops; therefore, Sister Morano can truly be called the foundress of the Salesian Province of Sicily. Everywhere throughout the island, she established schools of catechesis, both for children and for adults; which, at the invitation of the Archbishop of Catania, she established at the beginning of the twentieth century in fourteen parishes of Catania, and diligently cared for them until the eve of her death. Among all the works and labors that Sister Morano, always confident in God and aided by the maternal help of the Blessed Virgin Mary, diligently and tirelessly accomplished, with a balanced spirit and a serene countenance, she was accustomed to repeat these words to all who asked her to care for their infirmities: "We shall rest in heaven, we shall rest in heaven!" On March 26th, 1908, having completed her labors, but full of merits and virtues, the Servant of God, having lived for sixty-one years, and now ripe for heaven, concluded her pious and fruitful life in the Lord. Ordinary investigations were conducted into the reputation for sanctity of the Servant of God, of which she even enjoyed during her lifetime, and which was widely spread after her death, through the Catania informative process and the Taurinensi and Caracensi

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rogatorial processes, which, after the ordinary supplementary process in Catania, between the years 1947 and 1952, were all sent to Rome. In the meantime, many postulatory letters reached the Apostolic See from certain Cardinals, from many Archbishops and Bishops, and from the Superiors of Orders, Congregations and Institutes, as well as from laymen in positions of dignity and...

[*Latin ed. p. 820*]

820 Acta Apostolicae Sedis – An Official Commentary, established by authority, concerning the introduction of the Cause for the Beatification of the Servant of God. Subsequently, the Congregation for the Religious, having duly examined the writings attributed to the aforementioned Servant of God, in accordance with the law, decreed on May 29, 1958, that nothing stood in the way of proceeding further. Therefore, with the Reverend Monsignor Charles Orlando, of the Salesian Society and the Institute of the Daughters of Mary Help of Christians, acting as the General Postulator, and His Eminence and Reverend Lord Benedict Cardinal Aloisi Masella, the Promoter or Relator of the Cause, in the Ordinary Session of the Congregation for the Religious, on November 15, 1966, a question was proposed for discussion: Whether a Commission should be appointed to introduce the Cause of the Servant of God Magdalena Catharina Morano, in this case and for the purpose in question. And His Eminence and Reverend Fathers, entrusted with the safeguarding of sacred rites, after the report of the aforementioned Promoter, having examined the votes of the Prelate Officials, having carefully considered all matters, judged it advisable to write: That the Commission should be appointed, if it pleases the Most Holy [Pope]. Finally, all of these matters were reported to the Supreme Pontiff, Pope Paul VI, by the Cardinal below, Prefect of the Congregation for the Religious, in a faithful report, and His Holiness graciously deigned to sign the Commission for the introduction of the Cause of the Servant of God Magdalena Catharina Morano, Sister of the Institute of the Daughters of Mary Help of Christians, with His own hand. Given in Rome, on February 9, 1967. ARCADIUS M. Card. LARRAONA, Prefect. © S. © Ferdinandus Antonelli, Archbishop titular of Idicren., Secretary.

[*Latin ed. p. 821*]

821 The Sacred Roman Rota. ACTS OF THE TRIBUNALS. THE SACRED ROMAN ROTA. Citations and edicts. I. QUEBECENSIS. Nullity of marriage (Paterson - Simon). Since the actual place of residence of Mr. Pius Simon, the party involved in the aforementioned case, is unknown, we summon him to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on October 16, 1967, at ten o'clock, for the purpose of resolving or signing the following question: Does a nullity of marriage exist in this case? The ordi-

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naries of the locality, the parish priests, and the faithful who have knowledge of the current residence of the aforementioned Mr. Pius Simon, are to take care to ensure that he is duly informed of this edictal citation. * Ernestus Fiore, Secretary from the Chancery of the Tribunal of the S. Rota, July 7, 1967. Orlandus Di Jorio, Notary. * Since the current place of residence of Mr. Pie Simon, the defendant in this case, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on October 16, 1967, at 10 o'clock, to resolve or sign the following question: Does a nullity of marriage exist in this case? The ordinaries of the locality, the parish priests, and the faithful who have knowledge of the place of residence of the aforementioned Pie Simon, should, insofar as possible, inform him of this citation.

[*Latin ed. p. 822*]

822 Acta Apostolicae Sedis - Official Commentary II. TRENTONENSIS. Concerning the nullity of a marriage and a dispensation. (Campean - Gerber) Since the actual place of residence of the Lady Jutta Gerber, involved in the aforementioned cause, is unknown, we cite her, whether in person or through a lawfully appointed representative, to appear before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on the 4th of December, 1967, at noon, for the purpose of resolving or signing the following two points: 1. Does the nullity of the marriage exist in this case? And, if not: 2. Should the Holy Father be consulted regarding a dispensation concerning a marriage that is valid but not consummated, in this case? The Ordinary of the place, the parish priests, and the faithful who have knowledge of the actual residence of the aforementioned Lady Jutta Gerber, are obligated to ensure that she is duly informed of this official citation.

* Emmanuel Bonet, Secretary from the Chancery of the Tribunal of the Sacred Roman Rota, on the 29th of July, in the year 1967. Orlandus Di Jorio, Notary.

* The current place of residence of Madame Jutta Gerber, the defendant in this case, being unknown, we cite her to appear, either in person or through a lawfully constituted representative, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on December 4, 1967, at 12 o'clock, to resolve or sign the following points: 1) Does the nullity of the marriage exist in this case? And, if not: 2) Should the Holy Father be consulted regarding a dispensation concerning a marriage that is valid but not consummated, in this case? The Ordinaries of the places, the pastors, and the faithful who have knowledge of the residence of the aforementioned Madame Jutta Gerber, should, as far as possible, inform

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her of this citation.

[*Latin ed. p. 823*]

The Sacred Roman Rota, Chamber III, concerning the Nullity of Marriage (Choulet - Bal). Since the actual place of residence of Mr. Francis Bal is unknown, the aforementioned party, involved in the cause mentioned above, is hereby summoned to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on November 7, 1967, at eleven o'clock and thirty minutes, for the purpose of agreeing or signing the following question: Whether the decision of the Rota, dated July 25, 1964, should be confirmed or overturned, in this case. The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the actual residence of the aforementioned Mr. Francis Bal, are obligated to ensure that he is duly informed of this edictal summons.

Boleslaus Filipiak, Dean

From the Chancery of the Tribunal of the Sacred Roman Rota, August 5, 1967.

Orlandus Di Jorio, Notary

*And since the place of the current residence of Mr. François Bal, defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria), on November 7, 1967, at 11:30 AM, to agree or subscribe to the following question: Must the sentence of the Tribunal of the Rota, dated July 25, 1964, be confirmed or overturned, in this case? The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of said François Bal, must, insofar as possible, inform him of this present summons.

[*Latin ed. p. 824*]

824 Acta Apostolicae Sedis - Official Commentary of the DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, June 6, 1967, in the palace of the Congregations, in the presence of the Most Reverend Cardinal Arcadio Maria Larraona, Prefect of the Sacred Congregation of Rites and Promoter of the Cause of the Servant of God Arnold Janssen, founder of the Society of the Divine Word and of the two Congregations of the Handmaids of the Holy Spirit, the preparatory session of the Sacred Congregation of Rites was held, in which the Reverend Prelates and Officials and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God. Tuesday, June 20, 1967, in the Apostolic Palace of the Vatican, the preparatory session of the Sacred Congregation of Rites was held, in which the Most Reverend Cardinals, the Reverend Prelates and Officials, and the Reverend Theological Consultors discussed two miracles, which are said to have been wrought through the

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intercession of the Venerable Servant of God Mary of the Apostles (Teresa von Wüllenweber), foundress of the Congregation of the Sisters of the Divine Savior. Tuesday, July 4, 1967, in the Apostolic Palace of the Vatican, the preparatory session of the Sacred Congregation of Rites was held, in which the Reverend Cardinals, the Reverend Prelates and Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God Valentino Paquay, a professed priest of the Order of Friars Minor. Monday, July 17, 1967, in the Apostolic Palace of the Vatican, in the august presence of the Holy Father, the general session of the Sacred Congregation of Rites was held, in which the Most Reverend and Reverend Cardinals, the Reverend Prelates and Officials, and the Reverend Theological Consultors gave their votes on the miracles which are said to have been wrought through the intercession of: 1. the Blessed Benildo, Confessor, of the Institute of the Brothers of the Christian Schools; 2. the Venerable Servant of God Mary Fortunata Viti, a converted nun of the Order of Saint Benedict. Tuesday, July 25, 1967, in the palace of the Congregations, the ordinary and particular session of the Sacred Congregation of Rites was held, in which the Most Reverend Cardinals and the Reverend Prelates and Officials discussed the introduction of the Cause of the Servant of God Mary Elizabeth de Luppé, Superior General of the Institute of Mary Help of Christians. They also examined the reports of the theological censors regarding the writings of the Servants of God: 1. Aurelio Bacciarini, of the Congregation of the Servants of Charity, titular Bishop of Daulia, Apostolic Administrator of Lugano; 2. Luigi Scrosoppi, of the Institute of Saint Philip Neri, founder of the Institute of the Sisters of the Divine Providence; 3. Francesco Chiesa, a secular priest; 4. Francesco Paleari, a secular priest.

[*Latin ed. p. 825*]

From the Roman Curia Diary, 825. SECRETARY OF STATE. By letters from the Secretary of State, the Holy Father Paul VI, reigning happily, has deigned to appoint:

July 12, 1967. The Reverend Father Anastasius of the Most Holy Rosary, of the Order of Discalced Carmelites, Consultant to the Sacred Congregation of Religious.

July 15. His Excellency, Reverend Monsignor Elko Nicholas, Bishop of Pittsburgh of the Ruthenians, Consultant to the Sacred Congregation for the Eastern Church.

July 18. The Most Reverend Cardinal Cody, John Patrick, Archbishop of Chicago, Member of the "Council for the Implementation of the Constitution concerning the Sacred Liturgy."

August 4. The Illustrious and Reverend Monsignor Gaspari, Mario Pio, Under-Secretary of the Sacred Congregation for Extraordinary Ecclesiastical Affairs.

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The Illustrious and Reverend Monsignor Sanz Villalba, Sotero, Head of Protocol of His Secretary of State.

July 30. His Excellency, Reverend Monsignor Philippe, Paul, titular Archbishop of Heracleopolis Major, Secretary of the Holy Congregation for the Doctrine of the Faith, Consultant to the Sacred Congregation of Religious.

The Reverend Father Duroux, Benedict, of the Order of the Friars Preachers, Consultant to the Sacred Congregation of Religious.

September 6. The Reverend Father Duroux, Benedict, of the Order of the Friars Preachers, Consultant to the Sacred Congregation for the Doctrine of the Faith.

By letters from the Secretary of State, the Holy Father Paul VI, reigning happily, has deigned to appoint:

Domestic Prelates of His Holiness:

September 27, 1966. Monsignor Marx, Augustus (Freiburg im Breisgau).

Monsignor Panzram, Bernard (Freiburg im Breisgau).

Monsignor Schlund, Robert (Freiburg im Breisgau).

Monsignor Welte, Bernard (Freiburg im Breisgau).

November 13. Monsignor Vogtle, Anthony (Freiburg im Breisgau).

November 17. Monsignor De Jesús, Abelardo (Yucatán).

January 24, 1967. Monsignor De Jong, Dionysius (Ndola).

February 7. Monsignor Fromm, Ferdinand (Limburg).

March 22. Monsignor Schömig, Richard (Würzburg).

[*Latin ed. p. 826*]

Acta Apostolicae Sedis - Official Commentary 826, April 8, 1967.

Most Reverend Fraeyman Marcello (Ghent).

Most Reverend Casey Vincenzo Edoardo (Maitland).

April 13: Most Reverend Cummins Vincenzo Lorenzo (Wilcannia-Forbes).

April 25: Most Reverend Dattoli Massimino (Policastro).

April 26: Most Reverend Lobo Ignazio (Bombay).

May 3: Most Reverend Quinn E. Giacomo (Leeds).

Most Reverend Paglia Giuseppe (Veroli-Frosinone).

Most Reverend Paniccia Antonio (Veroli-Frosinone).

April 16: Most Reverend Englhardt Giorgio (Munich and Freising).

Most Reverend Lacher Giorgio (Regensburg).

April 29: Most Reverend Schivo Beniamino (City of Castello).

Most Reverend Me Carthy Giovanni (Elphin).

April 30: Most Reverend Fornasaro Fortunato (Trieste-Capodistria).

June 8: Most Reverend Browne Maurizio (Dublin).

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June 30: Most Reverend Beausang Carlo Cristoforo (Camden).
Most Reverend Clark Giovanni Giuseppe (Camden).
Most Reverend Conlon Giuseppe Edoardo (Camden).
Most Reverend Hewitt Bernardo Patrizio (Camden).
Most Reverend Keis Goffredo (Camden).
Most Reverend Kelly Giovanni Giuseppe (Camden).
Most Reverend O'Brien Giovanni Patrizio (Camden).
Most Reverend O'Leary Cornelio Patrizio (Camden).
Most Reverend Wieckowski Giovanni Francesco (Camden).
Secret Honorary Chamberlains of His Holiness:
July 24, 1966: Most Reverend Carrero Giuseppe Trinità (Yucatán).
Most Reverend Corredor Tancredi Umberto (Yucatán).
February 24, 1967: Most Reverend Wiegand Ludovico (Fulda).
March 13: Most Reverend Romero Oscar A. (San Miguel).
March 20: Most Reverend Wilschowitz Uberto (Regensburg).
March 30: Most Reverend Bertoni Luciano (Rome).
Most Reverend Baldi Nello (Siena).
Most Reverend Meiattini Aldo (Siena).
Most Reverend Perugatti Armando (Siena).
April 1: Most Reverend Wulf Enrico (Paderborn).
Most Reverend Haudum Giovanni (Linz).
Most Reverend Ludwig Giovanni (Linz).
Most Reverend Sanabria Anaya Saturnino (Tlalnepantla).
April 20: Most Reverend Stella Paolino (Caltagirone).
April 25: Most Reverend Seitz Michele (Eichstätt).
Most Reverend Mappes Alfonso (Speyer).
April 26: Most Reverend Bwemi Magambo Serapione (Fort Portal).
May: Most Reverend Barattini Enrico (Bobbio).
Most Reverend Mozzi Aldo (Bobbio).
May 8: Most Reverend Pagnani Costantino Alberico (Camerino).
May 12: Most Reverend Ponzani Quirino (Poggio Mirteto).
May 15: Most Reverend Bellini Antonio (Carpi).
Most Reverend Benatti Vincenzo (Carpi).
Most Reverend Lugli Gino (Carpi).

[*Latin ed. p. 827*]

Diarium Romanae Curiae 827 Ci, 15 Maii 1967. Reverendissimus Dominus Michelini Ottavio (Carpi). Reverendissimus Dominus Rotella Benedetto (Messines). » » » » Reverendissimus Dominus Franck Bernardo

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(Metz). » » Reverendissimus Dominus Serfustini Franco (Porto et S. Rufina). » » » Reverendissimus Dominus Gresser Giovanni (Rottenburg). Reverendissimus Dominus Mack Giorgio (Rottenburg). Reverendissimus Dominus Selig Riccardo (Rottenburg). » » » Reverendissimus Dominus Zierlein Francesco (Rottenburg). 16 Reverendissimus Dominus Campese Paolo (Casale Monferrato). 23 » » Reverendissimus Dominus Mori Luigi (Siena). 30 » » Reverendissimus Dominus Migliavacca Egidio (Pavia). 6 Iunii Reverendissimus Dominus Banetta Enzo (Perugia). » » » Reverendissimus Dominus Giommini Giulio (Perugia). Reverendissimus Dominus Millucci Antonio (Perugia). » » » Reverendissimus Dominus Sensi Decio (Perugia). » » Reverendissimus Dominus Molinari Luigi (Lucca). » » » Reverendissimus Dominus Resta Antonio (Nardo). » » Reverendissimus Dominus Kureethadam Giuseppe (Palai). » » Reverendissimus Dominus Kappen Ciriaco (Palai). Reverendissimus Dominus Moothedam Thomas (Palai). » Reverendissimus Dominus Vanchipurackal Kurian (Palai). 17 Reverendissimus Dominus Gizinskas Leonardus (Kaunas). Reverendissimus Dominus Carloni Antonio (Urbino). » » 30 Reverendissimus Dominus Goan Giovanni Bonaventura (Camden). Reverendissimus Dominus Keating Carolus Josephus (Camden). » » » Reverendissimus Dominus Molitierno Antonio A. (Camden). CO Camerieri d'onore in habitu paonazzo Sanctitatis Suae: Aprilis » » 1967. Reverendissimus Dominus Birgmann Josephus (Linz). » Reverendissimus Dominus Hollnsteiner Maximilianus (Linz). 26 Maii Reverendissimus Dominus Tarlombani Vincentius (Imola). HONORIFICENTIAe. Sanctissimus Pater Paulus VI, feliciter regnans, per Litteras Secretarii Status, dignatus est conferre: Commendam cum Placca Ordinis Sancti Gregorii Magni, classe civili: 2 Maii 1967. Domino Moretti Luigi (Roma). 18 » » Domino Rottky Ugo (Vienna). 29 » » Domino Durand Bernardo (Gallia). » » » Domino De Leusse de Syon Bruno (Gallia). 30 » » Domino de Queiroz Ribeiro Vaz Pinto Alfredo (Lusitania). 15 Iunii » » Domino De Martino Ciro (Roma). 23 » » Domino Salabé Adolpho (Roma). 5 Iulii » » Domino Doumont Giovanni (Belgica). » » » Domino Van Haute Giulio (Belgica).

[*Latin ed. p. 828*]

Acta Apostolicae Sedis - Official Commentary 828: The Insignia of the Order of Saint Gregory the Great, Civil Class: April 21, 1967. To Mr. de Limburg Stirum Teodorico (Malines-Brussels). May 16th: To Mr. Ghergo Alberto (Rome). June 8th: To Mr. Mannarelli Alberto (Rome). June: To Mr. Oddi Gustavo (Rome). June 19th: To Mr. Amero d'Aste Stella Gaetano (Rome). The Decoration of the Order of Saint Gregory the Great, Civil Class: August 9, 1966. To Mr. Grahan Giovanni (Arundel-Brighton). To Mr. Heagerty Giovanni (Arundel-Brighton). December 20th: To Mr. Eger Riccardo (Arundel-Brighton). April 4, 1967: To Mr. Horie Paolo Shigeo (Tokyo). To Mr. Ito Pietro Tamotsu (Tokyo). To Mr. Sato Giovanni Hiroo

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(Tokyo). June 18th: To Mr. Velotti Giuseppe (Rome). June 20th: To Mr. Spadola Enrico (Ragusa). June 25th: To Mr. Ricchi Lanfranco (Fermo). May 2nd: To Mr. Colsòn Giovanni (Lyon). To Mr. Bianchi Filippo (Milan). To Mr. Chiesa Silvio (Milan). To Mr. Coppo Angelo (Milan). To Mr. De Luigi Riccardo (Milan). To Mr. Graffi Vincenzo (Milan). To Mr. Latocca Raffaele (Milan). To Mr. Legnani Francesco (Milan). To Mr. Restelli Carlo Emanuele (Milan). To Mr. Restelli Felice (Milan). To Mr. Restelli Giovanni (Milan). June 16th: To Mr. Servetti Pietro Leone (Albenga). June 18th: To Mr. Della Vecchia Duilio (Camerino). To Mr. Blinn Pietro (Djibouti). To Mr. Sahatdjian Alberto Vahé (Djibouti). To Mr. Sixt Egidio (Vienna). To Mr. Zens Clémente (Vienna). June 22nd: To Mr. Ortner Gustavo (Austria). June 24th: To Mr. Svidercoschi Felice Alberto (Rome). June 30th: To Mr. Buonamano Marcello (Italy). To Major da Silva Pais Fernando (Portugal). To Major de Castro Enes Ferreira Giovanni (Portugal). To Mr. Duque Giovanni (Portugal). To Mr. Sollari Allegro Giuseppe Luciano (Portugal). June 1st: To Mr. Albonetti Achille (Faenza). To Mr. Zotta Salvatore (Italy). June 8th: To Mr. Ciarlanti Alfredo (Rome). June 15th: To Mr. Rossi Renato (Udine). June 17th: To Mr. Lupi Luigi (Lisbon). July 5th: To Mr. de Schoutheette de Tervarent Filippo (Belgium). To Mr. Pâques Carlo (Belgium).

[*Latin ed. p. 829*]

Diarium Romanae Curiae 829. The Commendation of the Order of Saint Gregory the Great, military class: May 29, 1967. To Lieutenant Colonel Lurin Albert (France). May 30: To Major dos Reis da Fonseca Carlo Benvindo (Portugal). To Captain of Frigate dos Reis Thomas Guglielmo (Portugal). To Captain Pereira Coutinho Rui (Portugal). June 15: To Mr. Mieheloni Placido (Rome). To Mr. Pagliari Giacomo (Rome). The Knighthood of the Order of Saint Gregory the Great, civil class: 1966. To Mr. Ohly Sidney Giorgio (Arundel-Brighton). 1967. To Mr. Lemaire Guglielmo Ludovico Gerardo (Rotterdam). April 18: To Mr. Weitz Guido (Westminster). April 20: To Mr. Ferretti Giorgio Romano (Sabina and Poggio Mirteto). To Mr. Nardi Federico (Sabina and Poggio Mirteto). April 21: To Mr. Vlek Pietro Cornelio (Rotterdam). May 2: To Mr. Sordelli Giulio (Milan). To Mr. Dowling Patrizio (Westminster). To Mr. Hartigan Carlo (Westminster). To Mr. Windors Giorgio Eriberto (Westminster). May 10: To Mr. Fitzgerald Geraldo (Arundel-Brighton). To Mr. Macdonnell Leslie (Westminster). May 11: To Mr. Van Boven Renato Giovanni (Roermond). To Mr. Bartel Ernesto Augusto (Rotterdam). To Mr. De Groot Antonio Giuseppe M. (Rotterdam). To Mr. Drabbe Roberto (Rotterdam). To Mr. Belt Giovanni Nicola ('s-Hertogenbosch). May 16: To Mr. Behna Antoun Giuseppe (Egypt). May 18: To Mr. Calcagnile Giovanni (Djibouti). To Mr. Cornet Paolo (Djibouti). May 23: To Mr. Ciofani Loreto (Marsi). To Mr. Marinetti Carmine (Marsi). June 6: To Mr. Locatelli Giovanni Battista (Milan). May 8: To Mr. Calauti Dante (Rome). To Mr. Falzoi Salvatore

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(Rome). To Mr. Lami Luciano (Rome). To Mr. Lo Voi Carmelo (Rome). To Mr. Nicoletti Giuliano (Rome). May 30: To Mr. Catrambone Antonio (Camden). To Mr. Cox Giovanni (Camden). To Mr. Hughes Franco (Camden). To Mr. Malcarney Arturo (Camden). To Mr. Reilly Giacomo (Camden). To Mr. Scholz Federico (Camden). August 9. March 21.

[*Latin ed. p. 830*]

Acta Apostolicae Sedis - Official Commentary 830

The Knighthood of the Order of Saint Gregory the Great, military class: June 15, 1967.

To Mr. Di Giorgio Giuseppe (Rome).

To Mr. Turchi Rinaldo (Rome).

The Cross of the Order of Saint Sylvester Pope: January 17, 1967.

To Mr. Mendoza Fleury Lorenzo (Coro).

March 9.

To Mr. Kreuter Alessandro (Germany).

April 21.

To Mr. Snoy-d'Oppuers Giovanni (Malines-Brussels).

May 18.

To Mr. Latzka Francesco (Vienna).

May 29.

To Mr. De Saint-Legier Renato (France).

To Mr. Henry Paolo (France).

To Mr. Perol Gilberto (France).

May 30.

To Mr. Syder Santiago Antonio (Portugal).

To Commander Amado da Ounha Francesco Manuele (Portugal).

The Cross of the Order of Saint Sylvester Pope: May 30, 1967.

To Mr. Quartin Bastos Luigi (Portugal).

The Cross of the Order of Saint Sylvester Pope:

April 1.

April 11.

April 18.

April 20.

April 25.

May 2.

May 5.

May 10.

May 16.

May 18.

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May 23.
May 25.
May 29.
1967.
To Mr. Pieters Giulio Maria ('s-Hertogenbosch).
To Mr. Steenberghe Enrico (Utrecht).
To Mr. Francis Giuseppe Abdallah (Egypt).
To Mr. Prezzavento Edmondo (Heliopolis of Egypt).
To Mr. Sorichilli Sergio (Rome).
To Mr. Haider Carlo (Sankt Pölten).
To Mr. Fahim Amin (Alexandria of the Copts).
To Mr. El Pharaony Farid (R.A.U.).
To Mr. Engels Pietro Giuseppe (Groningen).
To Mr. Adreani Maurizio (Milan).
To Mr. Campisi Salvatore (Milan).
To Mr. Maina Carlo (Milan).
To Mr. Tanzi Beniamino (Milan).
To Mr. Acerbi Mario (Pavia).
To Mr. Angelini Pasquale (Rome).
To Mr. Cirielli Mario (Rome).
To Mr. Rinaldi Giulio (Rome).
To Mr. Spezzaferri Francesco (Rome).
To Mr. Marra Alberto Lucio (Rome).
To Mr. Viale Arturo (Albenga).
To Colonel Termanini Arrigo (Italy).
To Mr. Anger Francesco (Vienna).
To Mr. Casella Gerardo (Rome).
To Mr. Sáenz Cabrejas Emmanuele (Huehuetenango).
To Mr. Balladur Edoardo (France).
To Lieutenant Colonel Desgrees du Lou Emmanuele (France).

[*Latin ed. p. 831*]

831 Diary of the Roman Curia, May 29, 1967. To Mr. Mouton-Brady Giovanni (France). To Mr. Suel Giacomo (France).

May 30. To Mr. da Cunha Passo Giuseppe Emmanuele (Portugal).

June 1, 15. To Mr. Carvalho Junior Gioacchino (Portugal). To Mr. Graça Giovanni Augusto (Portugal). To Mr. Piscini Arnaldo (Rome). To Mr. Medri Gualtiero (Ferrara). To Mr. Morra Tommaso (Rome).

Knighthood of the Order of Saint Sylvester: 1967. To Mr. Babaran In-

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nocenzo (Tuguegarao). To Mr. Manaligod Mariano (Tuguegarao). To Mr. Pobre Yñigo Virgilio (Tuguegarao).

May 21. To Mr. Runderkamp Antonio Adriano (Rotterdam). To Mr. Van Berkel Giovanni (Rotterdam). To Mr. Donders Carlo Antonio (Utrecht).

April 1. To Mr. Asselbergs Teodorico Caterina G. (Breda). To Mr. Bischoff Giovanni Giacomo U. (Haarlem). To Mr. Ponten Giovanni (Utrecht).

May 21. To Mr. Lap Pietro Cornelio (Rotterdam).

May 25. To Mr. Huybrechts Marcello (Malines-Bruxelles).

May 2. To Mr. De Both Teodoro Giovanni F. (Groningen). To Mr. Brivio Paolo (Milan).

May 5. To Mr. Brugnoli Carlo (Rome). To Mr. Duranti Mario (Rome).

May 8. To Mr. Di Lauro Giuseppe (Isernia and Venafro). To Mr. Santoro Enrico (Isernia and Venafro). To Mr. Ferretti Pietro (Reggio Emilia). To Mr. Melli Pietro (Reggio Emilia). To Mr. Serri Giandomenico (Reggio Emilia).

May 11. To Mr. Van Velsen Giacomo M. Francesco (Haarlem). To Mr. Mommers Pietro (Roermond). To Mr. De Visser Guglielmo Giovanni ('s-Hertogenbosch).

May 15. To Mr. Simeone Domenico (Isernia and Venafro).

May 16. To Mr. De Vincentis Antonio (Avellino). To Mr. Homsy Roland Yousseph (Egypt). To Mr. Viola Luigi (Rome).

May 20. To Mr. Asquini Angelo (Rome). To Mr. Medichini Alfredo (Rome). To Mr. Quintarelli Ercole (Rome).

May 23. To Mr. Pirson Ruggero (Malines-Bruxelles).

May 25. To Mr. Cano Fausto Cesare (Huehuetenango). To Mr. Chávez López Filippo Serafino (Huehuetenango). To Mr. López Lorenzo (Huehuetenango). To Mr. Ovalle Méndez Sergio (Huehuetenango). To Mr. Sáenz Cabrejas Francesco (Huehuetenango).

May 29. To Mr. Julienne Gerardo (France).

May 30. To Mr. Stichini Vilela Giuseppe (Portugal).

March 16.

[*Latin ed. p. 832*]

Acts of the Apostolic See - Official Commentary 832, May 30, 1967. To the Reverend Mr. d'Orey Menano Giuseppe Paolo (Portugal). To the Reverend Mr. Quíntela Giovanni (Portugal). To the Reverend Mr. Guedes Vaz Giovanni (Portugal). To the Reverend Mr. Pinto Machado Antonio (Portugal). To the Reverend Mr. Gomes Esteves Orlon Giorgio (Portugal). To the Reverend Mr. Gonçalves Marques Gouveia Renato (Portugal). To the Reverend Mr. Gonçalves Amaro Davide Enrico (Portugal). To the Reverend Mr. Murta Barbeiro Emmanuele Giuseppe (Portugal). To the Reverend Mr. Anahory Garin Luigi Filippo (Portugal). To the Reverend Mr. de Oliveira Rosa Giuseppe Emmanuele (Portugal). June 1. To the Reverend Mr. Cen-

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tanni Vito (Rome). To the Reverend Mr. Zardini Pietro (Rome). June 15. To the Reverend Mr. De Biagi Mario (Rome). To the Reverend Mr. De Paulis Mario (Rome). June 17. To the Reverend Mr. Carnevali Pietro (Fabriano). June 3. Necrology, July 25, 1967. The Most Reverend Cardinal Cardijn Ioseph, Deacon of Saint Michael the Archangel in Pietralata. June 29. The Most Reverend Monsignor Paino Angelo, titular Archbishop of Serre. June 30. The Most Reverend Monsignor Drapier Antonin, titular Archbishop of Neocesarea of Ponto. August 2. The Most Reverend Monsignor Gaudron Alphonse Paul Désiré, titular Bishop of Acque Albe of Mauritania. August 12. The Most Reverend Monsignor Ballo Guercio Salvatore, titular Bishop of Dioclea. August 13. The Most Reverend Monsignor Lyons Patrick Francis, Bishop of Sale. August 17. The Most Reverend Monsignor Molin Paul, titular Bishop of Garba. The Most Reverend Monsignor Condón William Ioseph, Bishop of Great Falls. The Most Reverend Monsignor Leménager Albert, Bishop of Yarmouth. The Most Reverend Monsignor Scalais Félix, titular Archbishop of Acque of Numidia. August 18. The Most Reverend Monsignor Vermeiren Hilaire Marie, titular Archbishop of Pedactoe. August 19. The Most Reverend Monsignor Chami Pierre, Archbishop of Bosra and Haürän, of the Melchite Rite. The Most Reverend Monsignor Matos Aureliano, Bishop of Limoeiro do Norte. August 28. The Most Reverend Monsignor Aubin John Mary, titular Bishop of Antifello. September 2. The Most Reverend Monsignor Cabrera Cruz Luis, Bishop of San Luis Potosí. September 11. The Most Reverend Monsignor Nabaa Philippe, Archbishop of Baïrût of the Melchite Rite and Gibail. September 18. The Most Reverend Monsignor Brellinger Leopold, Bishop of Kinghsien.

[*Latin ed. p. 833*]

Ann. and Vol. LIX No. 13, October 20, 1967.
ACTA APOSTOLICAE SEDIS, Official Commentary.
Direction: Apostolic Palace, Vatican City.
Administration: Libreria Editrice Vaticana.

ACTA OF PAUL PP. VI, SUPREME PONTIFF, JOURNEY TO THE REPUBLIC OF TURKEY.

On the twenty-fifth day of July in the year 1967, the Most Blessed Father, transported by airplane, departed in the morning from the City and proceeded to Constantinople, or, as it is now called, "Istanbul," where he was received and greeted at the airport, designated "Yeşilköy," by the Most Excellent Man Cevdet Sunay, President of the Republic of Turkey. In addition to other officials of the Republic and members of the diplomatic corps, present also was His Holiness Athenagoras I, Ecumenical Patriarch of Constantinople. The reasons for this journey, the Supreme Pontiff recalled in an address given on July 15, when he bestowed a ring and title upon three

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newly created Cardinals: "...we have decided to travel to Istanbul, the ancient Constantinople, and to Ephesus, to honor, in this dawn of the Year of Peace, the memories of the important Ecumenical Councils held there, and also (in Ephesus) the pious remembrance of the Most Holy Virgin Mary, venerated there."

These are the words of greeting that the Most Blessed Father offered to the President of the Nation at the airport: "Arriving in this country on the heels of a catastrophe that has plunged it into mourning, we wish first of all to raise our thoughts to Almighty God, to implore His mercy on behalf of the afflicted families, and we invite you all to join us in observing a moment of silence. Mr. President, as we set foot on the territory of Turkey, we wish our first words to be a particularly warm and grateful greeting to Your Excellency, who..." (The text is incomplete here).

[*Latin ed. p. 834*]

834 Acta Apostolicae Sedis - Commentarium Officiale. Avec une délicate attention, vous êtes venus jusqu'ici pour nous accueillir à notre arrivée, et vous nous avez adressé de si aimables paroles de bienvenue. Nous saluons les personnalités qui vous entourent, et en vos personnes, toute la noble nation turque, avec laquelle le Saint-Siège s'honore d'entretenir les cordiales relations d'amitié dont Votre Excellence a bien voulu faire mention. Notre venue en Turquie veut justement être un témoignage de cette amitié, et de l'estime que l'Église catholique porte à votre peuple : un témoignage aussi de l'esprit de paix et de fraternité qui Nous anime dans tous les déplacements que Nous entreprenons, et par lesquels Nous espérons contribuer, selon nos moyens, à la réalisation des grands idéaux de paix, de liberté et de justice, auxquels Votre Excellence a fait allusion. Il s'ajoute pour Nous, à la joie de réaliser ce rapide voyage, le plaisir de visiter pour la première fois de Notre vie un pays justement célèbre par ses beautés naturelles et par ses trésors artistiques. Nous remercions la Providence, qui Nous en a fourni l'occasion. Nous remercions Votre Excellence, qui veut bien Nous accueillir si aimablement, et Nous formons les vœux les plus fervents pour sa personne, pour son Gouvernement et pour le peuple turc tout entier. Ces sont les paroles prononcées le même jour et le jour suivant par le Très-Béni, en République de Turquie, au clergé et aux fidèles chrétiens, réunis dans l'église cathédrale du Saint-Esprit à Constantinopoli.

* Vénérables Frères, chers Fils, Évêques, prêtres, religieux, religieuses et fidèles catholiques d'Istanbul, et vous tous qui êtes réunis ici pour Nous recevoir, merci de votre accueil ! Merci de votre filial et affectueux empressement ! Merci de la joie que vous manifestez et de celle que vous Nous procurez ! Oui, c'est le Pape qui vient vous rendre visite. Vous ne pensiez pas, sans doute, que cela pourrait se faire un jour. Et Nous-même n'aurions pas cru que cela pourrait se faire si tôt. Dieu soit béni, qui Nous a amené jusqu'ici, et qui Nous permet de célébrer parmi vous ces débuts de l'"Année

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de la Foi" instituée par Nous afin de commémorer.

Die 25 mensis iulii a. 1967.

[*Latin ed. p. 835*]

Acts, Paul PP. VI 835, concerning the dignified commemoration of the grand event of the nineteenth centenary of the martyrdom of the Holy Apostles Peter and Paul. We do not feel like strangers in this church, where We feel that We are following in the footsteps of Our predecessors. Was it not Benedict XV, of venerable and beloved memory, who welcomed Us just now at the entrance? Benedict XV, whose statue is there to remind successive generations of the great heart of this magnanimous pontiff, who so acutely felt the anguish of the First World War, and who did so much – in this country as in many others – to mitigate its disastrous consequences! And then, closer to Us, the good Pope John, who, as Apostolic Delegate, spoke to you so often here, and who, in the *Journal de l'Âme*, expressed all the esteem and affection he felt for those whom Providence had appointed as his flock. We inaugurated his monument a few weeks ago in the Vatican Basilica, and We are pleased to see that here too his memory is honored, and that a plaque commemorates the benevolent presence in Turkey, for ten years, of he who subsequently became, and will remain for history, the unforgettable Pope John XXIII. It is with the same heart, with the same esteem, the same affection, that We come to you today. We know your merits. We admire your spirit of faith, your devotion, dear Sons and Daughters who belong to religious orders, and who do honor to the Church by your presence in this country. We think in particular of the Fathers of the Assumption, and their magnificent achievements in the field of culture; of the Capuchins, who have dedicated themselves for so many years to the Minor Seminary; of the Lazarists, of the Brothers of the Christian Schools, of the Salesians, so deserving in the field of Christian education. And can We forget the sons of Saint Francis, of Saint Dominic, of Saint Ignatius, their cooperation in the apostolate and in the good governance of the Vicariate? And what can be said of the so devoted female congregations? Their discreet and effective action in the service of the young, the poor, and the marginalized, deserves Our praise and all Our gratitude. Be all of you, dear Sons and Daughters, congratulated and encouraged. And continue your activities, wherever obedience has placed you, in a spirit of understanding, respect, and fraternal collaboration. This will be your way of bearing witness to Christ and to His Church. And may it be a comfort to you all to know that the Pope knows your work and blesses it!

[*Latin ed. p. 836*]

836 Acta Apostolicae Sedis - Commentarium Officiale. And then help us, help us all, pastors and flock, in the great task that We have undertaken, and which has been one of the determining motives for this journey: the

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restoration of Christian unity. You feel here more than others the necessity, and you send, better than others, reports of the progress. The recent Council of the Vatican recalled that these progresses are based first on the renewal of the Church and on the conversion of the heart. This means that you will contribute to this advance towards unity to the extent that you enter into the spirit of the Council. An effort is required from each of us to revise our habitual ways of thinking and acting, to make them more in conformity with the Gospel and with the requirements of true Christian fraternity. Let us strive generously, with the confidence that the hour of God will come, and that we can hasten its arrival through our prayers and our efforts. We are pleased to address this exhortation to you in this city with a glorious Christian past; the city of which Saint John Chrysostom, the great doctor of the East and the West, was bishop; the city where the Church once celebrated four of its ecumenical Councils, and where the presence today of the venerable Patriarch Athenagoras, who is also so zealous for the cause of unity, fills our hearts with hope. Let us pray together to obtain the grace of a generous response to the call of the Church and the Council, and the grace of the full unity of all those who believe in Christ and profess with heart and mouth the one and indivisible Trinity, Father, Son, and Holy Spirit. Amen. To the Most Excellent Man, Cevdet Sunay, President of the Republic of Turkey, who received the Most Blessed Father with kindness in his home. * Mr. President, We thank you for the most solemn and cordial welcome that you have deigned to reserve for Us in your home, and We wish to express first the joy that We feel at this first visit that it is given to Us to make to your noble country. When His Excellency, Mr. the Minister of Foreign Affairs, during a visit to the Vatican a few months ago, kindly invited Us to visit Turkey, We did not think that this project could... * Die 25 mensis iulii a. 1967.

[*Latin ed. p. 837*]

Acta Pauli PP. VI 837, it was realized with haste. Providence provided the opportunity, and We seized it with eagerness. As with all the journeys We have undertaken since the beginning of Our pontificate, as Your Excellency knows, this one has a primarily religious purpose. But it also allows Us, on this occasion, to come into contact with a great people, whom We are pleased to be able to get to know more closely. Called, four years ago, to the weighty office of Bishop of Rome and Head of the Catholic Church, We found, in the legacy of Our unforgettable predecessor, John XXIII, many acquisitions due to the initiatives of his short but fruitful pontificate. One of the most precious was undoubtedly the stable and regular diplomatic relations that he had managed to establish with this country, after so many centuries of silence or even hostility, a country that he knew so well and loved so much. Following in the footsteps of this pontiff of great heart, We have been concerned to develop and strengthen these relations. This

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is what inspired Us, among other things, as you know, to return to the Turkish government the standard that had been kept in Rome since the distant times of the Battle of Lepanto; a gesture that it was very pleasing to Us to perform, in order to publicly testify that the dissensions of the past were truly dead, and that We have nothing more at heart than to be, for all peoples, a messenger of peace, and to maintain, especially with yours, relations marked by the most sincere and most cordial friendship. There is a particular reason for this. It is because the great cultural tradition, of which there are so many traces in your country, includes centers that are of considerable interest to the Catholic Church and to all Christians. How can We forget that the names of several of your cities evoke for them the recipients of the Letters of the Apostle Saint Paul? And that others are forever linked to the great memories of the early ecumenical councils? Furthermore, Turkey holds treasures of art and culture that, one might say, belong to the common heritage of humanity, and Christians intend to be among the first to know and appreciate them. This is to say to you, Mr. President, how much We believe that the efforts of the Turkish Government to enhance these memories and sites, and to facilitate access to them for pilgrims and tourists of all nations, are commendable.

[*Latin ed. p. 838*]

838 Acta Apostolicae Sedis - Commentarium Officiale.

This effort, as We know, is part of the general evolution of modern Turkey: an evolution for which the merit belongs to the wise foresight of its leaders, to whom We are pleased to have this opportunity to pay homage. Thanking Your Excellency once again for your welcome, and reiterating the pleasure of this encounter, We invoke upon her, upon her government, and upon the entire beloved and great nation, the protection of Almighty God.

To the Most Excellent Men, the Delegation from the Republic of Turkey.

It is always pleasing to Us, during the journeys that Providence allows Us to undertake, to meet the highly qualified individuals who comprise the Diplomatic Corps accredited in the country to which We travel. And We are particularly touched, gentlemen, in this instance, to see that many of you have accepted the invitation to leave the place of your usual residence to come to meet Us. We thank you for this, and We extend to you, as well as to the various nations that you represent, Our most cordial and respectful greetings.

Who are We? And in what capacity do We address such a distinguished audience? First and foremost, gentlemen, as you know, We are a religious leader. Our mission is not directed towards political or economic interests that unite or divide men and nations. The journeys that We undertake have a purpose and a character that are essentially religious. And however diverse the audiences to whom it happens for Us to address Ourselves, Our

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words will always and necessarily be directed towards the spiritual.

If We have come to Asia Minor, following the Roman celebrations of the nineteenth centenary of the martyrdom of Saint Peter and Saint Paul, and at the beginning of the "Year of Faith" inaugurated on this occasion, it is first of all to venerate the places where this faith was expressed with such brilliance in the early centuries of Christianity. This land was traversed and evangelized by Saint Paul. A very ancient tradition connects it with the memory of the Virgin Mary and Saint John the Evangelist. The Church held its first great Councils there.

Die 25 mensis iulii a. 1967.

[*Latin ed. p. 839*]

Acts of Pope Paul VI, 839. But the principal aim which We have assigned to this present journey falls within the ecumenical purposes of the Church, which have been brought into such bright light by the Second Vatican Council recently held. We wish to contribute, as much as is in Us, to the restoration of Christian unity. And following the path opened by Our first meeting in Jerusalem with the Ecumenical Patriarch of Constantinople, We today take a new step, which testifies to the deep sentiments that animate Us and Our will to explore all paths that may hasten the progress towards the much-desired union. We believe that many of the countries which you represent are, at least to some extent, interested in this ongoing development and in the efforts that it entails or provokes from various sides. For it seems to Us that it is not indifferent to those who are, as you are, specialists in good relations between peoples, to those who work – as you do by vocation – to establish a just and peaceful world, that efforts are made, outside and above the political sphere, by spiritual institutions, with the aim of leading to understanding and perfect union among groups of believers. Beyond the circle of believers, the Church also seeks to enter into dialogue with all men, in order to bring them closer. And in this sense also, We believe that the contacts established during Our journeys can serve the great cause of concord among peoples. For indeed, while peace has economic, political, and military aspects, above all it has a spiritual aspect. It is in the heart of man that the sentiments of love or hatred are born, which then lead nations to either agree or to fight. The Catholic Church, through Our humble ministry, works to spread everywhere thoughts of mutual love, kindness, collaboration, and peace. Although on a different plane, as you see, its efforts join with yours, and that is why We have wished, during this brief stay, to have a meeting with you. We thank you, gentlemen, for having kindly reserved these moments of conversation for Us, which We will conclude with the hope that your efforts and those of the Church will finally lead humanity to a state of true and lasting peace. And commending this great cause to Almighty God, We invoke upon your persons, your

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families, and your countries, an abundance of His blessings.

[*Latin ed. p. 840*]

Acta Apostolicae Sedis - Official Commentary 840. This took place in the patriarchal church of the Orthodox Christians, Saint George at "Fanar," where Athenagoras I, the Ecumenical Patriarch, with Metropolitans and Archimandrites, received the Most Blessed Father with fraternal affection and a solemn ceremony, and offered prayers with Him.

Most Reverend Brother in Christ, a little more than three years ago, God, in His infinite goodness, granted us the opportunity to meet in this holy land where Christ founded His Church and shed His blood for it. We both came as pilgrims to this place where the glorious cross of our Savior was erected, and from which "He, having been lifted up, draws all things to Himself." Today, it is the same love for Christ and for His Church that brings us, once again as pilgrims, to this noble land where the successors of the Apostles once gathered in the Holy Spirit to bear witness to the faith of the Church. We recall here the four great Ecumenical Councils of Nicaea, Constantinople, Ephesus, and Chalcedon, which the Fathers did not hesitate to compare to the four Gospels. It was the first time they met, coming from all parts of the Christian world at that time. Animated by the same fraternal charity, they gave to our faith an expression of such richness and depth that it still nourishes the faith and loving contemplation of all Christians to this day. Is there not a sign of divine Providence in the fact that this pilgrimage is for us the desired opportunity to fulfill the farewell that we exchanged in Jerusalem after Your Holiness said to us that "having sought to join together, we have found the Lord together"? Is it not this incessant search for Christ, this fidelity to Christ, that makes us converge in Him, which is the secret of our meeting, of the progressive reunion of our Churches? At the beginning of this year in which we celebrate the nineteenth centenary of the supreme testimony of faith of the Apostles Peter and Paul, we meet again to exchange once more the kiss of fraternal charity, in that place where our Fathers in the faith met to confess with one heart the Holy Trinity, indivisible and consubstantial. In the light of our love for Christ and our fraternal charity, we discover even more the profound identity of our faith, and the points on which we still diverge should not...

Die 25 mensis iulii a. 1967. Io. 12, 32. 1

[*Latin ed. p. 841*]

Acts of Pope Paul VI, p. 841, hindering the perception of this profound unity. There, too, charity must assist us, as it assisted Hilary and Athanasius in recognizing the identity of the faith, beyond differences in vocabulary, at a time when serious divergences divided the Christian episcopate. Did not Saint Basil himself, in his pastoral charity, defend the authentic

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faith in the Holy Spirit by avoiding the use of certain words, which, although accurate, could be a cause of scandal to a part of the Christian people? And did not Saint Cyril of Alexandria, in 433, set aside his beautiful theology to make peace with John of Antioch, after he had become certain that, beyond different expressions, their faith was identical? Is this not a field where the dialogue of charity can profitably extend, removing many obstacles and opening the way to the full communion of faith in truth? To be one in diversity and fidelity can only be the work of the Spirit of love. If the unity of faith is required for full communion, the diversity of usages is not an obstacle, but rather the contrary. Did not Saint Irenaeus, "who bore his name well, for he was a peacemaker by his name as well as by his conduct," say that "the difference of customs confirms the agreement of the faith"? As for the great Doctor of the Church of Africa, Augustine, he saw in the diversity of usages one of the reasons for the beauty of the Church of Christ. Charity allows us to better perceive the very depth of our unity, while at the same time it makes more painful the present impossibility of seeing this unity flourish in concelebration, and it incites us to do everything possible to hasten the coming of that day of the Lord. We thus see more clearly that it is incumbent upon the leaders of the Churches, upon their hierarchy, to lead the Churches on the path that leads to the restored full communion. They must do this by recognizing and respecting each other as pastors of the part of the flock of Christ entrusted to them, by taking care of the cohesion and growth of the people of God, and by avoiding everything that could scatter or cause confusion among its ranks. Thus, even now and through this very effort, we can give a more effective witness on behalf of Christ, who willed that we be one, so that the world may believe.

References:

1. Eusebius, *Ecclesiastical History*, V, 24, 18.

2. Ibid., 13.

3. Ep. XIV, 32.

[*Latin ed. p. 842*]

Acts of the Apostolic See - Official Commentary 842. Charity is the vital means necessary for the flourishing of faith, and communion in faith is the condition for the full manifestation of charity, expressed in the concelebration. May the Lord, who for the second time grants us the exchange of the kiss of His love, enlighten and guide our steps and our efforts towards that eagerly awaited day. May He grant us to be ever more solely animated by the concern for the faithful fulfillment of His will concerning the Church, may He grant us a keen sense of the one thing that is necessary, to which all else must be subordinated or sacrificed. It is with this hope that, with a "charity without hypocrisy," we embrace you with a holy kiss.

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5 6 To B. S. Shnorhk Kalustian, Patriarch of the Armenians in the Republic of Turkey.

* Dear brother in Christ,

With heartfelt good wishes, We express to Your Beatitude Our warm greetings and Our joy in meeting you during Our pilgrimage to this land, which has given such magnificent testimony to the most noble traditions of the Christian Faith. On two occasions already – in Our own See of Rome and in the Holy City of Jerusalem – We have had the happiness of exchanging the fraternal kiss of peace with worthy representatives of the Armenian Church: the venerable Catholicos of ZÃ¼lz, Khoren the First, and the esteemed Patriarch of Jerusalem, Yeghishe Derderian. That happiness is renewed now as We salute you, the pastor of the Orthodox Armenians of Turkey. Through Your Beatitude, We also salute all the faithful of the Armenian Church. With sentiments of fraternal esteem and respect, We greet the venerable Supreme Catholicos of the Armenians, Vasken the First, with whom We have maintained very cordial relations during the recent Second Vatican Council, and since the closing of the sessions of that Council. May the meeting We enjoy with you today strengthen and deepen those relations for the good of the Holy Church and its unity, and may God spread abundant blessings of peace and prosperity, * Rom. 12, 9. Rom. 16, 16. * July 25, 1967.

[*Latin ed. p. 844*]

Acts of the Apostolic See - Official Commentary 844: Mutual esteem, based primarily on the Bible and developed in fraternal dialogue. The God of Abraham, Isaac, and Jacob whom we adore is a God of peace, and not of affliction, for his people and for all nations. We implore upon you and upon us an abundance of his blessings.

* We find great consolation in being with you this morning, amidst this fervent Catholic community in this splendid city, in the heart of the well-known Pera district, where other meritorious and active parishes are also located, such as that of Santa Maria Draperis, entrusted to the Franciscan Friars Minor, and that of San Pietro, cared for by the sons of Saint Dominic. We therefore wish to express to you the fullness of our sentiments, at this hour of prayer, during the celebration of the holy Mysteries, and to offer you our greeting and our encouragement, with words that would wish to be expanded into a more detailed and widespread conversation, if the commitments of this very full and concluding day of our journey would grant us the desired opportunity. But one word we wish to say to you, beloved sons and daughters, who are gathered in prayer around the altar of our Mass. First of all, to express our satisfaction with the good Franciscans, the Friars Minor Conventual, who administer this parish, and, in the radiant light of Saint Anthony, have made it a center of lively piety and devout worship. The Church itself has an undeniable prestige, due to the

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composed and majestic solemnity of its architectural lines, which promote contemplation and prayer: a merit of the generous souls who desired its construction with true sacrifice. It was beloved by our lamented predecessor, John XXIII, who, when here fulfilling the service of the Apostolic See as Apostolic Delegate, loved to linger there and on several occasions preached the *nufenen* for the feast of the saintly patron. Dear and good Pope Roncalli, to whom even the most humble forms of popular devotion were so pleasing, bringing with him the fervor of his great soul! His memory is...

1. Cf. Our Declaration *Nostra aetate*, n. 4. * July 26, 1967.

[*Latin ed. p. 845*]

Acts of Pope Paul VI, 845, also here, nearing its end. To these titles, which commend this temple to Our attention, must be added the fact that devotion to the great Portuguese saint, who has become a glory of Italy through his glorious tomb in the basilica of the same name in Padua, is deeply felt here, and it extends even beyond the wide circle of the Catholic community. And, in the name of Saint Anthony, that great, genuine, and vigilant charity, which knows no bounds, has here united and brought together souls of every origin and conviction. Honor to you, children of Saint Francis, honor to you, priests and religious of the other parishes and Catholic institutions, who care for the spiritual interests in this noble land, with the dignity of the sacred rites, with the genuine fervor that inextricably binds hearts together, with the charm of sincere and lived human and Christian virtues! May the Lord reward you, assist you, and bless your efforts. But Our greeting also wishes to embrace the entire People of God, who are gathered here today, a representative sample of the Catholics of this city and of the entire Turkey: the diligent and silent Sisters, to whom so much is owed for their precious apostolate, for the humble and hidden assistance they provide to so many needs, for the testimony they give with their simple presence in the world; and you all, excellent parents, generous and hopeful young people, and delightful children. We greet you all, we embrace you all, and we would not want to forget anyone, praying you to tell your loved ones, when you return home – especially those who are afflicted by suffering – that the Pope loves them, and expects much from their faith. Yes, beloved Sons and Daughters, this is Our remembrance, indeed Our motto, which we entrust to your memory of this day's gathering of souls: We expect much from your faith. Our journey, as We have said from its very beginning, takes place at the dawn of the Year of Faith, in the veneration of places that rightly deserve to be called privileged, for the monuments of faith they contain, and for the significance they hold for us, distant heirs, and, we hope, not unworthy. The memory of the Year of Faith will forever be linked in our hearts – for Us and for you – to this Our journey of unity and love. And so, always keep the flame of faith burning brightly! The Ecumenical Council, reminding the laity of their participation in the threefold office of Jesus

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Christ, priestly, prophetic, and royal, urged them to live by faith, exercising the common priesthood of the faithful "by receiving the sacraments, by prayer and thanksgiving, by the witness of a holy life, by self-sacrifice and labor."

[*Latin ed. p. 846*]

846 Acta Apostolicae Sedis - Commentarium Officiale 1 (rosa caritatis) and spreading "everywhere the living testimony of Him, especially through a life of faith and charity." We are certain that you will respond to this appeal, rendering to Jesus that concrete love, which becomes "praise of glory" for the Lord, intimate joy for yourselves, and a light of example for others. Remain faithful with full adherence of intellect and affection, of mind and heart; and the grace of the Lord will always be with you, to comfort you, to guide you, to enlighten you, to make you feel – and we say this with the words of Saint Paul – not as "strangers and pilgrims, but as fellow citizens of the saints and members of the household of God, built upon the foundation of the Apostles and Prophets, with Christ Jesus Himself being the cornerstone, in whom the whole building, well fitted together, grows into a holy temple of the Lord." This is our wish, beloved Sons and Daughters, our prayer, our blessing.

To the Most Excellent Men, the President of the Republic of Turkey, the President of the Supreme Council for the administration of public affairs, and other public officials, who greeted the Blessed Father at the airport, before departing for Constantinople from Smyrna.

* We do not wish to leave Constantinople without taking leave of the distinguished personalities who welcomed us here, and first of all, of Their Excellencies, the Head of State and the Head of Government, who were kind enough to be present at our arrival. We would like to express, however briefly, the sentiments of joy, admiration, and gratitude that fill our heart at the conclusion of this unforgettable visit. Truly unforgettable: both for the delicate attentions of the Turkish authorities, and for the meetings so rich in meaning and interest that Providence has granted us during our brief stay in this city. Unforgettable also is the vision we carry in our eyes, of the astonishing panorama of the Golden Horn, and of your splendid treasures.

1. Cf. Const. dogm. de Ecclesia Lumen gentium, n. 10.

2. Ibid. n. 11.

3. Cf. Eph. 1, 6-14.

4. Cf. Eph. 2, 19-21.

* July 26, 1967.

[*Latin ed. p. 847*]

Acts of Pope Paul VI, 847, concerning art and culture. Who could ever forget, after having seen them, the mosaics of Santa Sophia and of the

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Holy Savior? Indeed, whether it be its natural beauties or those which human genius has accumulated there, this city is unique in the world, and We cannot sufficiently express Our joy at having been able to contemplate it with Our own eyes. If We were to express a regret, it would be that of not having been able to linger, as much as We would have wished, to examine in detail all these wonders. Our itinerary will now lead Us to another region of your beautiful homeland, and to briefly visit cities also rich in a prestigious heritage of history and culture: Smyrna and Ephesus. Thus, We shall take from Turkey a bouquet of memories which will remain forever engraved in Our memory. To all those who contributed to the enchantment of this sojourn, Our heartfelt gratitude! To the Authorities of this welcoming and hospitable country, a greeting full of respectful and grateful cordiality! To all, the wish which We sincerely express: may God protect you, assist you, and keep you! To the Prefect of the city of Smyrna, to the many rulers of the city, and to the citizens, who joyfully welcomed the arriving Supreme Pontiff and from there proceeded, by carriage, to the ancient city of Ephesus, so that he might behold the sacred monuments of that place. * We greet with joy the Authorities and the population of Izmir, who are pleased to welcome Us. With our eyes still filled with the natural and artistic beauties that We have contemplated in Constantinople, We are now heading towards other places also rich in history and culture, and to which are attached particularly precious memories from a religious point of view: Izmir, the ancient Smyrna, the episcopal city of Saint Polycarp, has a glorious Christian past; Ephesus, where the great Saint Paul resided, and where the third ecumenical Council, of such great importance for the Church, was held, contains sites and sanctuaries venerated by a long tradition. * July 26, 1967 (Delivered in writing to the City Moderators, due to a lack of time).

[*Latin ed. p. 848*]

848 Acta Apostolicae Sedis - Commentarium Officiale

Sequens Nostrum Praedecessorem Papam Ioannem XXIII, qui hic venit anno 1931, ad quinque centesimum quindicesimum anniversarium Concilii Ephesini, Nos quoque, cum magna gaudio, haec loca benedicta veneramur, et gratias agimus omnibus qui peregrinationem Nostram facilitabunt vel adjuvabunt. Ad Autoritates et populum Izmiri, Nos corde toto invocationem divinarum favoremurimus.

Ad Smyrnaeos catholicos Christifideles, in ecclesia cathedrali S. Ioannis.

*Est gaudium Nobis vos hic convenire, ut Nos accipiatis, in cathedrali vestra pulchra, et ut cum vobis memores simus magnae res christianae quae in hac regione Asiae Minoris impressae sunt, et quas Providentia Nos permittit hodie venerari. Quomodo non commoveri possumus, cogitando quod magnus Apostolus Sanctus Paulus omnes has regiones perambulavit, Evangelium praedicans et primas ecclesias fundans, inter pericula, quae in-

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terdum tam tragica sunt, quae in Actis Apostolorum narrantur? Sufficient ad intellegendum quantum ille amavit filios cordis et apostolatus sui, et quam partem illi habebant in *sollicitudine omnium ecclesiarum*, quae ei requiem non dabant, Epistulas mirabiles quas postea Galatis, Ephesios et Colossiensibus scripsit. Vos estis, carissimi Filii, continuatores eorum Christianorum Ecclesiae primitivae, ab Apostolo Paulo evangelizatorum. Hoc est vobis primus titulus honoris. Alius est. In hoc agro, in Nicæa, Constantinopoli, Epheso, Chalcedone, Ecclesia sua prima Concilia magna habuit et cum authoritate definitiones fidei stabilivit, quae immutatae ad Nos pervenerunt. Orientem et Occidentem tunc uniebat professio fidei illius benedictae. Et, ut scitis, unus ex motivis peregrinationis Nostrae fuit desiderium ut celerius adveniat tempus quo, ad beatitudinem omnium, perfecta unio in professione eiusdem Credi renovetur. Honor qui vobis est habituri in hoc Regno, vobis, plus quam aliis, debitum imponit ut fidem illam, in terra vestra definitam, cum gaudio et fido professamini. Imponit vobis etiam debitum ut oretis et laboratis, secundum...

Die 26 mensis Iulii, anno 1967.

2 Cor. 11, 28.

1

[*Latin ed. p. 849*]

The Acts of Pope Paul VI, page 849, speak of you, in regard to the restoration of the unity of Christians. We exhort you to this with all Our heart. Many other dear memories come to Our mind when We see you: the serene courage of the great martyr Saint Polycarp, who was bishop of this city; the joy of the Ephesians, your neighbors, acclaiming the divine motherhood of Mary at the Council held in their city in the year 431. How can We not also recall the seven churches to which Saint John addressed himself in the Apocalypse, and which are all located in this region? You are, dear sons, the possessors of spiritual riches to which it is pleasing to Us to come and participate. May you draw from them the strength to always be exemplary Christians, worthy of such a glorious past, worthy of the Church and its Head, Christ, whose humble Vicar greets you with affection, encourages you, and blesses you.

Beloved sons and daughters of Smyrna! We bring you paternal greetings, and We felicitate you on the generosity and enthusiasm with which you have collaborated in the restoration and maintenance of this beautiful Cathedral Church. May it be for you and your families a source of rich divine graces, in pledge of which We lovingly bestow upon you all Our Apostolic Blessing.

Smyrnae, in the airport, before the Most Blessed Father ascended the airplane, returning to Italy.

At the moment of leaving the hospitable soil of this country, We greet

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with the warmest cordiality the noble Turkish people and its distinguished Representatives, who were pleased to welcome Us with such regard and courtesy, and to surround Us with kind attentions during Our stay. We express Our gratitude to all those who contributed to the pleasantness and usefulness of this journey. Our thoughts turn with emotion towards all the personalities, civil or ecclesiastical, whom We had the honor and joy of meeting. They turn towards all Our dear Catholic sons and daughters of Turkey, towards you, in particular, inhabitants of Izmir, who came to greet Us at the time of Our departure. Finally, and above all, they rise full of gratitude towards God, the Father.

July 26, in the year 1967. 54 - A. A. S.

[*Latin ed. p. 850*]

Acts of the Apostolic See - Official Commentary 850

All-Powerful and merciful God, who has guided Our steps on this blessed land, where once the peaceful conquests of Your Apostle were inscribed, and where the first conciliar declarations of Your Church were made. While Our faith was nourished by these great memories, Our eyes beheld the astonishing ensemble of natural beauties and artistic wonders of which this Country is justly proud. All of this We carry in Our heart, with an increased desire to work, in the spirit of Our meeting with Patriarch Athenagoras, for the great cause of Christian unity, and for the reconciliation between men and between nations. May God bless these intentions, bless those who share them and who will help us to realize them, bless this great and beautiful Country of which We have been the guest, its President, Mr. Cevdet Sunay, and its Governors. May He deign to reward all those who have shown us kindness, and to pour forth upon them and upon all the inhabitants of Turkey the abundance of His blessings.

TO THE NUNTIUS SENT BY THE MOST BLESSED FATHER TO EPHESUS, FROM THE SACRED SHRINE DAMAGED BY THE RAVAGES OF TIME, WHERE THE THIRD ECUMENICAL COUNCIL WAS HELD.

* I

To Our Venerable Brothers the Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries in peace and communion with the Apostolic See.

From this place sanctified by the preaching of the Apostle of the Nations and by the testimony of the Fathers of the Council of Ephesus, We greet you, Venerable Brothers, with words of charity, of peace, of consolation. The Almighty, in His mercy, has permitted us, at the beginning of the Year of Faith, to visit the places where the Fathers and Doctors of the Church gathered to bear witness to the fundamental truths of the revelation made by God in His Son Jesus Christ. At Nicaea, at Constantinople, at Ephesus, at Chalcedon, they served and proclaimed the Word of God entrusted to

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them, faithful to their ministry.

* Die 26 mensis iulii a. 1967. Cf. Act. 19. 1

[*Latin ed. p. 851*]

Acts of Pope Paul VI, page 851, concerning the successors of the Apostles, striving to maintain unity in truth and in charity, according to the words of the Epistle of Saint Paul to the Christians of Ephesus: "One Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all us." The Lord, as He was with them, will always be with His Church. He is also with us, who, in this time of the Second Vatican Council, are serving the Gospel with a spirit of fidelity and openness to the needs and sufferings of the world today. May the intercession of the Blessed Virgin Mary, who was acclaimed in Ephesus by the Fathers of the Third Ecumenical Council and by the entire faithful people as the "Theotokos," the Mother of God, obtain for you and for all the people entrusted to your pastoral care the abundant blessing of God and Father of our Lord Jesus Christ.

To Our Venerable Brothers, the Patriarchs and Primates of all the Eastern Orthodox Churches, peace and salvation in Christ our Lord. This pilgrimage to the places blessed by the labors of the Fathers of the great Ecumenical Councils allows Us to better understand the profound unity in faith preached and proclaimed by these pastors and doctors, which, despite the real differences that exist between us, We possess in common. We exchanged a holy kiss of peace with His Holiness, the Ecumenical Patriarch Athenagoras I. To you also, dear Brothers in Christ, We wish to express Our esteem and Our fraternal charity. With full respect for your legitimate usages and traditions, We wish, for Our part, to declare Our will to promote dialogue in truth and in charity. May the successors of the Apostles, through the intercession of the holy Fathers of the Church, attain the longed-for day when we will all be united in the celebration of the Eucharist of our one Lord. With Christian charity, We also greet Our brother, His Grace, the Archbishop of Canterbury, and the pastors of other Churches and ecclesial communities.

1. Ephesians 4:5-6. Cf. Ephesians 4:15.

[*Latin ed. p. 852*]

Acts of the Apostolic See - Official Commentary 852. The preaching inspired by the Apostle Paul to the ancient Churches of Asia has remained the common heritage of all Christians. His epistles are part of the Holy Scriptures which, "in the dialogue itself, are distinguished instruments in the powerful hands of God to obtain that unity which the Savior offers to all men." Meditating on the teaching of the Apostle and the first ecumenical Councils, We feel united with you in the Lord's prayer, which We know perfectly well and which should be fully restored among us, "the unity of

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the Spirit in the bond of peace."

LETTERS from the Supreme Pontiff Paul VI to Athenagoras I, the Ecumenical Patriarch of Constantinople, concerning the restoration of the reasons for unity between the Western Church and the Eastern Church.

At the beginning of the year, which We called the year of faith, and which We ordered to be celebrated in memory of the martyrdom of the holy Apostles Peter and Paul, nineteen centuries ago, We, Paul, Bishop of the Roman Church and Head of the Catholic Church, to whom it has been decreed to strive to accomplish all things that may benefit the entire and holy Church of Christ, seeing our most beloved brother Athenagoras, the Orthodox Archbishop of Constantinople, and also the Ecumenical Patriarch, We are filled with incredible eagerness to finally see that which Christ implored in His prayer: "That they may be one, even as We are one. I in them, and You in Me, that they may be made perfect in one; and that the world may know that You have sent Me."

This eagerness is, indeed, joined with Our most steadfast will to accomplish, as far as We can, all those things that may hasten the day when full communion will be restored between the Western Church and the Eastern Church: so that all Christians may be reunited in that unity, from which the Church may more significantly testify that the Father has sent the Son into these lands, so that all men may become sons of God in Christ, and may live together in fraternal love and peace.

[*Latin ed. p. 853*]

853 The Acts of Pope Paul VI: Since it has become most clear to Us that there is no other name given under heaven by which we ought to be saved, and by which we can offer brotherhood, peace, and unity to all men, we listen attentively to the message which John, that most beloved disciple, sent from Ephesus to the Churches of Asia: "That which we have seen and heard, we declare to you, that also you may have fellowship with us; and our fellowship is with the Father, and with His Son Jesus Christ" (1 John 1:3). What the Apostles saw and heard, and what they announced to us, God has permitted us to receive through faith. For through Baptism, "we are one in Christ Jesus" (Galatians 3:28). Furthermore, "through the succession of the apostolic ministry, the priesthood and the Eucharist bind us together even more closely." Indeed, we are so intimately and profoundly united through this communion that we share the gifts imparted by God to His Church, and we have fellowship with the Father through the Son in the Holy Spirit. In the Son, we truly become sons, and, in a true and wondrous way, we become brothers to other men. And since this mystery of divine love is accomplished in every Church in every place, should we not believe that the expression has originated from this, by which the Churches of various places are accustomed to call each other "sisters"? In such a manner, our Church has lived like a sister through the centuries,

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celebrating together the Ecumenical Councils, in which the deposit of faith has been defended against every corruption. But now, after long-standing disagreements and various wills, by the grace of God, it is happening that our Churches recognize each other again as sisters, with no impediment to the difficulties that arose between us in times past. With Christ Jesus illuminating us, we easily perceive how necessary it is, after overcoming these difficulties, to strive to achieve that communion which unites both sides, and which is already so fruitful, so that it may be increased, perfected, and made complete. Since both sides profess "the fundamental dogmas of the Christian faith concerning the Trinity and the Word of God, Incarnate from the Virgin Mary, as defined in the Ecumenical Councils in the East," and we possess the true Sacraments and the hierarchical priesthood, in the first place... (references follow).

[*Latin ed. p. 854*]

The Acts of the Apostolic See - Official Commentary 854 calls for us, as servants of our holy faith, to offer fraternal cooperation and to take care that, together, through suitable and progressive means, we foster and strengthen that communion which exists within our Churches, albeit imperfectly. Furthermore, it is necessary that, on both sides, through mutual exchanges, whether concerning the formation of priests or the life and institutions of the Christian people, more thorough, higher, and more appropriate work be undertaken. It is also necessary that, through sincere theological discussions, prepared by fraternal charity, we come to know and understand each other, even while legitimate differences remain concerning liturgy, spiritual life, discipline, and theology, with the aim that, in clear and sincere confession of any revealed truth, we may agree. In order that communion and unity may be restored and preserved, the utmost care must be taken that "nothing be added... beyond what is necessary." Therefore, moved by hope and charity, supported by constant prayer, and finally, desiring that one essential thing, to which all other things are subject, we must not only continue our journey, but also advance it, in the name of the Lord. July 25th, in the year of Our Lord 1967. 9 10 13 PAULUS P. P. VI. LETTER I To His Eminence, Father Emmanuel S. R. E. Cardinal Gonçalves Cerejeira, Patriarch of Lisbon, whom he elects and appoints to preside over the two Convents, Mariological and Marian, to be held in Lusitania, from all nations. PAULUS P. P. VI. Beloved Son, greetings and Apostolic Benediction. — With public demonstrations of piety towards the Queen of Heaven, which have been happily celebrated in the Lusitanian Nation this year — in which We ourselves wished to participate, having made a pilgrimage to the Fatima shrine — We have learned with great pleasure that, in that same nation, there are two Convents, one Mariological and the other Marian, which are to be held,

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bringing together religious from all nations.

[*Latin ed. p. 855*]

Acts of Pope Paul VI, p. 855: We are approaching a month of great importance, with two events of significant consequence: a double Congress, one Marian, to be held in Lisbon, and another, Marian, which will follow shortly thereafter in the city of Fatima. We have directed our attention and our thoughts to the matters to be discussed at both gatherings, and we believe that, with wisdom and appropriateness, the norms adopted by the Second Vatican Ecumenical Council have been chosen for these deliberations. Indeed, although this Council refrained from establishing any new doctrine concerning the Blessed Virgin Mary, it nevertheless spoke so eloquently about the most Blessed Virgin Mary that new avenues seem to be opening, either for deeper theological study or for the more correct and salutary promotion of the piety of the Christian people towards the Mother of God. Therefore, we offer well-deserved praise to the Pontifical International Marian Academy, which has proposed to illuminate the origins of Marian devotion at the Lisbon Congress; in such a way that, by exploring all the monuments of Christian antiquity, that admirable chorus of praise to the Mother of God, which in its beginnings was humble, and later became illustrious and sublime, may be more clearly perceived. And we hear it, as the voice of a great multitude, and as the voice of many waters, and as the voice of great thunder (Revelation 19:6).

We also believe that the Fatima Congress will be of no less benefit, since it must address the maternal help that the most Blessed Virgin has bestowed upon the Christian people throughout the course of the ages, and it will appropriately place in the light the role of motherhood, which belongs to Mary, and which the Second Vatican Ecumenical Council described with words full of hope and consolation: "And this motherhood of Mary continues without end in the economy of grace, from the consent she faithfully gave in the Annunciation, which she steadfastly maintained under the Cross, until the eternal consummation of all the elect. For, having been taken up into heaven, she has not abandoned this saving office, but continues to exercise it by her manifold intercession, so that we may be made partakers of eternal salvation. With her maternal love, she cares for her children, the members of the Mystical Body of her Son, who are still pilgrims on earth, and who are in danger and distress, until they are led safely into the homeland of heaven."

We hope that the pious fruits that will result from these two Congresses will be such that they will enrich not only the assembly of theologians, but also the faithful, who turn their eyes to the Celestial Queen of Fatima.

[*Latin ed. p. 856*]

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like a beacon of heavenly light and a pledge of a better age, which is rooted in true peace and concord among peoples. That these things may abundantly come to pass, We, who have always pursued the people of Lusitania with the greatest love, desire that the upcoming Congresses may be graced with the utmost splendor, given the importance of the event; therefore, We choose and appoint you, Our beloved Son, to preside over them in Our name and with Our authority. You, who have never shirked cares and labors in order to promote the cult of Mary among the Portuguese people, will, we are certain, perform the honorable office entrusted to you so that you may fully respond to Our wishes and expectations, and that you may find a new opportunity to benefit the Church, and that all who participate in the upcoming celebrations may experience a most abundant spiritual benefit. With these heartfelt sentiments, We, Our beloved Son, impart the Apostolic Blessing, a pledge of heavenly graces, to you, to the sacred dignitaries, magistrates, teachers, and to all priests and faithful who will attend both Marian Congresses; and furthermore, We grant you the faculty, once the sacred pontifical rites have been performed, to bestow this Apostolic Blessing, along with a Plenary Indulgence, under the prescribed conditions. Given in Rome, at St. Peter's, on the sixteenth day of the month of July, in the fifth year of Our pontificate. PAULUS P. P. VI. To His Eminence, the Most Reverend Father, Eugene, Cardinal Tisserant, Dean of the Sacred College, in the sixtieth year since he received the priesthood. PAULUS P. P. VI. Venerable Brother, greetings and the Apostolic Blessing. – The sixtieth anniversary is approaching, after which you yourself, Venerable Brother, were initiated into the priesthood; and indeed, by a singular gift of God, the disposer of times, the source and bestower of all good things, it will be most pleasing to you, with your mind and body still vigorous in youth, to renew the memory of that day, which you have always cultivated and always will cultivate, on which you were raised to the rank of the sacred priesthood and immediately, with the greatest devotion, you knelt before the altar. That such a joyful event of remembrance may exceed all measure...

[*Latin ed. p. 857*]

We, having partaken, through the benevolence with which We have always regarded you, and which We now again express, desire that Our judgment and the high esteem We hold for you be made known, and that the outstanding dignity you possess be recognized. For Charity, to which nothing is more pleasing than service, plainly urges Us to share with Our brother bishops, and especially with you, all that is fortunate for them, and to offer them our joy mingled with theirs, as a garland and a treasure. Therefore, We heartily congratulate you on the labors you have undertaken over so long a period, in which you have fulfilled distinguished duties, in which your ample knowledge of divine and human matters shone forth, your skill was evident, your high spirit and excellence were manifest. In

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particular, We recall that you have earned great merit as Cardinal Prefect of the Oriental Council, Librarian and Archivist of the Holy Roman Church, and as Bishop of Ostia, Portus et Sanctae Rufinae, where you left shining traces of wisdom, of a devoted pastor, whose service was beneficial, whose excellence was a model. Worthily remembering these honors, We implore Christ Jesus, the joy and crown of prelates, that He may, during the coming festive days, add and pour forth the riches of His heavenly goodness upon you, with the many consolations with which He has filled you as you approached the altar over so many years. We also pray that He may preserve you for a long time, always fervent in the holy Eucharist, so that the vigor of your priestly spirit may flourish, and that the sweetest foretaste and anticipation of eternal blessedness may be experienced. So that these promises, which we make to you from the heart, may be clearly manifested with a visible sign and pledge, We present you with a chalice for the celebration of the sacred liturgy, while praying that, as you offer the unblemished Lamb, you may remember Us, who have remembered and remember you, especially because we received the episcopal consecration from you. Furthermore, that your anniversary day may be more blessed, We grant you the faculty, with Our presence and Our authority, to bless the Christian faithful after you have performed the sacred rites, with a plenary Indulgence, according to the law of the Church. Finally, to you, Venerable Brother, We impart the Apostolic Blessing, a pledge of Our special charity. From the Vatican, on the tenth day of the month of July, in the fifth year of Our Pontificate. PAULUS PP. VI.

[*Latin ed. p. 858*]

Acts of the Apostolic See - Official Commentary 858 III To His Eminence, Father Aloysius, Cardinal Traglia, Prefect of the Vicariate of the City of Rome, who will celebrate the tenth anniversary of his appointment. PAULUS PP. VI, Beloved Son, greetings and the Apostolic Blessing. — We, who hold the office of Bishop of the city of Rome, — that city which we call the City, adorned with the Chair of the Blessed Peter and with his incomparable teaching, and which shines with the crimson of the Saints and Martyrs, like precious gems throughout the ages — find nothing more dear, nothing more pleasing, than to express our heartfelt gratitude to all those who, already burdened with the most serious concerns of the entire Church, assist us in governing the Roman diocese, and who, moreover, diligently and competently perform their pastoral duties, worthy of the magnitude of the task: among whom you, beloved Son, hold a prominent place, since you exercise vicariate power in our name and with our authority, and provide us with invaluable assistance, which we greatly need, being a participant and interpreter of our plans. Therefore, when we learned that next month of August, the tenth anniversary of your ascending to the altar of God, where you first offered the Eucharistic sacrifice, will

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be celebrated, we are sincerely filled with joy at this happy, auspicious, and solemn occasion, so that we may express to you the sentiments of our heart, and so that you may know of the special benevolence that we have for you. We are not unaware of your most excellent merits, which you have accumulated for the benefit and glory of the Church of Rome, over so long a period of time. From the moment you became a priest, you have proven yourself to be "a good minister of Christ Jesus, nourished by the words of faith and of sound doctrine," first by dedicating yourself to the teachings, then by fulfilling the duties entrusted to you in the Roman Curia, and finally, by carrying out the sacred offices in the City, according to the will of our Predecessor, Pius XI, in which office you distinguished yourself for so long with such a clear conscience and such devoted zeal, that our beloved Predecessor, John XXIII, welcomed you into the College of Cardinals and chose you as his Vicar. 1 1 Cf. 1 Timothy 4:6.

[*Latin ed. p. 859*]

Acta Pauli Pp. VI 859 We, who, as it were, heap honors and labors upon you, having observed the gifts of your mind and the proven skill of your pastoral care, appoint you Our Vicarious in the city of Rome, who have responded, and continue to respond, so well to Our expectations and hopes, that you may rightly apply the words of the Apostle Paul to yourself: "But by the grace of God, I am what I am. And his grace in me hath not been void: but I have laboured more abundantly than all they. Yet not I, but the grace of God with me:" Surrounded by the ranks of Roman priests, who are your joy and your crown, and greeted with auspicious words by the Christian people, while reflecting on the past, you will be filled with deep joy in this solemn commemoration, and will offer thanks from the depths of your heart to the Eternal Shepherd. Therefore, may you, taking new incentives and even greater strength from the anniversary of your priesthood, continue the work begun, from which we expect such great fruits, for the advancement and preservation of Our beloved diocese in holiness, in the vigor of apostolic works, and especially – as we celebrate the year which we have wished to call "of faith," because it marks the nineteenth recurrence of the martyrdom of Peter and Paul – in the fervor and outstanding zeal for proclaiming the faith. We pray that Christ Jesus may grant you abundant gifts, that He may keep you safe, vigorous, and zealous for a long time, adorned with serene wisdom, outstanding in humanity and magnanimity, and preeminent in the exercise of pastoral duties. And so that you may have a present pledge of Our most favorable intentions, we impart to you Our Apostolic Blessing, and we desire that it may extend to your loved ones, to the beloved Roman clergy, and to the dear people on this occasion. Given in Rome, near St. Peter's, on the twenty-eighth day of the month of July, in the year 1967, the fifth of Our pontificate. 2 3 PAULUS P. P. VI 2 1 Cor. 15,

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10. Cf. Phil. 4, 1.

[*Latin ed. p. 860*]

Acts of the Apostolic See - Official Commentary 860

ADDRESS

To the members of the Order of Clerics Regular of the Poor Mothers of God's Schools, who have come to Rome to participate in the General Council of their religious community.

"Beloved sons, we are today filled with great joy as we receive you, the Capitular Fathers elected by the Clerics Regular of the Poor Mothers of God's Schools, who have come to Rome to hold the General Chapter of your Institute. You have not concluded your labors before rendering obedience to the Vicar of Christ, as most devoted and beloved sons, and before obtaining the Apostolic Blessing, which will be beneficial to you yourselves and, in particular, to the matters being discussed in your Chapter. This we are very happy to do, beloved sons, and even more so because we will see among you your new General Superior, to whom we offer our best wishes and express our goodwill and our prayers. It is certainly known to you how highly we regard your religious family, whether because of the fruits of sanctity which it has never ceased to produce in the Church since its inception, or because of the singular merits which it has acquired in the education of Christian youth. This esteem of ours is confirmed and increased by the General Chapter which you are holding, the labors of which are primarily directed towards ensuring that your religious life is conducted more intensely and zealously, and that your apostolate responds more effectively to the needs of souls today, in accordance with the laws of your Institute, wisely adapted to the norms of the Second Vatican Ecumenical Council. In this regard, we rejoice with you, we congratulate you, and we assure you that we are offering prayers to God that He may be favorably disposed towards you and may graciously favor the work that you have undertaken. But today you have come not only to render obedience to the Vicar of Christ, but also to hear words from us, from which your apostolic endeavors may receive light, guidance, and a salutary encouragement. This truly corresponds deeply to our own wishes. Therefore, let us reflect together on what our times require from your Institute."

* August 26, 1967.

[*Latin ed. p. 861*]

The Acts of Pope Paul VI, paragraph 861, state: "We believe that nothing is more fitting for us to commend to you than threefold fidelity: fidelity, namely, to the spirit of your Founder, to the Church, and to the cause of the Catholic school. First of all, may fidelity to the spirit of your Founder be dear to you. Religious Institutes endure and flourish as long as the integral spirit of the Founder remains and breathes within their discipline,

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their works, and the morals and lives of their members. Therefore, any adaptation of the laws to changing circumstances, any renewal of discipline, must be pursued in such a way that the proper nature and form of the Institute are preserved. Consequently, no undertakings or works should be undertaken that do not correspond to the primary mission of your Institute, nor should any changes in discipline be made that in any way deviate from the mind of the Founder. The very life of your Institute is founded upon this, and from this also will flow an unending abundance of heavenly graces. Furthermore, we commend to you fidelity to the Church. At this present time, which closely follows the celebration of the Ecumenical Council, while we observe with great joy the multitude of the faithful who are diligently working for the renewal of Christian life, we cannot but deeply lament the many, alas, who are departing from the Church, who reproach and offend it. Indeed, there are Catholics who look upon it only with distrust and suspicion, and who, therefore, often cause it great pain and difficulties. Therefore, if ever, now is the time when the Church needs your fidelity. It is not enough to have a fidelity that is merely external, or that is rooted in some custom; but it is necessary to have a strong, fearless fidelity that takes deep root in your hearts, and which carries with it a firm obedience to the ecclesiastical magisterium, a sincere reverence for the Apostolic See, and a ready willingness to carry out the norms of the Ecumenical Council. In this matter, may the fidelity that your Founder professed throughout his life always be an example to you, and which he left to you as a sacred inheritance. It is worth remembering that, already near death, he sent two of his religious companions to the Basilica of St. Peter, so that in his name they might render the supreme act of faith and obedience to the Supreme Pontiff and the Holy See. Finally, we commend to you fidelity to the cause of the Catholic school; a cause which, even in our times, must be considered most sacred and important, although, alas, its necessity and importance are not always, as they should be, recognized. Moreover, countless difficulties persist in which Catholic schools are today situated, or—which is most..."

[*Latin ed. p. 862*]

862 Acta Apostolicae Sedis - Commentarium Officiale: It is to be commended – both on account of the spread of public schools, and also on account of the opinions of statism and secularism, as they are called, which are growing more and more prevalent almost everywhere. In this matter, you are fully aware of the concerns and solicitudes of the Church, as well as of its doctrine, which the Ecumenical Council solemnly confirmed. Therefore, defend the cause of Catholic schools with all fidelity, indeed, with even greater fidelity, inasmuch as it is so fiercely attacked. However, at the same time, efforts must be made so that the Catholic school becomes an institution that serves as an example to others, both for its excellent

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methods of instruction, and also for the diligent study with which the teachers dedicate themselves to this most sacred task. If you accomplish these things, you will truly be able to apply to yourselves the words of Saint Paul: "We are God's helpers"; for nothing can be conceived as more holy, or more useful, than to contribute our efforts to the proper education of youth, upon whom depend the future of the Church and of the state. You, my dearest sons, now have, briefly enumerated, those things which seem to us to be most important today for the growth of your religious life. May all these things be a testament to you of how carefully we consider your Order, and of how much hope the Church places in your endeavors. The path to be trodden is certainly a difficult one. But raise your spirits with hope, because it is for the sake of Jesus Christ that you are working; He will always be with you. In the meantime, while we thank you for your obedience, we implore Almighty God that your Order may experience ever greater growth, and may bear ever more abundant fruits of salvation; and in anticipation of these, we impart to each of you and to your entire Institute our Apostolic Blessing, infused with abundant charity. II To those who attended the Sixth International Congress held by the association "Croisade des aveugles." * Dear sons, IT IS with great joy that we welcome your 6th International Congress. Already, your movement had received the encouragement and blessing of our predecessor, John XXIII, of venerable memory. And here you are again in Rome, eager to meet the Pope, to receive from him some guidelines to guide your research on "The blind person in dialogue in the modern world." We receive you all the more willingly because this research into dialogue seems to us * August 29, 1967.

[*Latin ed. p. 863*]

863 The Acts of Pope Paul VI are of great importance to Christians today, as We have emphasized in Our first Encyclical, *Ecclesiam Suam*. From its foundation, your organization – and you rightly use the word "crusade" in its Christian sense of bearing one's cross – has striven to bear witness to Christ to the blind, by offering, united with that of the Crucified, the cross that is their blindness. By helping all your members to better discover their potential, you are at the same time encouraging them to generously assume their responsibilities within the Church. And, in accordance with the guiding principles of the conciliar Constitution *Gaudium et Spes*, you strive to guide your brothers and sisters towards their full human and Christian development, so that each may respond to their vocation, according to the design of God. And your generous effort leads you to transcend boundaries, as We Ourselves requested in Our recent Encyclical on the development of peoples, in order to help the blind in developing countries to also take control of their own destiny and to fully realize the growth to which the Creator calls them. By thus humbly sharing your wealth, you give joy to others, and at the same time illuminate your own generous

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gift. Christians, you thus bear witness among your brothers and sisters of the faith that animates you and that inspires your active charity. Sowers of hope, you contribute to the building up of the Body of Christ, which, through the joys and trials of this world, journeys towards the eternal Light. For is it not the very nature of all human life to seek Truth and Love, as the great Apostle Paul reminded the Athenians: "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is made with the hands of man, neither is it worshipped with gold, or with silver, or with stone, or with images, lest we should be accounted gods, or things that have been made. Forasmuch therefore as we are the offspring of God, we ought not to think that the Godhead is made with the hands of man, neither is it worshipped with gold, or with silver, or with stone, or with images, lest we should be accounted gods, or things that have been made. But also he hath not left himself without testimony in this, that he hath commanded all men everywhere to fear him, and to do good works. For he hath appointed certain days, in which I shall judge the world in justice, by that man whom I have prepared; and of this day he hath testified to all men, in that he hath raised him from the dead. When the great day shall come, every man shall give an account of his works. Therefore, let us not be idle, but let us do good works, and let us not be accounted gods, or things that have been made. But also he hath not left himself without testimony in this, that he hath commanded all men everywhere to fear him, and to do good works. For he hath appointed certain days, in which I shall judge the world in justice, by that man whom I have prepared; and of this day he hath testified to all men, in that he hath raised him from the dead. When the great day shall come, every man shall give an account of his works. Therefore, let us not be idle, but let us do good works, and let us not be accounted gods, or things that have been made. For in him we live, and move, and are." This "true light which enlighteneth every man" is not visible to the eyes of the body, but is a vision of faith that alone allows it to be discovered, and, consequently, all of life is transformed by it, even though this vision remains obscure throughout our earthly journey, as Saint Paul also warns us: "Now we see but a reflection in a mirror, dimly; then we shall see face to face. Now I know in part; then I shall know fully, as also I am fully known." 1 2 3 4 Cf. *Litt. Encycl. Populorum progressio*, n. 15. Acts 17, 27-28. John 1, 9. 1 Corinthians 13, 12.

[*Latin ed. p. 864*]

864 Acta Apostolicae Sedis - Commentarium Officiale. Yes, we all aspire to that vision which Peter promises us at the end of this earthly life: "You are in great joy, though for a time you may be saddened by various trials; so that the genuineness of your faith, which is far more precious than gold that perishes, though it must be tested by fire, may be found to praise, glory, and honor at the revelation of Jesus Christ. Though you have not seen him,

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you love him; though you do not now see him, you believe in him and are filled with an ineffable and heavenly joy, sure of the outcome of your faith, the salvation of your souls." Dear sons, may the Lord help you to live according to the gift you have received, like leaven in the dough, which must not lose its quality as a leavening agent, but must make it fructify so that all that surrounds it may be transformed. For this, you must humbly listen to the Word of God, live in intimacy with it, deepen your faith, and nourish it with the sacraments of faith. May your prayer be more fervent in this year of faith, so that this grain of mustard seed may grow each day in your souls and may be given in abundance to all those who surround you. In this way, you will respond to your vocation, you will bear witness, you will be apostles, and your presence will be beneficial in the world. The Lord, we are sure, will bless your efforts and will bring forth many fruits in the Church. We ask this of Him with all our heart, and we give you our paternal and affectionate Apostolic Blessing.

5. To the Moderators and members of the "Apostolato della sofferenza" (Association of the Suffering), from Arce Gandulfi, to the Most Reverend Father, presented.

* Beloved sons and daughters. We greet among the various groups present, that which calls itself the "Apostolato della sofferenza" (Association of the Suffering), and which deserves, precisely because of this title, our special consideration. We greet it and we bless it, extending our affectionate thoughts to those who promote and assist this, and every other form of spiritual assistance and fraternal service to the sick; and our thoughts are also with the sick themselves, extending everywhere, wherever there are the sick, the afflicted, and the infirm. 1 Peter 1:6-9.

* August 30, 1967.

[*Latin ed. p. 865*]

Acts of Pope Paul VI, 865: Wherever physical pain, and with it moral suffering, torments, mortifies, and humbles human beings, especially those of our brothers and children in the faith, who belong to the flock of Christ, of which He has made us pastors. We remember all those who are joined to the immense and widespread city of suffering, in hospitals, clinics, and asylums, and even more those who remain in their homes, cared for by the piety and kindness of their families, and those still who lack medical assistance and spiritual comfort, bearing with the pain of illness, that often no less grievous pain of loneliness and poverty. We still recall the encounters, always moving and instructive for us, which we had the opportunity, and almost we might say the fortune, to have with those suffering in Uman, a suffering mysterious and pitiful in children, and almost intolerable in young people, in victims of labor and duty, in those upon whom rests the care of a family, also desolate by the illness of one who was its heart and support; and that sad and almost hopeless suffering of the elderly,

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the chronic, the mentally ill. Oh, suffering brothers, oh, children in pain scattered throughout the world, we would that our voice reach each and every one of you, so that we may repeat to you, while we ourselves weep with you, the words of Jesus, the Man of Sorrows: "Do not weep." (Luke 7:13).

1. The Christian doctrine of suffering. Why this compassion? Is it because of the common feeling that makes those with a human heart sensitive to the suffering of their fellow men, and that urges them, by one of the noblest impulses of human nature, to be in solidarity and ready to help those in distress? Yes, certainly; we, as men, want to participate in this philanthropic compassion, which makes men civilized and binds them together in the emotional and moral bonds of a common fate; we even want to honor the education and organization that our modern society, rejecting a certain revived and ruthless pagan pride towards the weak and the suffering, wisely promotes. But we must add that we, as followers of Christ, and ministers of His word and His charity, have other reasons to bow, with immense reverence and with a deep interest, before those who suffer and weep. The Christian doctrine on suffering is an encyclopedia; it encompasses all of human life, pervades the history of redemption, and enters into the pedagogy.

[*Latin ed. p. 866*]

Acta Apostolicae Sedis - Official Commentary 866. In asceticism and in the initiation into the mystical life, it is connected with the eternal destiny of man. If, in this brief moment, we wish to content ourselves with a glimpse of this vast world, where the conflict between good and evil seems to be resolved in the sublimation of suffering, seeking a path to traverse and explore it, we can focus on the position that the Christian occupies within the Church. The Church is the mystical Body of Christ; every Christian is a living member incorporated into this supernatural communion, where no one is confused, forgotten, or useless: each is a member; that is, he has his own irreplaceable function to perform, each has his own vocation, articulated and harmonized with that of all the other members of the ecclesiastical body; and all draw the same life and a singular order from the union with the Head of the Church: Christ, Who pours forth His vivifying Spirit throughout the entire body of Christians. Each one is Christ-like. This alone is a most comforting truth for those who suffer. No one suffers alone. No one suffers fruitlessly. Indeed, according to the panorama, those who suffer have special reasons to participate more fully in communion with Christ: in the sufferer, the Council reminds us, the image of Christ is reflected more faithfully; more intimately, we can say, if Jesus Himself willed to identify Himself with His smallest brothers; the one who suffers becomes, in a singular way, conformed to the Lord.

2 3 4. Cooperation in the Redemption of Christ. Moreover: he who suf-

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fers, he who suffers with Christ, cooperates in the redemption of Christ, according to the celebrated and luminous theology of Saint Paul: "I fill up in my flesh that which is wanting in the sufferings of Christ, for the body his, which is the Church" (Col. 1:24). The sufferer is no longer inert and a negative burden for the human and spiritual society to which he belongs; he is an active element; he is one, as Christ, who suffers for others; he is a benefactor of his brothers, he is an aid to salvation. However, this extreme valorization of suffering requires two conditions: acceptance and offering, patient acceptance and the ability to perceive (another wonderful vision of Christian suffering!), to perceive an order behind and within suffering itself, the paternal hand, even if severe, of the divine Physician who knows how to draw good, a superior good, from evil, the evil of suffering.

5 2 3 1 5. *Const. dogm. de Ecclesia Lumen gentium, n. 8.* Cf. Matth. 25, 35 ss. Cf. *Decr. de apost. laicorum Apostolicam actuositatem, n. 16 in fine.* Col. 1, 24.

[*Latin ed. p. 867*]

From the Acts of Pope Paul VI, page 867, there is an offering which gives value to suffering, a value proper to the victim, which nullifies within itself the demands of justice, and from which it draws the most complete expression of love; of love that gives, of total love. Oh! How much there would be to meditate upon and to say concerning these Christian perspectives on suffering, which seem and are extremely distant from the naturalistic conception of life, but which, at the same time, are easily grasped by those who feel, experience, and endure the harsh and often atrocious reality of suffering. And we add the final paradox: they are easily enjoyed. Say it yourselves, dear Christian sick people; say it yourselves, dear sufferers of the most varied pains, who have faith in Christ the Lord, and who, precisely through these pains, experience a strange, ineffable communion with the Crucified One; can you not, perhaps, in an inner surge of Christian heroism, repeat the words of the Apostle: "Abundant joy in all our tribulations"? Let all of this be said for our instruction: thus is the Christian life; and let it be said for the consolation of our suffering sons and brothers, with our comforting Apostolic Blessing.

6. To the Christian faithful of the city of Asunción and the entire Paraguayan Republic, on the feast of the Virgin Mary's Assumption into Heaven.

* Beloved Sons, The Angels rejoice on this day, commemorating the entrance of Mary into Heaven. The Church rejoices in the memory and veneration of this singular Woman, who on earth "precedes with her light the pilgrim People of God as a sign of certain hope and of consolation until the day of the Lord," and "already glorified in Heaven in body and soul, she is the image and beginning of the Church which will have its fulfillment in future life." She rejoices – and with how much reason! – the city of

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Asunción rejoices on the feast of its heavenly Patroness: for it was Captain Salazar y Espinosa who, on this very day in the year 1537, "established a fort, a house, and a town" in the area.

2 Corinthians 7:4.

August 15, 1967.

Dogmatic Constitution *Lumen Gentium*, n. 68.

[*Latin ed. p. 868*]

Acta Apostolicae Sedis - Commentarium Officiale 868, at the vertex of the angle formed by the rivers Paraguay and Pilcomayo, and thus founded between banks and hills "the most noble, the most illustrious Communal City of the Indies," the city of Our Lady of the Assumption, now the Capital of the Republic. Its growing Christian community was one of the first dioceses of America, from which men departed to establish cities in the New World, and missionaries, such as the Blessed Roque González de Santa Cruz, who confessed the Catholic faith with their blood. Today, Asunción, mother city of cities, is a great capital and a beautiful city, through whose wide and well-planned streets and avenues flows a torrent of life and industriousness, of optimism and of hope. Faith in God and devotion to the Virgin Mary, above all, have shaped a people of austerity and moderate customs. May it always radiate these ideals in peace, order, and work. "In bonis iustorum exultabit civitas": The city rejoices in the blessings of the just. With this joy in our hearts, mingled with your own, dear Sons, we are here among you. Allow us to embrace the entire Nation with our gaze, to say to all that the Vicar of Christ holds Paraguay very dear in his heart. Paraguay! As we approach you to review your history, we do so in an attitude of respect. The genius of Domingo Martínez de Irala, through the organization of the Mother City, with the establishment of the City Council and numerous chaplaincies, with the construction of its beautiful Cathedral, the founding of towns, the catechesis of the natives, and the establishment of the government, under the protection of a rational distribution of land, gave life and being to the Paraguayan community, deserving from posterity the title of "creator of Paraguay." Along with our admiration for the illustrious figures recorded in its annals, we also offer our respectful tribute to the current leaders of public affairs, and, through them, to all those who contribute to the progress of its inhabitants. We know of the dynamism with which work is being done to modernize the fundamental laws and public institutions of the country, to which it is desired to give a legislation in keeping with the demands of the times and the political maturity and social development achieved. We see with hope that those responsible wish to take into due account the voice of the Church, with regard to matters pertaining to it and within its sphere of competence: it "plays – and has played – a very special role in the life of the country,

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primarily through its contribution."

[*Latin ed. p. 869*]

"The Acts of Pope Paul VI, page 869, highlight its historical significance in the formation of the nation and for the invaluable contribution of its civilizing function." To the noble people of this most honorable land, we extend our affectionate greetings today, with a prayer: that they always strive to preserve in their vigor and splendor the religious and moral values that are the pride and ornament of their greatness. It will be insufficient to do only what is specifically required to achieve a proper education for the young and the youth; the efforts and the valuation of all energies, both public and private, must always aim to achieve the due promotion of the human person "in order to its ultimate end and for the good of societies, of which man is a member and in whose responsibilities he will participate when he becomes an adult"; the collaboration of private education with official education is a fruitful path towards this goal. The sanctification of marriage and the protection of the institution of the family, in accordance with the sacred laws established by the Creator and confirmed in the Gospel, is another of the pillars upon which the lasting well-being of every group rests, and therefore deserves the protection of the public authority and the defense of all.

To our most beloved Archbishop of Asunción and the other Brothers in the Episcopate, to the Priests and Religious Families, a word of special encouragement, affection, and congratulations. Your labors, performed with such humility and generosity, will not go without the blessing of God. Know that our joy is particularly great for the manifest resurgence of ecclesiastical and religious vocations, for the abundant fruits of the Catholic Action, for the promising development of the young Catholic University of Our Lady of the Assumption. Forward! Our constant prayer rises to Heaven for you, venerable Brothers and beloved children, lay apostles, workers, the sick, the children, the elderly: "Salvum fac populum tuum, Domine, et benedic haereditati tuae" (Save Thy people, O Lord, and bless Thine inheritance). Save, Lord, Thy people and bless Paraguay. May this be a pledge of the graces that we implore for you from Our Lord Jesus Christ, through the intercession of the Most Holy Mary, our most ample and effusive Apostolic Blessing.

1. Declaration of the Paraguayan Episcopate, 25th day of 1966.

2. Declaration on Christian Education, Gravissimum educationis momentum, n. 1.

3. Psalm 27, 9.

[*Latin ed. p. 870*]

870 Acta Apostolicae Sedis - Official Commentary
ACTA of the HOLY CONGREGATIONS

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SACRED CONSISTORY CONGREGATION

I. PROVISIONS REGARDING CHURCHES

Most Holy Lord Our Pope Paul, by Divine Providence, Pp. VI, through successive decrees of the Sacred Consistory Congregation, has, with great care, provided for the following churches, each with a new pastor, namely:

on May 31, 1967: — To the titular episcopal Church of Girbita, he appointed the Most Reverend Father Marianum Gavióla, formerly Bishop of Cabanatuan.

on June 1: — To the titular episcopal Church of Teglata in Numidia, he appointed the Reverend Father Petrum Meurice Estiu, Chancellor of the archiepiscopal Curia of St. James in Cuba, whom he appointed as Auxiliary to the Most Reverend Father Henrici Pérez Serantes, Archbishop of St. James in Cuba.

on July 8: — To the cathedral Church of Beira, he appointed the Most Reverend Father Emmanuelem Ferreira Cabrai, formerly Bishop with the titular see of Obbita.

on July k: — To the titular episcopal Church of Thubuna in Numidia, he appointed the Most Reverend Father Antonium Mariam Cazaux, formerly Bishop of Luçon.

— To the titular, for this occasion archiepiscopal, Church of Thagaste, he appointed the Reverend Father Antonium Mauro, Prefect of the Religious Congregation entrusted with the affairs of the Sacred Congregation.

— To the titular archiepiscopal Church of Carthage, he appointed the Reverend Father Augustinum Casaroli, entrusted with extraordinary ecclesiastical affairs of the Sacred Congregation by the Secretaries.

on July 11: — As Coadjutor with the right of succession to the Most Reverend Father Pauli Chevalier, Bishop of Cenoman, he appointed the Most Reverend Father Bernardum Alix, Bishop with the titular see of Mediana.

— To the titular episcopal Church of Vicohabentia, he appointed the Reverend Father Angelum Scapecchi, from the diocese of Arezzo, whom he appointed as Auxiliary to the Most Reverend Father Telesphori Ioannis Cioli, Bishop of Arezzo and Apostolic Administrator of Biturgensis.

[*Latin ed. p. 871*]

The Sacred Consistorial Congregation, on the 871st day, which was July 15th. — To the Cathedral Church of the City of Ciudad Obregón, the Most Reverend Doctor Michael González Ibarra, formerly Bishop of Autlán.

On July 16th. — To the titular, for this occasion archiepiscopal, Church of Hierpiniana, the Most Reverend Doctor Anthony Poma, formerly Bishop of Mantua, whom he appointed as Coadjutor to the Most Reverend Doctor James, Cardinal Lercaro, Archbishop of Bologna.

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On July 17th. — To the titular episcopal Church of Gummitana in Proconsularis, the Reverend Father Doctor John Moleón Andreu, Rector of the Catholic University "Santa Maria" in the city commonly called "Asunción," whom he appointed as Auxiliary to the Most Reverend Doctor John Joseph Hannibal Mena Porta, Archbishop of the Most Holy Assumption.

On July 20th. — To the titular, for this occasion archiepiscopal, Church of Tamalluma, the Most Reverend Doctor George I. Biskup, formerly Bishop of Des Moines, whom he appointed as Coadjutor with the right of succession to the Most Reverend Doctor Paul C. Schulte, Archbishop of Indianapolis.

On July 25th. — To the titular episcopal Church of Matharensis in Numidia, the Reverend Father Doctor Lawrence Böggering, Apostolic Protonotary, General Vicar of the diocese of Münster, whom he appointed as Auxiliary to the Most Reverend Doctor Joseph Höffner, Bishop of the same diocese.

— To the titular, for this occasion archiepiscopal, Church of Ceramus, the Most Reverend Doctor Fortin Gómez León, formerly Archbishop of Antequera, Oaxaca.

— To the titular episcopal Church of Thuccensis in Mauretania, the Most Reverend Doctor Ignatius de Alba et Hernández, formerly Bishop of Colima.

— To the titular episcopal Church of Maximianensis in Byzacena, the Most Reverend Doctor Caelestinus Fernández et Fernández, formerly Bishop of Huajuapan de León.

— To the Metropolitan Church of Antequera, the Most Reverend Doctor Ernest Corripio Ahumada, formerly Bishop of Tampico.

— To the Cathedral Church of Colima, the Reverend Doctor Leobardo Viera, a member of the parish council commonly called "San Martin" in the city of Guadalajara.

— To the Cathedral Church of Autlán, the Reverend Doctor Everardo López, a member of the parish council commonly called "San José de Analco" in the city of Guadalajara.

On July 27th. — To the Metropolitan Church of La Paz in Bolivia, the Most Reverend Doctor George Manrique Hurtado, formerly Bishop of Oruro.

On July 28th. — To the Metropolitan Church of La Serena, the Most Reverend Doctor John Francis Fresno Larrain, formerly Bishop of Copiapó.

— To the Metropolitan Church of Antofagasta, recently established, the Most Reverend.

[*Latin ed. p. 872*]

872 Acta Apostolicae Sedis - Official Commentary. The Most Reverend Father Francis Borgia Valenzuela Rios, until now Bishop of Antofagasta.

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On July 31st. — To the newly erected Cathedral Church of Dipolog, the Reverend Father Felix Zafra and Sánchez, from the clergy of the Diocese of Tagbilaran, the Vice-Rector of the Seminary of that same Diocese. — As titular, for this archiepiscopal see, to the Cathedral Church of Plestia, the Most Reverend Father Leo Christopher Byrne, until now titular Bishop of Sabadia and Coadjutor with right of succession to the Most Reverend Father Mark Carrol, Bishop of Wichita, whom the Most Reverend Father Leo Binz, Archbishop of Paulopolis and Naples, appointed as Coadjutor with right of succession. — As Coadjutor with right of succession to the Most Reverend Father George Leo Leech, Bishop of Harrisburg, the Most Reverend Father Joseph T. Daley, titular Bishop of Barcaeum. On August 3rd. — To the Cathedral Church of Huacho, the Reverend Father Lawrence León, Provincial of the Order of the Blessed Virgin Mary of Mercy for the Redemption of Captives in the Republic of Peru. — To the newly erected Cathedral Church of Callao, the Reverend Father Edward Picher Peña, from the clergy of the Archdiocese of Lima, the General Secretary of the Institute called *Charitas* in the Republic of Peru. — As titular bishop of the Church of Urusita, the Reverend Father Dante Frasnelli, a member of the Congregation of the Oblates of Saint Joseph of Asti Pompeii, whom the Most Reverend Father was appointed Prefect of Huarí. On August 11th. — To the Cathedral Church of Garanhuns, the Most Reverend Father Milton Correa Pereira, until now titular Bishop of Coron. — As titular bishop of the Church of Legi Volumnia, the Reverend Father Francis Paul McHugh, a member of the Society of Scarboro for Missions to Foreign Lands, the Prefect of Itacoatiara. On August 8th. — To the Cathedral Church of Cabanatuan, the Most Reverend Father Vincent Reyes, until now Bishop of Borongan. On August 15th. — As titular bishop of the Church of Tetcitana, the Reverend Father James Collins, from the Congregation of the Most Holy Redeemer, the Superior of Miracema. — As titular bishop of the Church of Lemellefa, the Reverend Father Juvenal Roriz, from the Congregation of the Most Holy Redeemer, the Prefect of Rubiataba. — As titular bishop of the Church of Pacati, the Reverend Father Thomas Balduino, of the Order of the Friars Preachers, whom the Most Reverend Father Aloysius Anthony Palha Teixeira, titular Bishop of Lund and Prefect of the Most Holy Conception of Araguaia, appointed as Coadjutor with right of succession.

[*Latin ed. p. 873*]

The Sacred Consistorial Congregation, 873 II, BARRENSIS DE PIRAHY, DECREE Concerning the erection of a co-cathedral and the change of name.

Since the city of Volta Redonda, belonging to the diocese of Barrensis de Pirahy, has recently experienced a flourishing increase in population and prosperity, particularly due to industries related to iron and steel production, and since it is located a considerable distance from the cathedral

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church, the Most Reverend Father Altivus Pacheco Ribeiro, Bishop of Barrensis de Pirahy, earnestly requested the Apostolic See to elevate the parish church located in the aforementioned city, dedicated to God in honor of the Blessed Virgin Mary, commonly called "Nossa Senhora das Graças," to the dignity of a co-cathedral, and to augment the name of the diocese of Barrensis de Pirahy, retaining its former name, with the addition of "Voltaredondensis."

Furthermore, this Sacred Consistorial Congregation, considering the favorable opinion of the Most Reverend Father Sebastian Baggio, titular Archbishop of Ephesus and Apostolic Nuncio in Brazil, and exercising the special faculties granted to it by His Holiness, Our Lord Pope Paul VI, deemed it fitting to grant the request, provided that the consent of those who may be affected or presumed to be affected is obtained. Therefore, by this present Consistorial Decree, which shall have the same validity as if it were a letter issued under the Apostolic seal, the aforementioned church, "Nossa Senhora das Graças," is elevated to the dignity and rank of a co-cathedral, so that henceforth a bishop's cathedra may be erected and established therein, with the obligation imposed upon the Bishop to reside there for at least half of the year.

Moreover, it is decreed that, considering the common designation, the name of the same diocese shall henceforth be Barrensis de Pirai-Voltaredondensis.

With these changes made, it is granted that the diocese of Barrensis de Pirahy and its Bishop may henceforth be called and designated as Barrensis de Pirai-Voltaredondensis.

For the execution of all these matters, this Sacred Congregation appoints the aforementioned Most Reverend Father Sebastian Baggio, granting him the necessary and appropriate faculties, including the power to delegate, to any person holding an ecclesiastical office, to carry out the aforementioned purpose.

[*Latin ed. p. 874*]

874 Acta Apostolicae Sedis - An official commentary, imposed by the same Sacred Congregation, for the purpose of returning the authentic copy of the executed act to it, as soon as possible. Notwithstanding any contrary opinions. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 26th day of the month of January, in the year 1965. CAROLUS Cardinal CONPALONIERI, Secretary. f Franciscus Carpino, Archbishop titular of Serdica, Advisor.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

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IKELAËNSIS (BOKUNGUENSIS - IKELAËNSIS)

DECREE

Concerning the change of name of the diocese.

Whereas the Most Reverend and Venerable Lord Joseph Weigl, Bishop of Ikelaënsis, had proposed that the present denomination of his diocese be changed so that it might henceforth be called Bolcunguensis - Ikelaënsis, according to the name of the country, commonly called Bokungu, where the episcopal see has recently been transferred; the Sacred Congregation for the Propagation of the Faith, having carefully considered the matter and having heard the favorable opinion of the Most Reverend and Venerable Lord John Baptist Maury, Archbishop titular of Laodicea in Phrygia and Apostolic Nuncio in Congo, deemed it fitting to approve the aforementioned request of the Ordinary. Therefore, the same Sacred Congregation, by virtue of the powers granted to it by His Holiness, Our Most Holy Father Paul, by the Divine Providence, Pope VI, approved the aforementioned proposal and ordered the present Decree to be drawn up concerning the matter.

Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 16th day of the month of June, in the year of Our Lord 1967.

G. P. Cardinal AGAGIANIAN, Prefect.

L. © S. Eduardus Pecoraio, Under-Secretary.

[*Latin ed. p. 875*]

The Sacred Congregation of Rites 875. THE SACRED CONGREGATION OF RITES concerning the Beatification and Canonization of the Venerable Servant of God, Mary Fortunata Viti, a religious of the Order of St. Benedict. CONCERNING THE QUESTION of what miracles are to be considered in this case, and to what effect. The sanctity of the Servants of God is demonstrated not only by the heroic nature of their virtues, but also by the miracles wrought through their intercession. This is truly the case with the Venerable Handmaid of God, Mary Fortunata Viti, a religious of the Order of St. Benedict. The most diligent promoters, in order to bring about the solemnity of her beatification, after the heroic virtues were approved by the Most Holy Pope Paul VI by decree of April 8, 1964, selected two extraordinary healings which appeared to possess the characteristics of true miracles, and presented them to the judgment of the Sacred Congregation of Rites for juridical consideration. Here is a brief historical description of them. I. Maria Aloisia Tomaselli, only three years of age, from Carnelli, in the diocese of Verulana, began to suffer from fever and convulsions in January of 1939. A few days later, Doctor Faticante examined the sick child and found her to be in a serious general condition, with motor agitation and evident rigidity of the neck, vomiting, and an inability to be fed. He therefore

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made a diagnosis of tuberculous meningitis, which was later confirmed by Professor Zeri, head of the Sorani hospital, as well as by the doctors of the Children's Hospital in the City, to whom the child's parents had taken her, on February 24th, and a completely unfavorable prognosis was given. Upon returning home, the parents and relatives fervently offered novenas of prayers to the Servant of God, Mary Fortunata Viti. Immediately, the girl began to experience a regression of her illness on March 12th, until she was completely healed, which the doctors fully confirmed. II. Palma Staccioli, seven years old, from the place called Ponte Felcino, near Perugia, fell ill in June of 1937; but after six days, rising from her bed, she fell to the ground and lost consciousness. Doctor Vischia ordered her to be admitted to the pediatric clinic in Perugia on June 9, 1937.

[*Latin ed. p. 876*]

876 Acta Apostolicae Sedis - Official Commentary, from which, after all investigations were completed, she was transferred to the medical clinic of that same city. Physicians, having examined the girl suffering from tuberculous meningitis, issued a completely unfavorable prognosis. When all hope for the girl's recovery had completely vanished, her parents took her home, expecting a fatal outcome. Meanwhile, the parents, with fervent prayers, invoked the Divine Handmaid Mary Fortunata Viti, praying for the girl's healing through her intercession. On June 29-30, the sick girl began to recover immediately, and the attending physicians and experts fully confirmed her perfect healing. Regarding the two aforementioned healings, legal investigations were conducted from 1952 to 1956 by the tribunal of the Vicariate of Rome, with apostolic authority, and a decree regarding their validity was issued on November 29, 1964. Observing all that must be observed according to law, the medical council of the Congregation of Sacred Rites, in a session held on November 9, 1965, carefully examined the aforementioned healings, and all present declared that they occurred outside of natural laws. With a dispensation granted by the Preparatory Congregation regarding the alleged miracles, a session of the Preparatory Congregation was held on March 14 of this year, and finally, on July 17 of the following year, the General Congregation was held before our Most Holy Lord Pope Paul VI, in which His Eminence and Reverend Lord Benedict, Cardinal Aloisi Masella, with the title of the Suburbicarian Church of Praenestina, as Promoter of the Cause or Relator, proposed the question to be discussed: Whether and concerning which miracles it can be affirmed, in the case and for the purpose in question. And all those present, both Cardinals entrusted with the sacred rites, as well as official prelates and theological consultants, unanimously answered affirmatively. Following these votes with a sincere intention, the Blessed Father did not hesitate to open his mind, and ordered a decree regarding the alleged miracles to be prepared, namely: That it is established that the perfect and instantaneous

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healing of the girls Maria Tomaselli and Palma Staccioli from tuberculous meningitis, was attributed to the intercession of the Venerable Servant of God, Mary Fortunata Viti, a nun of the Order of Saint Benedict. This decree was then ordered to be duly promulgated and recorded in the Acts of the Congregation of Sacred Rites. Given in Rome, on July 17, 1967. ARCADIUS L. M. Card. LARRAONA, Prefect. ÍB S. © Ferdinandus Antonelli, Archbishop tit. Idicren., Secretary.

[*Latin ed. p. 877*]

The Sacred Congregation of Rites, 877 II, of ANICIENSIS, concerning the canonization of the Blessed Brother Benildus, Confessor, of the Institute of the Brothers of Christian Schools. CONCERNING THE DOUBT as to which miracles, after the Blessed was granted veneration by the Apostolic See, are established in the case and to the effect of what is being considered. In order to obtain the highest heavenly honors, the Blessed Benildus, Confessor, of the Institute of the Brothers of Christian Schools, presented two events as miraculous, as it was necessary for the legal cause to present and prove them. The history of these two healings is briefly presented here.

I. Brother Augustine Subirana Piqué, of the Institute of the Brothers of Christian Schools, at the age of twenty-two, underwent a surgical procedure of appendectomy around the year 1948. In the locality of v. Cambriels, in the year 1949, he began to suffer from a disease which doctors attributed to an ulcer of the duodenum. Subsequent treatments proved unsuccessful, as the pains persisted; and so, in the month of February of the year 1958, in Tarraconae, after further radiographic examinations, a duodenal ulcer near the pylorus was discovered, and on March 1st of the following day, a surgical procedure was performed with a subtotal gastroduodenal resection and a gastrojejunal anastomosis with a termino-lateral transmesocolic technique; several peritoneal adhesions were also found in the ileocecal region, following the surgical procedure of the appendectomy. The postoperative course was favorable, and Brother Augustine was able to return to his community. However, a few days later, vomiting, pyrosis, and stomach distention occurred. He was readmitted to the clinic and underwent a second surgical procedure on March 11th of the same month for intestinal occlusion with postoperative adhesions. However, after a short time, a new intestinal occlusion occurred, and therefore, a third laparotomy was performed by the doctors on March 21st of the same month. The patient's condition worsened, and the doctors gave a completely unfavorable prognosis. The sacraments for the dying were administered to Brother Augustine; meanwhile, his confreres and novices of the community offered fervent prayers to the Blessed Benildus, imploring for the patient's healing. The merciful God deigned to favorably accept these prayers, and at the second hour of the day of March 26th of the same month, the illness immediately receded, and the doctors confirmed the patient's complete recovery.

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II. Lucia Prat, widow of Arbousset, had been suffering from a tumor in the parotid gland for twenty years, which, however, was small and never caused any concern; later, she noticed difficulty in digestion. In the year 1956, she...

[*Latin ed. p. 878*]

878 Acta Apostolicae Sedis - Official Commentary: The difficulty increased, and the patient's weight was reduced from fifty-eight to thirty-six kilograms; she could only consume liquids; and she experienced severe pains in the stomach in Cava di Tirreni. Around the end of the year 1956, Doctor Brun examined the patient and, through radiography, discovered that the entire stomach was invaded by a malignant tumor. On December 4th of the same year, Doctor Cabanettes performed a surgical procedure, which, however, proved to be completely useless due to the severity of the illness. Therefore, he issued a pessimistic prognosis. From this point, the parents of the blessed Benildo began to offer nine days of prayers, and after these prayers were completed, without the use of any medication, the patient began to recover, and after a short time, her health was restored. Regarding these two extraordinary healings, legal investigations were carried out in the archiepiscopal Curia of Tarragona during the years 1960-1961, and in the episcopal Curia of Nîmes in 1961, and were transmitted to Rome. Observing all that must be observed by law, on July 12, 1963, a decree was issued regarding the validity of the proceedings; and the medical council of the Congregation of Sacred Rites discussed these matters in sessions on May 25, 1964, and May 27, 1966, and declared that these healings occurred outside of natural laws. With a dispensation granted by decree on March 3, 1964, allowing for the examination of these two alleged miracles, a preparatory meeting of the Congregation was held on April 4th of the current year, and finally, on July 17th of the following month, the General Congregation was held before our Most Holy Lord Paul VI, in which His Eminence and Reverend Lord Paul Cardinal Giobbe, Promoter of the Cause or Relator, proposed the following question for discussion: Whether, after the granting of veneration to the blessed Benildo by the Apostolic See, it is established, in the case and regarding the effects in question, that certain miracles occurred. The Most Reverend Cardinals entrusted with the safeguarding of sacred rites, the Reverend Officials, and the Reverend Theological Consultants were unanimous in offering an affirmative response. Following these votes with a sincere intention, the Most Blessed Father did not hesitate to open his mind and ordered a decree to be prepared regarding the two alleged miracles attributed to the intercession of the Blessed Benildo, namely: that it is established that there was a perfect and instantaneous healing of Brother Augustine Subirana Piqué from an intestinal occlusion with postoperative adhesions, and of the Lady Lucta Prat, widow of Arbousset, from a widespread and lethal

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cancer, through the intercession of the Blessed Benildo, Confessor, of the Institute of the Brothers of Christian Schools. This decree was ordered to be duly promulgated and recorded in the Acts of the Congregation of Sacred Rites. Given in Rome, on July 17, 1967. ARCADIUS M. Card. LARRAONA, Prefect. L. S. © Ferdinandus Antonelli, Archbishop titular of Idicren., Secretary.

[*Latin ed. p. 879*]

Diarium Romanae Curiae 879. DIARIUM ROMANAE CURIAE. SECRETARIA DI STATO. By Brevi Apostolici, the Most Holy Father Paul VI, reigning happily, has deigned to appoint:

May 7, 1967.

His Excellency, Reverend Monsignor Poggi Amelio, titular Archbishop of Cercina, Apostolic Nuncio to Burundi and Rwanda.

June 11. His Excellency, Reverend Monsignor Clarizio Emmanuele, titular Archbishop of Claudiopolis of Isauria, Apostolic Delegate to the Arab Republic of Syria.

June 17. His Excellency, Reverend Monsignor Forni Raffaele, titular Archbishop of Egina, Pro-Apostolic Nuncio in Italy.

June 19. The Most Reverend Monsignor Governatori Lauro, Prelate of the Sacred Roman Rota.

June 30. His Excellency, Reverend Monsignor Marchioni Ambrogio, titular Archbishop of Severiana, Apostolic Nuncio to Switzerland.

July 8. His Excellency, Reverend Monsignor McGeough Giuseppe, titular Archbishop of Emesa, Apostolic Nuncio to Ireland.

His Excellency, Reverend Monsignor Righi Lambertini Egano, titular Archbishop of Doclea, Apostolic Nuncio to Italy.

His Excellency, Reverend Monsignor Sensi Giuseppe Maria, titular Archbishop of Sardi, Apostolic Nuncio to Portugal.

His Excellency, Reverend Monsignor Dadaglio Luigi, titular Archbishop of Lero, Apostolic Nuncio to Spain.

His Excellency, Reverend Monsignor Raimondi Luigi, titular Archbishop of Tarso, Apostolic Delegate to the United States of America.

August 14. His Excellency, Reverend Monsignor Martini Carlo, titular Archbishop of Abari, Apostolic Nuncio to Chile.

August 15. His Excellency, Reverend Monsignor Civardi Ernesto, titular Archbishop of Sardica, Secretary of the Sacred College.

August 22. His Excellency, Reverend Monsignor Felici Angelo, titular Archbishop of Cesariana, Pro-Apostolic Nuncio to the Netherlands.

August 29. His Excellency, Reverend Monsignor Pirozzi Felice, titular Archbishop of Graziana, Apostolic Nuncio to Venezuela.

His Excellency, Reverend Monsignor Poggi Amelio, titular Archbishop

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of Cercina, Pro-Apostolic Nuncio to Uganda.

[*Latin ed. p. 880*]

Acts of the Apostolic See - Official Commentary 880. By Apostolic Briefs, the Most Holy Father Paul VI, flourishing in his pontificate, deigned to appoint:

Assistants to the Papal Throne:

May 2, 1967. His Excellency, Reverend Monsignor Giuseppe Bretault, titular Bishop of Celle of Mauritania.

July 11. His Excellency, Reverend Monsignor Andrea Maria Charue, Bishop of Namur.

July 11. His Excellency, Reverend Monsignor Luigi Fogar, titular Archbishop of Patras.

Apostolic Protonotaries, with the same privileges as those participating:

April 1967. Monsignor Stanislao Oleckowski (Siedlce).

Monsignor Ermanno Giovanni Van Hussen (Utrecht).

May. Monsignor Leone Christoph (Osnabrück).

Monsignor Carlo Tindall (Leeds).

May 16. Monsignor Giovanni Giuseppe Cunningham (Hexham and Newcastle).

Monsignor Paolo Grant (Hexham and Newcastle).

May 31. Monsignor Giovanni Giuseppe Kelly (Leeds).

June 7. Monsignor Arnaldo Marocchi (Parma).

Monsignor Pietro Triani (Parma).

July 19. Monsignor Bernardo Drews (Berlin).

HONORS. By Apostolic Briefs, the Most Holy Father Paul VI, flourishing in his pontificate, deigned to bestow:

July 25, 1967. The Collar of the Order of Saint Sylvester:

To His Excellency, General Cevdet Sunay, President of the Republic of Turkey.

The Grand Cross of the Order of Saint Sylvester:

To His Excellency, Mr. Suleyman Demirel, Prime Minister of Turkey.

To His Excellency, Mr. Ihsan Sabri Cagliyangil, Minister of Foreign Affairs of Turkey.

To His Excellency, Mr. Huveyda Mayatepek, Ambassador of Turkey to the Holy See.

The Grand Cross of the Order of Saint Gregory the Great, civil class:

July 10, 1967. To His Excellency, Mr. Alfonso Goppel, Minister-President of Bavaria (Federal Republic of Germany).

July. The Grand Cross of the Order of Saint Sylvester the Pope:

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To His Excellency, Mr. Giuseppe Van der Meulen (Belgium).

To His Excellency, General Raul Pereira de Castro (Portugal).

[*Latin ed. p. 881*]

Year and Volume LIX, October 31, 1967, No. 14. ACTA APOSTOLICAE SEDIS, Official Commentary. Direction: Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana.

APOSTOLIC LETTERS ISSUED BY MOTU PROPRIO.

Certain diocesan Bishops are co-opted as members in the Sacred Congregations of the Roman Curia.

PAUL VI, Pope. It is clear what the Second Vatican Ecumenical Council taught concerning the nature of the Church, both visible and invisible, and it is also quite evident what the same Council considered regarding the necessity of adapting to the conditions of our age all those aids and instruments by which the Church avails herself, so that she may more effectively carry out the work of salvation entrusted to her among men. Indeed, the Church, to which the invisible Head, Christ Jesus, ceaselessly offers His guidance and salutary assistance, has attained such an amplitude in its external structure that, although many and considerable difficulties have arisen for it everywhere, it has already touched all parts of the world. Therefore, if ever, today especially, matters pertaining to the Church are said to have a universal significance, and it is necessary to address them with a truly Catholic preparation of mind, disposition of spirit, and use of resources.

FOR INFORMATION ONLY. 56 - A. A. S.

[*Latin ed. p. 882*]

882 Acta Apostolicae Sedis - Official Commentary. Therefore, with good reason, the Ecumenical Council, among the norms suitably established by the Decree Christus Dominus, expressed the desire that members of the Dicasteries of the Roman Curia should also be included, especially bishops, so that the needs of all diocesan Churches might be more fully addressed. We, who, by the providence of God, though unworthy, exercise the office of Universal Pastor, and who are fully aware of the gravity of the office entrusted to us, have nothing more to do than to promote the good of the Church and the salvation of souls ever more; and since we are furthermore eager to implement the norms established by the Second Vatican Ecumenical Council, we gladly dedicate ourselves to ensuring that just desires and requests, which our Venerable Brothers in the episcopacy expressed during that same Council, are also fulfilled. Therefore, that our Roman Curia may successfully undertake these new and important tasks, which arise from

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the norms and desires of the Ecumenical Council, and that our Brothers in the episcopacy may be assisted by the knowledge and prudence of our own, we have diligently considered the ways and means by which the Dicasteries of the Universal Church, entrusted with its governance, may more and more make use of their wise counsel and work; for we are indeed convinced that if matters of greater importance are discussed with joined minds, in an orderly and diligent manner, the entire Catholic life will truly derive benefit therefrom, and that it can be helpful not only in expediting the more important affairs of the Church, but also in resolving the very questions that today concern men. Therefore, after carefully considering all things, and after seeking the opinion of men distinguished by their knowledge and authority, and after invoking the light of God through fervent prayers, by a papal act, we establish and decree the following: Decree Christus Dominus, n. 10; A.A.S. LVIII, 1966, p. 677.

[*Latin ed. p. 883*]

Acts of Pope Paul VI, 883, I. To the Sacred Roman Congregations, besides the Cardinals, are also assigned several diocesan Bishops, who shall be full members of those Congregations.

II. These Bishops attend as members in plenary sessions, in which matters of greater importance and of a general nature are to be discussed. The other ordinary sessions of the Sacred Congregations shall proceed according to the established practice, and the Cardinals and those Bishops who are members and happen to be present in the City shall also attend.

III. In order to prevent inconveniences that may arise for the dioceses due to the frequent and prolonged absence of the Sacred Pastors (regarding which we recall the norms established by canon law concerning the residence of Bishops), we decree that the plenary sessions of the Sacred Congregations shall be held, unless special circumstances otherwise suggest, once a year, at a time suitably determined by the same Congregations.

IV. The designation of the Bishops who are to be members, which We reserve to Ourselves, shall be made in this manner: The Cardinals Prefects of the individual Congregations shall institute opportune inquiries and investigations among the Episcopal Conferences, and, if the circumstances warrant, they shall also seek a list of candidate Bishops who possess particular expertise in the matters under consideration; after these have been completed, they shall propose the names of those who are freely chosen by Us.

V. To each of the Sacred Congregations shall be assigned seven diocesan Bishops, to be selected in such a way that those who are truly expert in the matters under consideration shall be preferred; due consideration shall also be given to the continents from which they come, so that the Universal Church may be represented in some way. For the plenary sessions of the

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Sacred Congregation for Religious.

[*Latin ed. p. 884*]

884 Acta Apostolicae Sedis - An official commentary, taking into account the particular function of this Dicastery, shall be given to ten Members, of whom three shall be chosen from a list of Superiors General of Orders or Clerical Congregations, which the Union of Superiors General shall prepare and present to the Cardinal Prefect. VI. In order that the sacred Congregations may always benefit from new and capable Members, the term of office of these Members shall be for five years. VII. With regard to the moderation of the Sacred Congregation for the Propagation of the Faith, as well as the time during which the Members shall hold their offices, and other specific prescriptions, the norms given by Us in the Letters of the Holy Church, issued by Our own motion on August 6, 1966, for the implementation of the decree *Ad Gentes divinitus* of the Second Vatican Ecumenical Council, and also other norms which shall be established by the Apostolic Constitution concerning the Roman Curia, which is about to be promulgated, must be observed. 2 Furthermore, whatever has been decreed by Us in these Letters, issued by Our own motion, We command to be firm and valid, notwithstanding any contrary provisions. Given in Rome, at Saint Peter's, on the sixth day of the month of August, in the feast of the Transfiguration of Our Lord Jesus Christ, in the year 1967, in the fifth year of Our Pontificate. PAULUS PP. VI.

2 Cf. Decree *Ad Gentes divinitus*, n. 15: A.A.S. LVIII, 1966, p. 963.

[*Latin ed. p. 885*]

885 Acts of Pope Paul VI. APOSTOLIC CONSTITUTION CONCERNING THE ROMAN CURIA. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THE GOVERNMENT OF THE ENTIRE CHURCH. The Roman Pontiffs, successors of the Blessed Peter, have striven to provide for the needs and exigencies of the times, by employing men of expertise who could offer counsel and assistance. In this regard, first and foremost, the Presbyterate of the City and the College of Cardinals, His Eminence, which originated in the course of the centuries, are noteworthy. Furthermore, as is known, from the Office which, concerning the expediting of Pontifical documents, was first established in the fourth century, more Offices have sprung forth; to which was added the Auditorium, which, in the ninth century, truly functioned as a Tribunal, and which was more perfectly ordered by John XXII (1316-1334). Moreover, with the increasing magnitude of affairs, Assemblies or Commissions of Purple Patrons, who were chosen to deal with particular questions, began to assist the Supreme Pontiff more effectively in the sixteenth century; from which, in turn, the Congregations of the Roman Curia arose. Pope Sixtus V, our predecessor,

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is to be commended for the fact that in [year obscured], [reference to Vatican Council I, Session IV, Dogmatic Constitution *Pastor Aeternus*, chapter 2; reference to Code of Canon Law, canon 218, § 1; reference to Vatican Council II, Dogmatic Constitution *Lumen Gentium*, n. 18; reference to Decree *Christus Dominus*, n. 2; reference to *N. Dei Re, La Curia Romana, Lineamenti storico giuridici, Roma 1952, pp. 217-218*; reference to *Bullarium Romanum, Ed. Romana, T. III, P. II, p. 195/B*; reference to *Constitutio Ratio Iuris*, which is now given without a date, and which is placed under the year 1326 in the Roman and Turin editions of the *Bullarium Romanum*; reference to Michael Tangi, *Die Päpstlichen Kanzleiordnungen von 1200-1500, Oeniponte 1894, p. 83*; and reference to Emmanuel Cerchiari, *Capellani Papae et Apostolicae Sedis auditores Causarum Sacri Palatii Apostolici seu Sacra Romana Rota ab origine ad diem usque 20 septembris 1810, III, Romae 1919, pp. 69*]. [obscured text]. 2 3

[*Latin ed. p. 886*]

Acts of the Apostolic See - Official Commentary 886. By the Constitution *Immensa*, promulgated on the twentieth day of the month of January in the year 1588, certain Sacred Decrees were arranged in suitable order, and the form of the Roman Curia was carefully described. However, with the passage of time, some things became obsolete, others needed to be added, and some required different arrangements. Our Predecessor, the Holy Pope Pius X, undertook this task, publishing the Constitution beginning with the words of wise counsel on the twenty-ninth day of the month of June in the year 1909. The provisions of this Constitution, a lasting testament to the sagacity and prudence of that Shepherd of the Church, have been incorporated, with slight modifications, into the Code of Canon Law. It is not to be doubted that the official offices of the Roman Curia, whose number has often been quite small, have rendered excellent service to the Roman Pontiffs and to the entire Church, especially since the Council of Trent bestowed new vigor upon the Christian family. Indeed, to a considerable extent, their merit contributed to the increasing authority of the Apostolic See and of the Catholic Church, and to the fortunate spread of the Christian name throughout the world during these past sixty years, particularly in mission territories. Nevertheless, given the rapid pace of modern life and the changed conditions of our times and of the Church itself, it seemed fitting to adapt the Roman Curia, so worthy of praise for its diligent observance, its newness, its industry, and its integrity, in a suitable manner, so that it may become a clear and effective instrument, to which the supreme task of teaching and governing has been entrusted. Indeed, no one is unaware that, in this rapid progress of human affairs, news is conveyed here and there, as if to the center, with incredible speed; that the instruments of social communication have made remarkable advances; and

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that the ease of travel is a considerable benefit to Bishops.

4 5 4 Cf. Bullarium Romanum, Edition Taurinensis, Vol. VIII, pp. 985-999. « Cf. A.A.S. 1 (1909), pp. 9-135.

[*Latin ed. p. 887*]

Acts of Pope Paul VI, p. 887. Furthermore, due consideration must be given to the desired Second Vatican Ecumenical Council, which is stated in these words: "The dicasteries, which have indeed provided outstanding assistance to the Roman Pontiff and to the pastors of the Church, shall be adapted to the new order, to the needs of the times, of regions, and of rites, especially with regard to their number, their name, their proper competence, and the manner of proceeding, and the coordination of their labors among themselves." However, we believe that the path by which the renewal of our Roman Curia should proceed is none other than that which is known to be proper to the renewal of the institutions of the Church. Indeed, as we declared when opening the second session of the Council of Vatican, on September 29, 1963: "The renewal to which the Council refers must not undermine the present life of the Church, nor must it sever its traditions, especially those which are most important and venerable, but rather it must honor these very traditions, casting off ephemeral and flawed forms, and striving to make them sincere and fruitful." There is indeed no doubt about the necessity of the Roman Curia. How could the Supreme Pontiff, so burdened with so many and such labors, bear them alone, without assistance, without advisors, who are connected with the solicitude for all the Churches? It is equally necessary to preserve its primary structure and its connection with the Roman Pontiff, as it is an organic instrument which He uses in exercising His supreme power, which "according to the institution of Christ Himself... extends to the entire Church." Therefore, we believe that three principal orders of dicasteries should be maintained, although in many respects they must be renewed, namely the Sacred...

6 Conc. Vatic. II, Decree Christus Dominus, n. 9 (A.A.S. LVIII [1966], p. 576).

Paulus VI, Address given at the second session of the Council of Vatican II, September 29, 1963 (A.A.S. LV [1963], p. 851).

Conc. Vatic. I, Session IV, Dogmatic Constitution Pastor aeternus, chapter 2 (Denz. n. 3057).

7 8

[*Latin ed. p. 888*]

888 Acta Apostolicae Sedis - An Official Commentary on the Congregations, Tribunals, and Offices of the Holy See, together with their Secretariats, established with a certain and firm order. The number of Sacred Dicasteries, although some have been suppressed, is increased by the institution of a Council for the Laity, Secretariats, the General Secretariat of

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the Church, or, as they say, the "statistical" office. Of great importance, and from which we expect the best results, is the innovation introduced by the Apostolic Letters *Motu Proprio* issued on the sixth day of August, 1967, by which certain diocesan Bishops are assigned as members to each Sacred Congregation; and also, in order to establish and promote mutual relations between the Sacred Congregations, we have wished to arrange that matters of mixed competence, so-called, are treated with common deliberation, and that, upon the convocation of the Cardinal Secretary of State, all Cardinals presiding over Dicasteries may coordinate their duties and works in a harmonious order. Furthermore, in order that the care of the affairs of the Church, spread throughout the entire world, may be more appropriately considered, those who assist the Apostolic See in governing it are, according to custom and the practice of the Roman Pontiffs, pleased to be called from all nations. Moreover, the particular gifts of mind that shone in the virtuous men who administered this Curia in past ages should shine even more brightly in these and future times: let genuine piety and integrity of life be present in them; forgetful of their own usefulness, let them strive with ardent love for the good of the one Church and of the faithful; let them not be swayed by favor; let them not be corrupted by the acceptance of gifts or persons; conscious of the importance of the matters entrusted to them, let them realize that their work can turn to the advantage or detriment of the Christian community; endowed with intelligence and counsel, let them be diligent in their duties and distinguished by their novelty, having been thoroughly versed in doctrine and pastoral practice, and let them produce fruits from those whom they have gathered through investigation or experience. In addition, the Presidents and Members of the Congregations, whether Cardinals or Bishops, and Consultors, must henceforth be...

[*Latin ed. p. 889*]

The acts of Pope Paul VI, numbered 889, shall be valid for a five-year period, although such a term may, at the judgment of the Supreme Pontiff, be extended. For the same reason, it seemed fitting that the Cardinals who preside over the dicasteries of the Roman Curia should relinquish their offices upon the death of the Supreme Pontiff; with this law, the Cardinal Vicar General in the City, the Chamberlain, and the Major Penitentiary are excepted, who shall continue to perform their ordinary duties, which are not to be reported to the Supreme Pontiff; but those matters which would be reported to the same Pontiff shall be presented to the Sacred College of Cardinals. We have also deemed it highly beneficial to consult with laypersons, whenever the subject matter requires it and when it is advisable. Furthermore, we have decided to enact appropriate laws to govern the administration of justice, whether pertaining to the Sacred Roman Rota, whose jurisdiction or competence we extend to all causes properly

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brought or referred to the Holy See concerning the nullity of marriage; or pertaining to the Apostolic Signatura, to which we not only reaffirm the integral function of overseeing, but also establish, as necessity demands, new regional or interregional tribunals, as has already been prudently done in many regions; and also we add a new competence concerning disputes arising from the exercise of administrative ecclesiastical power, with firm limitations established in their proper place. With regard to the offices, We have decided to organize the Apostolic Chancery so that it becomes a single office for the issuance of Apostolic Letters. Moreover, because of the increased needs in recent times, We have decided to establish a new office that will have the function of overseeing the prudent administration of real and movable property owned by the Apostolic See, and also to fulfill the functions of a censor in recognizing the revenues and expenses of the same Apostolic See. Furthermore, We desire that the same office also have the function of...

[*Latin ed. p. 890*]

890 Acta Apostolicae Sedis - An Official Commentary: It is decreed that all Administrations of the Apostolic See, without exception, including the Administration of the Prefecture of the Vatican City, be suitably connected and, if the circumstances warrant, examined. Therefore, after consulting with several Cardinals of the Holy Roman Church and other learned men, concerning matters pertaining to the Roman Curia, we, individually, establish and decree the following:

I. GENERAL NORMS

Chapter I: Constitutive Norms

1. § 1. The Roman Curia, through which the Supreme Pontiff usually conducts the affairs of the entire Church, consists of Congregations, Tribunals, Offices, and Secretariats.

2. § 2. The Congregations are juridically equal among themselves.

3. § 3. Any conflicts of competence that may arise are subject to the Apostolic Signature.

2. § 1. The Congregations are composed of Cardinals whom the Supreme Pontiff has deemed suitable to be appointed.

3. § 2. To the established and permanent assemblies of Cardinals, for the consideration of matters of greater importance and of a general nature, Bishops of dioceses, nominated by the Supreme Pontiff, participate as members, in accordance with the norms of the Apostolic Letters *Motu Proprio* issued on August 6, 1967.

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4. Canon 7 of the Code of Canon Law.

[*Latin ed. p. 891*]

Acta Pauli PP. VI, 891. Concerning the Holy Congregation for Religious, the specific prescription established in the aforementioned Motu Proprio, under number V, must be observed; and concerning the Holy Congregation for the Evangelization of the Gentiles, or for the Propagation of the Faith, the norms established under number 83, §§ 2-3 of this Constitution are applicable.

§ 3. The Cardinal Prefect presides over the Congregations and directs them.

§ 4. The Cardinal Prefect is assisted in his work by a Secretary, chosen by the Supreme Pontiff, as well as a Under-Secretary, also appointed by the Supreme Pontiff, and other officials.

§ 5. Cardinals, as members of the Congregation, and the Secretaries of the Congregations are appointed for a period of five years and may be reconfirmed. They require confirmation by the newly elected Supreme Pontiff, within three months of the election. Those mentioned in the preceding § 2 are also appointed for a period of five years, according to the prescription published in the aforementioned Motu Proprio of August 6, 1967, under number VI, 3.

§ 3. Officials are chosen from various nations, among those who are truly experts and endowed with pastoral experience.

§ 4. Those elected to a particular office cannot claim the right to advance to a higher office.

§ 1. In all Dicasteries, there are Consultors, elected by the Supreme Pontiff for a period of five years, from throughout the world, both among residential or titular Bishops, and among diocesan or religious clergy who are truly experts, and whose prudence and knowledge of affairs are proven, and, if the subject matter pertaining to a particular Dicastery so warrants, among laypersons who are distinguished for virtue, knowledge, and experience, especially among professors at Universities.

§ 2. Consultors may be reconfirmed for another five-year period.

§ 3. Consultation may be held either through written opinions, to be sent to Rome, or in meetings, as the circumstances require.

[*Latin ed. p. 892*]

892 Acta Apostolicae Sedis - Official Commentary § 4. Furthermore, Counselors are heard, for the variety of affairs, whose advice is deemed necessary or opportune. § 5. In each individual case, others may be called to offer counsel who, although not included in the number of Counselors, are recommended for their particular expertise in the matter under consideration. 6. In every Dicastery, rational information is gathered, to be

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transmitted to the General Secretariat of the Church. 7. Questions which are to be legally examined must be referred to the competent tribunals. 8. Due consideration is given to the opinions presented by Episcopal Conferences, and matters or reasons are appropriately fostered with similar interdiocesan or regional institutions. To the Bishops, without delay, any acts which they have transmitted are sent, and, insofar as possible, the Decrees of the Dicasteries which particularly concern their dioceses are notified to them, before these are promulgated. 9. § 1. Reports from Bishops or others not having a superior within the Supreme Pontiff, concerning the state and progress of dioceses and other institutions, are to be completed at established times, and diligently and promptly examined by the Roman Curial Dicasteries, within the limits of their respective competence, so that in due time those things which are deemed necessary or useful for the good of the Church may be brought to light. § 2. For this purpose, inquiries are drawn up by the General Secretariat of the Church, in a concise and clear manner, and norms are provided for properly preparing the report, and this single report, arranged by sections, is to be sent to the Sacred Congregation for Bishops every five years.

[*Latin ed. p. 893*]

Acts of Pope Paul VI, 893, 10. It is permissible to address the Roman Curia, besides the official Latin language, also in languages widely known today.

11. § 1. Only the most important matters shall be issued in the form of a Bull by the competent Dicasteries, excluding those that pertain to the granting of benefices or non-consistorial offices.

§ 2. In dealing with less important matters, documents or acts shall be drawn up in a simpler form, that is, a Brief or a letter, or a rescript, according to their diverse nature, provided that they are duly signed and protected by safeguards of authenticity.

§ 3. The issuance of both Bulls and Briefs of greater importance is the responsibility of the Apostolic Chancery, according to the specific regulations to be issued.

10, 12. In addition to the norms established above, and in accordance with the firm prescriptions of the Code of Canon Law, the common norms or the Order to be published shortly, and the special norms of each Dicastery, even with the advice of others where appropriate, must be observed, and these must be established and submitted for the approval of the Supreme Pontiff as soon as possible.

Chapter II: Norms Regarding Mixed Matters

13. Matters that are mixed, that is, those that pertain to the competence of several Dicasteries, or similar matters, shall be examined after consultation with the Dicasteries involved; if the subject matter requires it, the

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matter shall be referred to a plenary session; if, however, the matters are less important, consideration shall be given to the provision mentioned in the following paragraph, number 16.

14. In order to confer consultations, a meeting shall be convened by the Cardinal Prefect to whom the matter was first presented, either ex officio, or in accordance with Canon 243, § 2, and canons 244, §§ 1-2.

[*Latin ed. p. 894*]

894 Acta Apostolicae Sedis - The official record, whether requested by another Dicastery, or by its own initiative, or at the urging of those who are concerned. 15. § 1. The Cardinal who convened the meeting presides over the assembly. § 2. In these assemblies, the Cardinal Relator, if present, initiates the discussion; if absent, the Cardinal Prefect who convened the assembly. § 3. The Prelate from the Secretariat of the Dicastery that convened the assembly serves as Secretary, and it is his duty to record the proceedings and, at the end of the session, to submit the resolution, or at least the operative part thereof, for the approval of the Fathers. 16. In minor matters, Cardinals Prefects or Prelates Secretaries may convene in a similar manner. In the latter case, the Secretary of the convening Dicastery presides, with a junior Prelate from the Secretariat performing his duties, according to the norms. 11 17. At fixed times, the Cardinals who preside over the Congregations for Bishops, for Clergy, for Religious, and for the Institution *catholica*, may convene, if the circumstances warrant, to coordinate their work and to discuss matters concerning the entire clergy. 18. The Cardinals who preside over the Dicasteries may be convened by the Cardinal Secretary of State, as deemed appropriate, to coordinate the work of all, to provide information, and to receive advice. ii Can. 106 C.I.C.

[*Latin ed. p. 895*]

Acts of Pope Paul VI, 895, Section II, SECRETARIAT OF STATE AND THE SACRED CONGREGATION FOR AFFAIRS CONCERNING THE PUBLIC GOOD OF THE CHURCH.

Chapter I. Secretariat of State.

Article 19. § 1. The Secretariat of State, presided over by the Cardinal Secretary, with the assistance of the Substitute and the Secretary, has the function of most closely assisting the Supreme Pontiff, both in the care of the entire Church, and in matters relating to the Dicasteries of the Roman Curia.

§ 2. In the vacancy of the Apostolic See, the Substitute maintains the direction of the Office, for which he is responsible to the Sacred College of Cardinals.

Article 20. It is the duty of the Cardinal Secretary, at fixed times, according to the prescription in n. 18, to convene the Cardinals who preside over the Dicasteries of the Roman Curia, in order to coordinate efforts, provide

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information, and receive counsel.

Article 21. It pertains to the Secretariat of State to carry out all that the Supreme Pontiff has entrusted to it; to attend to matters which concern ordinary affairs that fall outside the proper competence of the Dicasteries of the Roman Curia; to maintain relations with these same Dicasteries, and furthermore, with Bishops, with Legates of the Holy See, with civil governments and their representatives, and with private individuals, always preserving the competence of the Sacred Congregation for Affairs Concerning the Public Good of the Church, and, as necessary, proceeding in common with it.

[*Latin ed. p. 896*]

Acta Apostolicae Sedis - Official Commentary 896 22. The Secretariat of State, or Papal Secretariat, also comprises: 1° An Office for drafting documents in the Latin language, including Apostolic Letters, letters, and other documents issued by the Supreme Pontiff; 2° An Office for the dispatch of briefs of lesser importance; which is also responsible for preparing and dispatching Apostolic Letters, entrusted to the Cardinal Vicar for the granting of dignities, canonries, and lesser benefices in Chapters, both patriarchal and collegiate, of the Eternal City; 3° An Office for collecting news and periodicals, journals, and other writings of the same kind, as well as for receiving and properly organizing information. 23. The Secretariat of State, together with the Sacred Council for Public Affairs of the Church, particularly oversees the Council responsible for the means of social communication. 24. Furthermore, the Secretariat of State oversees the Church Registry, commonly called "Statistics." 25. The Prefecture (Governatorate) of the Vatican City State must report to the Cardinal Secretary of State. Chapter II: The Sacred Council for Public Affairs of the Church 26. Although it must have regular consultations with the Secretariat of State, the Congregation, previously called for Ecclesiastical Affairs, is now distinct and separate from it. 12 Cf. Apostolic Letter *In fructibus multis*, issued *motu proprio* on April 11, 1964 (A.A.S. LVI [1964], pp. 289-292).

[*Latin ed. p. 897*]

Acts of Pope Paul VI, 897, to Extraordinary Clerics, and it shall henceforth be called the Sacred Council for Public Church Affairs. 27. § 1. The Sacred Council for Public Church Affairs is presided over by a Cardinal Prefect, assisted by a Secretary and a Under-Secretary. § 2. The functions of the Prefect of the Sacred Council for Public Church Affairs and the Secretary of State are combined in the same person. 28. This Sacred Council is responsible for all matters to be dealt with concerning civil governments; furthermore, it undertakes those affairs which are subject to the examination of the Supreme Pontiff, especially those which have something to do with civil laws; also, it fosters diplomatic relations with nations; and it deals

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with matters pertaining to Nunciatures, Internunciatures, and Apostolic Delegations, after consultation with the Secretariat of State, with which it is also joined by closer bonds, whenever the matter at hand falls within the competence of the latter. III. SACRED CONGREGATIONS. Chapter I. The Sacred Congregation for the Doctrine of the Faith. 29. The Sacred Congregation for the Doctrine of the Faith has the duty of safeguarding the doctrine of faith and morals throughout the entire Catholic world. 13 30. It is presided over by a Cardinal Prefect, assisted by a Secretary, an Under-Secretary, and a Promoter of Justice. 31. All matters pertaining to the doctrine of faith and morals, or connected with the same faith, are within its purview. Cf. Litterae Apostolicae, *Integrae servandae*, issued by Motu Proprio on December 7, 1965 (A.A.S. LVII [1965], p. 952). 57 - A. A. S.

[*Latin ed. p. 898*]

898 Acta Apostolicae Sedis - Official Commentary 32. It examines new doctrines and new opinions, disseminated by any means, and promotes studies on this matter, fostering a congress of learned men; and it condemns those concerning which it is established that they are contrary to the principles of faith, after having heard the Bishops of the regions, if they are present. 33. It carefully scrutinizes the books brought to its attention, and, if necessary, condemns them, after having heard the author, granting him the opportunity to defend himself, even in writing, and only after having notified the Ordinary, as has already been provided for in the Constitution *Sollicita ac provida* of Benedict XIV. 34. It also has the power to know, in law or in fact, matters concerning the privilege of faith. 35. It is incumbent upon it to judge errors concerning the faith, according to the ordinary procedures. 38. It acts to safeguard the dignity of the Sacrament of Penance, proceeding according to its amended and approved norms; which norms will be communicated to the Ordinaries of the places, after having given the accused the opportunity to defend himself, and to choose a patron from those approved by the Congregation. 37. It fosters opportune relations with the Pontifical Commission for Biblical Matters. 38. A group of Consultors assists this Congregation, chosen by the Supreme Pontiff from men distinguished throughout the world for their learning, prudence, and experience. Experts, especially from the faculties of universities, may be added to the Consultors, if the matter under consideration requires it.

[*Latin ed. p. 899*]

Acts of Pope Paul VI, 899, 39. The Congregation proceeds in two ways: either administratively or judicially, according to the nature of the matters being handled.

40. The rules pertaining to the internal order of the Congregation shall become publicly valid, having been specifically established by a given Instruction.

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Chapter II: The Sacred Congregation for Eastern Churches

41. That which was formerly called the Sacred Congregation for the Eastern Church shall henceforth be called the Sacred Congregation for Eastern Churches.

42. This Congregation, presided over by a Cardinal Prefect, with the assistance of a Secretary and Under-Secretary, includes, in its number of members, besides the Cardinals elected by the Supreme Pontiff, also Patriarchs of the Eastern Churches and Major Archbishops, considered equal to them, as well as the Cardinal President of the Secretariat for promoting Christian unity, as firmly prescribed in the General Norms, n. 2, § 2; it also receives Consultors, whether from among the Easterns of various rites, or from among the Latins, who have been proven to possess true expertise and experience in matters pertaining to it. Among the Consultors is always included a Secretary from the Secretariat for Christian unity.

43. This same Congregation has as many functions as there are rites of the Eastern Churches in communion with the Apostolic See.

44. The Congregation for Eastern Churches is aware of all matters of any kind that pertain to the persons, discipline, or rites of the Eastern Churches, even if they are mixed, that is, which, either in fact or in law, also concern the Latins; and these are subject to this one and only Congregation.

[*Latin ed. p. 900*]

900. Acta Apostolicae Sedis – Commentarium Officiale: Hoc concernit territoria in quibus maior pars Christianorum pertinet ad Ritus Orientales; immo, etiam in ipsis territoriis Latinis, diligens cura, etiam per Visitatores, invigilat nucleos nondum ordinatos fidelium Rituum Orientalium, et, quoad fieri potest, consulit eorum spiritualibus necessitatibus, per constitutionem quoque propriae hierarchiae, si numerus fidelium et adiuncta id exigant.

45. § 1. Congregatio omnibus facultatibus gaudet, quae aliae Congregationes pro Ecclesiis ritus latini obtinent, remissis tamen ad cetera Dicasteria negotiis ad ipsa spectantibus, incolumi semper iure Paenitentiariae Apostolicae.

§ 2. Quod vero attinet ad Sodales religiosos latini ritus, missionarios in regionibus de quibus in n. 44, haec Congregatio competentiam habet in quidquid eosdem, sive uti singulos sive simul sumptos, tangit; quidquid vero eosdem qua religiosos, sive uti singulos sive simul sumptos, attingit, Congregationi pro Religiosis remittit aut relinquit.

§ 3. Consilia praeterea confert cum Secretariatu pro Christianorum unitate, in iis quae ad Ecclesias Orientales seiunctas pertinent, necnon cum Secretariatu pro non Christianis, praesertim quoad rationes cum religionis islamicae asseclis.

Caput III

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46. Quae hucusque appellata est Sacra Congregatio Consistorialis, in posterum appellabitur Sacra Congregatio pro Episcopis.

47. Congregationi pro Episcopis praeest Cardinalis Praefectus, adiuvantibus Secretario et Subsecretario.

48. Praeter alios, quos Summus Pontifex Congregationi adscribendos censuerit, ad eandem pertinent ex officio Cardi-

[*Latin ed. p. 901*]

Acts of Pope Paul VI, section 901, concerning those who are in charge of the Holy Council for Public Affairs of the Church, the Congregations for the Doctrine of the Faith, for Clergy, and for Catholic Action. Among the Consultors of the same, are included the Substitute of the Secretariat of State, or Papal Secretariat, and the Secretaries of the Dicasteries for Public Affairs of the Church, for the Doctrine of the Faith, for Clergy, and for Catholic Action.

49. § 1. The Congregation for Bishops is concerned with establishing new dioceses, provinces, or regions, in places and for persons not subject to the Congregation for Eastern Churches or for the Evangelization of Peoples; with dividing, uniting, or recognizing those already established, either by proposing to Episcopal Conferences where appropriate, or by hearing them, if the circumstances warrant; with erecting military vicariates, after hearing the Episcopal Conferences of the territory; and with Prelatures for specific pastoral works, to provide special assistance to various regions or social groups in need. It also deals with matters concerning Bishops, Apostolic Administrators, Coadjutors and Auxiliary Bishops, Military Vicars, and other Vicars or Prelates who enjoy personal jurisdiction, regarding their appointments.

14 1 5 § 2. Whenever matters concerning the establishment, division, or provision of dioceses are to be dealt with in conjunction with Civil Governments, the proceedings are handled by the Holy Council for Public Affairs of the Church, with the condition for a particular State; 17 16 always maintaining the special provisions, but in both cases, the Dicasteries for Bishops and for Public Affairs of the Church will proceed, regularly referring the matter to a mixed assembly of Cardinals, after prior mutual communication of the proceedings; always adhering to the norms defined in agreement with the Conciliar Vatican II, Decree *Christus Dominus*, nos. 22-24; 39-40 (A.A.S. LVIII [1966], pp. 683, sq.; 694). is Ibid., no. 42; Decree *Presbyterorum Ordinis*, no. 10 (A.A.S. LVIII [1966], p. 1007); Motu Proprio *Ecclesiae Sanctae*, of August 6, 1966, I, 4 (A.A.S. LVIII [1966], p. 760).

16 Canon 255 of the Code of Canon Law.

17 Cf. Letter of Pope Pius XI, of July 5, 1925; cf. also the Rescript from the

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Audience of the Holy Father, of March 7, 1930, concerning Cattolica.

[*Latin ed. p. 902*]

902 Acta Apostolicae Sedis - Official Commentary: Similar matters, which fall within the limits of its competence, are known to several departments of the Roman Curia. § 3. The Congregation for Bishops, in all cases, issues the decree for the erection, division, and provision of dioceses. § 4. It is the duty of the same Congregation to examine all matters concerning Bishops, whether with regard to their persons, their offices, or their pastoral activity; and also to advise those who are removed from office. Therefore, it considers matters pertaining to the status of dioceses and to the episcopal revenues; it receives and examines what has been reported in writing by Bishops concerning the state and progress of their dioceses; in common with the departments concerned, it orders apostolic visitations and examines those that have been completed, transmitting in both cases to the respective departments those matters that pertain particularly to them. § 5. Furthermore, it considers matters concerning Primates and Metropolitans; it oversees matters concerning the granting of pontifical pallia; it prepares the agenda for Consistories. 18 50. The Congregation for Bishops, after consulting with the Congregation for Clergy, and, as necessary, with other departments concerned, outside of the areas that belong to the Congregations for the Oriental Churches and for the Evangelization of Peoples, examines matters pertaining to the celebration and recognition of particular councils, and to gatherings or conferences of Bishops. 19 51. It is incumbent upon the same Congregation to issue norms by which, through Episcopal Conferences, especially national ones, concerted counsel is given regarding the most urgent needs of the faithful; and also, maintaining contact with other departments, to consider the general directives, in accordance with Conc. Vatic. II, Decree Christus Dominus, n. 21 (A.A.S. LVIII [1966], p. 683). Ibid., nn. 36-38 (A.A.S. LVIII [1966], p. 892); cf. also the Motu Proprio Ecclesiae Sanctae, August 6, 1966, I, 41, §§ 1-5 (A.A.S. LVIII [1966], p. 773 sq.).

[*Latin ed. p. 903*]

Acia Pauli Pp. VI 903: To the Bishops, concerning the care of souls, so that certain reasons may be provided to them for more easily fulfilling their pastoral office. 20, 52. To this Congregation, which pertains to the Bishops, are attached Councils and Secretariats: for Emigration; for the Works of the Apostleship of the sea, the air, and of nomads. In these cases, it proceeds in harmony with the Dicasteries for Clerics and for the Laity. 53. It pertains to the Cardinal Prefect of this Congregation to convene, either ex officio or at the request of those whose interests are involved, the Cardinals Prefects of the Congregations for Clerics and for Religious, and, as necessary, for the Catholic Action, to consider matters concerning the entire clergy and

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to coordinate their labors.

CHAPTER IV: The Sacred Congregation for the Discipline of the Sacraments.

54. The Congregation for the Discipline of the Sacraments, presided over by the Cardinal Prefect, with the assistance of the Secretary and Under-Secretary, examines all matters pertaining to the discipline of the seven Sacraments, respecting the competence, in matters of doctrine, of the Congregation for the Doctrine of the Faith; of the Congregation for Rites, concerning the rites and ceremonies in the celebration of the Sacraments; of the Apostolic Signature, both concerning the extension of competence in these matters, and concerning the function of overseeing, according to the norms of law, the administration of justice, and the establishment of Regional or Interregional Tribunals; and of the Roman Rota, concerning causes of nullity of marriage.

55. To the same Congregation pertain those matters which are usually decided and permitted concerning the discipline of the Sacraments and the celebration. 20 Ibid., n. 44 (A.A.S. LVIII [1966], p. 695).

[*Latin ed. p. 904*]

904 Acta Apostolicae Sedis - Official Commentary on the Sacrifice of the Eucharist. Furthermore, the same Congregation has the power to grant dispensations, which override the competence of Bishops, concerning the Eucharistic fast, whether for the faithful or, as the case may be, for priests celebrating Mass, by the judgment of the Holy Congregation for the Doctrine of the Faith. 56. § 1. It also knows, and alone, of the fact of the consummation of marriage, even between a Catholic and a baptized non-Catholic, as well as between baptized non-Catholics, whether pertaining to the Latin rite or to the Eastern rite, and also of the existence of reasons for granting a dispensation, and of all that is connected with these matters. § 2. In cases of the consummation of marriage between spouses belonging to the Eastern rites, it takes care to examine the acts through a special group of Commissioners expert in Eastern affairs. 57. Similarly, it pertains to it to consider obligations pertaining to the higher orders, and to examine questions concerning the validity of Holy Orders, or to refer them to the competent Tribunal, after hearing, as necessary, the Holy Congregation for the Doctrine of the Faith. Chapter V: The Holy Congregation for Rites. 58. The Holy Congregation for Rites has competence in all matters which directly and closely concern the divine worship in the Roman Rite and in the other Latin Rites, reserving to other Dicasteries competence concerning those matters which touch upon doctrine or discipline, or which require a judicial process. 59. Furthermore, it deals with all matters pertaining to the beatification and canonization of the Servants of God, or to sacred relics in

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any way.

[*Latin ed. p. 905*]

Acts of Pope Paul VI, 905, 60. The Congregation, under the direction of the Cardinal Prefect, assisted by the Secretary, is divided into two sections: the liturgical section, or that concerning worship, and the judicial section, or that concerning the causes of Servants of God.

Section I, 61.

§ 1. The LITURGICAL SECTION, which has its own members and consultants, encompasses all matters pertaining to worship, both liturgical and non-liturgical, and is immediately overseen by the Under-Secretary.

§ 2. This Section is divided into three offices:

1° The FIRST OFFICE is responsible for regulating divine liturgical worship, considering both pastoral and ritual aspects.

2° The SECOND OFFICE fosters relations with Episcopal Conferences and liturgical institutes; it collects and examines information about liturgical life in the Church and writings on liturgical matters published; and it carries out the tasks of the Council for the implementation of the Constitution of the Second Vatican Council on the Sacred Liturgy, until the liturgical reform is completed.

3° The THIRD OFFICE, or that concerning non-liturgical worship, is concerned with the pious and sacred exercises of the Christian people, respecting the competence of the Holy Congregation for the Doctrine of the Faith.

§ 3. This Section is assisted by its own group of consultants, chosen from all nations, among the most expert in liturgical matters, by the Supreme Pontiff, and by Commissions for investigating more difficult questions.

§ 4. The Council for the implementation of the Constitution of the Second Vatican Council on the Sacred Liturgy is responsible for amending liturgical books and carrying out the liturgical reform; however, its definitive conclusions must be submitted to the Plenary Congregation of this Section. Furthermore, the consultants of this Council are, by the same fact, experts of the Holy Congregation of Rites.

21, 2, i, Canon 244, C.I.C.

[*Latin ed. p. 906*]

Acta Apostolicae Sedis - Official Commentary 906, Section II, 62. § 1. THE JUDICIAL SECTION, which, under the direction of the Secretary and the immediate supervision of the General Auditor, performs those tasks pertaining either to the regulation of the processes of beatification and canonization of the Servants of God, including those pertaining to the Eastern rites, or to sacred relics. § 2. This judicial section is divided into three subsections, and to each is assigned by the Supreme Pontiff a suitable num-

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ber of Cardinals and Consultors. I. FIRST SUBSECTION: Under the direction of the General Auditor, it examines the petitions for the introduction of causes; it provides guidelines for conducting canonical processes; it reviews the acts after the investigation is completed; if the case warrants, it orders supplementary investigations; it determines – especially – the suitability for the introduction of the cause, always hearing at least three Consultors, and considering the opinion of the General Promoter of the Faith. The decision, however, must be made by the group of Cardinals assigned to this task. This same subsection also considers minor doubts, the validity of acts, and any incidents. 2° SECOND SUBSECTION: This consists of a certain number of Consultors, acting as judges, under the direction of the General Auditor, and with the presence and votes of, in addition to the aforementioned Consultors, the Official Prelates, the General Promoter of the Faith, the Sub-Promoter, and the General Relator, who consider the writings of the Servants of God, their virtues in a heroic degree, or their martyrdom, or their ancient cult. The decision of the assembly, with the reasons attached and signed by all, together with the writings of the individual votes, the observations of the General Promoter of the Faith, and the responses of the promoters, is always transmitted by the General Auditor to the group of Cardinals assigned to this subsection, who, under the presidency of the Cardinal Prefect, and with the assistance of the Secretary of the Congregation.

[*Latin ed. p. 907*]

Acta Pauli PP. VI, 907, determine whether it is possible to proceed further, or whether a new preparatory investigation is required, or whether the cause should be dismissed. 3° THIRD SUBSECTION: Consisting of a fixed number of Consultors, chosen from among the Consultors mentioned in § 2, 2°, presided over by the Secretary Prelate of the Congregation, with the General Auditor, Official Prelates, General Promoter of the Faith, and General Relator present, and giving their votes, after a medical report has been presented, and after the observations of the General Promoter of the Faith and the responses of the defenders have been considered, it investigates the miracles wrought through the intercession of the Servant of God. The decision, according to the same procedures established in § 2, 2°, is submitted to the assembly of Cardinals of this subsection. § 3. A report is always made to the Supreme Pontiff regarding the decisions rendered by the Cardinals in the three subsections, according to the norms of the sacred canons. § 4. For the second and third subsections, the general congregations before the Supreme Pontiff, as mentioned in the Code of Canon Law, remain in force; likewise, the rites and ceremonies received in the Roman Curia for the canonization of the Blessed, after they have been decreed in the Consistory. § 5. In the judicial section, there is a distinct office of the General Promoter of the Faith, who, with the assistance of the General

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Sub-Promoter, certain designated Sub-Promoters, and a suitable number of officials, presents observations regarding the validity of the acts, and concerning doubts regarding heroic virtue, martyrdom, lack of cult, ancient cult, and miracles. § 6. The judicial section has its own Chancery, which is directly subject to the General Auditor, but under the authority of the Cardinal Prefect and the Secretary Prelate. § 7. Finally, the judicial section is assisted by a body of Advocates and Procurators, who are endowed with qualifications and titles as prescribed by Canon 2111 of the Code of Canon Law. 23 Canons 2112; 2113; 2123; 212-1 of the Code of Canon Law. 24 Canon 2141 of the Code of Canon Law.

[*Latin ed. p. 908*]

908 Acta Apostolicae Sedis - Official Commentary 25, lacking the requisites of law, then a college of physicians, selected legitimately from among the most expert, both in knowledge and probity. 63. Both Sections, namely the Section for Cult and the Judicial Section for the causes of Servants of God, have at their disposal a historical-hagiographic office, which is governed by a special statute, as is explained in the Apostolic Letters *Già da qualche tempo*, issued by Pope Pius XI by his own motion on February 6, 1930. 64. In matters concerning Sacred Relics or the cult of the Saints, in accordance with the norms of Catholic doctrine, both Sections, without infringing on their respective competencies, proceed after having received counsel. Furthermore, both Sections share a registry, a library, tables, an administration, or treasury, and other things which may be useful to the Congregation. Chapter VI: The Sacred Congregation for Clerics 65. In order that the name may more appropriately correspond to its action, the Sacred Congregation of the Council will henceforth be called the Sacred Congregation for Clerics. 66. The Congregation for Clerics, presided over by the Cardinal Prefect, with the assistance of the Secretary and Under-Secretary, is competent in all matters concerning clerics who exercise the apostolate in the diocese, both with regard to persons, and with regard to their functions and pastoral ministry. The Congregation is divided into three offices. 67. § 1. Through the FIRST OFFICE: The Congregation seeks out, proposes, and urges what is necessary for priests concerning sanctity. Can. 2018 C.I.C.

[*Latin ed. p. 909*]

Acts of Pope Paul VI, paragraphs 909, 26, and 27, strive to achieve this; they do not cease their studies, so that, especially in divine revelation, theological science, liturgical arts, and also in human disciplines, they may be more and more instructed, so that they may more fruitfully exercise the priestly ministry; they promote pastoral initiatives; they take care to establish libraries for the clergy; they institute, everywhere and at fixed times, courses, which they call, for priests, especially those newly ordained, so that these may perfect and expand their pastoral knowledge and meth-

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ods, share apostolic experiences with one another, and coordinate pastoral activities. § 2. All of these things, adapted to their particular duties, will also apply to Deacons. Paragraphs 2, 8, and 29, 68. Furthermore, it is the duty of the Congregation to: § 1. Attend to all matters pertaining to the duties and discipline of the diocesan clergy, to the cathedral and collegiate Chapters, to pastoral councils, to parish priests and vicars, and to other priests exercising the pastoral ministry, to religious, in all matters not pertaining to religious life, to the celebration of the Mass and its stipend; to the granting of offices or benefices not pertaining to the Consistory; to popular elections still in force in the granting of such benefices or offices; to the obligation of reciting the Divine Office and to exercises of piety. § 2. Through a special Council, to establish general principles by which a more suitable distribution of the clergy is regulated; § 3. To consider the common obligations of the clergy. Paragraphs 3, 2, 26, Second Vatican Council, Decree on the Presbyterate, n. 15 (A.A.S. LVIII [1966], p. 1014). 27 Cf. ibid., n. 19 (A.A.S. LVIII [1966], p. 1019). 28 Cf. ibid. 29 Cf. ibid. Paragraph 30, 31, Second Vatican Council, Decree Christus Dominus, n. 35, 4 (A.A.S. LVIII [1966], p. 690). 1 Apostolic Letter, Ecclesiae Sanctae, issued by Motu Proprio on August 6, 1966, I, n. 18, § 1 (A.A.S. LVIII [1966], p. 767). Paragraph 32, ibid., I, n. 1 (A.A.S. LVIII [1966], p. 759).

[*Latin ed. p. 910*]

9 1 0 Acta Apostolicae Sedis - Commentarium Officiale et laicorum, apto nexu servato, si oportuerit, cum Consilio de Laicis; § 4. Diligenter curat ut in omni dioecesi sit Consilium presbyterale, et, post collata consilia cum Congregatione pro Episcopis, consideret quae adiuncta suggerantur ut, sede Episcopali vacante, confirmetur a Vicario Capitulari vel Administratore Apostolico; § 5. De controversiis circa praecedentiam inter clericos, cognoscit, firmis iuribus Praefecturae Palatii Apostolici, necnon Congregationis pro Religiosis et Institutis saecularibus, quoad praecedentiam inter religiosos; itemque de aliis controversiis via administrativa, inter clericos vel inter clericos et laicos, vel inter clericos dioecesanos et religiosos, firmis tamen n. 13 et ss. 3 3 69. Per SECUNDUM OFFICIUM: I — maxime adlaborat in iis quae spectant praedicationem Verbi Dei; opera apostolatus temporum necessitatibus hominumque condicionibus accommodata promovet; normas praebet opportunas, quae servari debent in institutione religiosa tradenda pueris, adolescentibus, iuvenibus, adultis; regulas indicat servandas in scholasticis lectionibus catecheseos, collatis tamen consiliis cum Congregatione pro Institutione catholica et, si casus ferat, cum Congregatione pro Religiosis et Institutis saecularibus; invigilat quibusvis cursibus catecheticis, tum paroecialibus tum scholaribus; curat ne ullibi desint institutiones tum ante tum post matrimonium habendae tum diversis fidelium coetibus aptatae; operam impendit in incrementum et moderamen Officiorum dioecesanorum quae

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catechesi praeficiuntur; insuper pastoralem sollicitudinem promovet in peregrinantes et quaestiones perpendit conexas cum peregrinationibus relaxationis causa susceptis (vulgo « turismo»), cum fidelium vacationibus.

[*Latin ed. p. 911*]

911. The acts of Pope Paul VI, paragraph 35, concern rustications and games. In all these matters, he seeks the cooperation of the Episcopal Conferences. 2° — He recognizes and approves the guidelines for catechesis, as well as the programs and outlines for the preaching of the Word of God, prepared by the Episcopal Conferences for different ages and conditions of the faithful; he encourages national catechetical congresses or approves or encourages international ones. 3° — He takes care that pastoral guidelines are drawn up for particular groups of the faithful, after consultation with the Dicasteries concerned, and establishes that the Dicasteries which are to take care of special matters have a firm right within their area of competence.

70. Through a THIRD OFFICE: 1° — The Congregation oversees all matters pertaining to the preservation and administration of the temporal goods of the Church, respecting the competence of other Congregations with regard to the temporal goods entrusted to them. 2° — It is therefore its responsibility to administer the pious foundations, pious bequests, pious works, benefices, oratories, churches, sanctuaries, ecclesiastical artistic property, real estate, except for the goods of religious orders, treasuries, taxes, duties, benefice pensions, all alienations, and other similar matters; to take care of matters concerning the common diocesan or regional clergy, their proper support, and their pensions, even those that are reversible; to promote or establish mutual aid societies or institutions to assist the clergy in need due to old age, illness, or other impediments; to oversee both diocesan institutions that collect the offerings of the faithful and the diocesan administrative offices, and to ensure that they are properly managed.

[*Latin ed. p. 912*]

912 Acta Apostolicae Sedis - Commentarium Officiale: praebere administrationibus; admittere ad compositionem eos qui occuparunt bona ecclesiastica, etiam pertinentia ad religiosos; permittere ut fideles acquirant bona ecclesiastica quomodocumque usurpata.

CAPUT VII

Sacra Congregatio pro Religiosis et Institutis saecularibus

71. Sacra Congregatio negotiis religiosorum sodalium praeposita, nomen immutabit in Sacram Congregationem pro Religiosis et Institutis saecularibus.

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72. Congregatio pro Religiosis et Institutis saecularibus, cui praeest Cardinalis Praefectus, iuvante Secretario, in duplicem dispescitur sectionem, alteram religiosis, alteram saecularibus institutis praepositam, sub immediato ductu proprii Subsecretarii.

73. § 1. Per PRIMAM SECTIONEM: Congregatio praeponitur negotiis quae ad latini ritus instituta religiosa eorumque sodales pertinent, salva competentia tum S. Congregationis pro Gentium Evangelizatione, tum Tribunalium, quando iudicialiter procedendum sit.

§ 2. Quapropter, ad eam pertinent quae respiciunt institutorum erectionem, moderamen, suppressionem; finis proprii tutelam et prosecutionem, regimen et disciplinam, bona, privilegia, sodalium institutionem eorumque vitam iuxta specialem indolem et constitutiones atque dispensationes a iure communi, incolumi competentia Congregationis de disciplina Sacramentorum circa ieiunium eucharisticum et ratione habita competentiae Congregationis pro Institutione catholica, circa studiorum scientificam seu academicam ordinationem in Ecclesia.

[*Latin ed. p. 913*]

Acts of Pope Paul VI, 913, § 3. It also pertains, for the same reason, to the competent jurisdiction of the Holy Congregation for the Evangelization of Peoples, in matters concerning either societies of common life, whose members live according to a religious manner, or the Third Orders, as such. § 4. In the application and dispensation of general laws, the Congregation for Religious and Secular Institutes will always take into consideration the views and practices of other Dicasteries in those matters which, by their nature, pertain to them, according to the norm established under n. 13. § 5. It is the duty of the same Congregation to promote the suitable renewal and growth of religious life, and also to establish councils or conferences of Superiors Major, through whose efforts it will endeavor to provide, in a more appropriate manner. 39 74. Through the SECOND SECTION, the Congregation possesses the same powers, with corresponding references, concerning secular institutes, since these, although not religious, profess a true and complete profession of evangelical counsels in the world, recognized by the Church, and therefore merit consideration. 40 Chapter VIII, The Holy Congregation for the Catholic Institution. 75. That Holy Congregation which was previously called the Sacred Congregation for Seminaries and Universities now takes the name of the Sacred Congregation for the Catholic Institution. 76. § 1. The Congregation, presided over by a Cardinal Prefect, assisted by a Secretary and Under-Secretary, has jurisdiction over matters concerning the promotion of the formation of clerics and the scientific Catholic institution, whether of clerics or laymen, with the same jurisdiction as the Congregation for Religious and s» Conc. Vatican II, Decree on Perfect Charity, n. 23 (A.A.S. LVIII [1966], p. 711). «o Ibid., n.

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11, p. 707. 58 - A. A. S.

[*Latin ed. p. 914*]

Acta Apostolicae Sedis - Official Commentary 914 Concerning Secular Institutes in matters pertaining to the formation of religious, and also the Congregation for the Evangelization of Peoples. § 2. The Congregation is divided into three offices. 77. Through the FIRST OFFICE, it considers: 1° — all matters concerning the administration, discipline, and temporal management of seminaries, with the understanding that the Congregation for the Evangelization of Peoples retains its competence, and that it must act with concord and due coordination; 2° — those matters pertaining to the promotion of the education of the diocesan clergy and the scientific formation of religious and secular institutes; in particular, it examines and approves the statutes of regional or interregional seminaries, prepared by the Bishops concerned. 41 78. Through the SECOND OFFICE, it governs universities or faculties, academies, and any other institutes or groups of higher studies that are properly designated as Catholic, to the extent that they depend in some way on the authority of the Church, including those that are governed by religious or by laypersons; it fosters and approves institutions and associations for the promotion of studies; it ensures that in Catholic universities there are both institutes that serve to promote primary scientific or artistic research, and at least a chair of sacred theology, in which lectures are given that are suitable for lay students as well; it provides norms regarding academies and libraries, other than the Vatican; it promotes cooperation and mutual assistance among Catholic universities and their associations, whether national or international; it strives to establish Catholic residential halls and university centers in non-Catholic universities. 42 43 79. Through the THIRD OFFICE, it oversees the erection of parish and diocesan schools, and it supervises all Catholic schools, of every kind and grade, within the limits of the Second Vatican Council, Decree *Optatam Totius*, n. 7 (A.A.S. LVIII [1966], p. 719). Ibid., Declaration *Gravissimum Educationis*, n. 10, p. 736. 43 Ibid., n. 10, p. 736. 42

[*Latin ed. p. 915*]

The Acts, Powers, and Faculties of Pope Paul VI, as well as those institutions of instruction or education which depend on the authority of the Church, extend to all the Catholic world, with the exception of schools which are solely intended to prepare for the religious life, according to the firm prescription n. 77, 2°; therefore, its competence extends to all schools, with the exception of those located in places dependent on the Congregation for Eastern Churches or on the Congregation for the Evangelization of Peoples.

80. Furthermore, the Congregation examines general questions concerning education and studies; it fosters cooperation with Episcopal Confer-

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ences, as well as with civil authorities, national and international organizations, always maintaining due coordination with the Sacred Congregation for Public Affairs of the Church; it coordinates forces and provides means for defending the rights and freedoms of schools; it approves national and international congresses in which these matters are discussed.

Chapter IX: The Sacred Congregation for the Evangelization of Peoples, also known as the Sacred Congregation of Propaganda Fide.

81. That Sacred Congregation which has hitherto been called the Sacred Congregation of Propaganda Fide, will henceforth be called the Sacred Congregation for the Evangelization of Peoples, also known as the Sacred Congregation of Propaganda Fide.

82. The Congregation for the Evangelization of Peoples, presided over by a Cardinal Prefect, assisted by a Secretary and an Under-Secretary, has jurisdiction over all matters pertaining to all missions established for the spread of the Kingdom of Christ throughout the world; therefore, it is competent in the appointment and modification of necessary ministers and ecclesiastical circumscriptions; in proposing those who will govern them; in promoting the indigenous clergy, to whom greater responsibilities and administration are gradually entrusted; in directing and coordinating the entire missionary activity throughout the world, both with regard to the missionaries themselves, and with regard to the missionary cooperation of the faithful.

[*Latin ed. p. 916*]

Acts of the Apostolic See - Official Commentary 916 83. § 1. The members of this Congregation, besides the Cardinals, appointed to it by the Supreme Pontiff, also include the Presidents of the Secretariats: for Christian Unity, for Non-Christians, and for the Unbelieving. § 2. To deal with matters of greater importance and of a general nature, plenary sessions of the Congregation are held, in which, as members of the same, also participate, with deliberative votes, if it pleases the Supreme Pontiff, Bishops appointed by the same Roman Pontiff from the Missions, as well as representatives of the Directors of Pontifical Institutes and Works, taking care that those who explain the needs of the Churches which are called "younger" or "indigenous" are not lacking. § 3. Regarding the number of those mentioned in § 2, and other additions, reference should be made to the Apostolic Letters of the Holy Church, issued by the Supreme Pontiff on August 6, 1966, as well as to the special instructions issued by the Sacred Congregation. 44 84. This Congregation, in the places subject to it, gives impetus to missionary work, promotes vocations and missionary spirituality; it provides study and prayers for the Missions, as well as producing genuine and adequate information about them; furthermore, it diligently fulfills the duty of educating youth and establishing clerics in Seminaries; it takes care of matters relating to the celebration of Synods and Councils and Episcopal Assem-

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blies or Conferences, and it recognizes their statutes or decrees, according to the prescriptions of law; it announces visits at fixed times, in which a greater understanding is obtained of the needs of the regions and of more serious questions. 45 85. It is the duty of the same Congregation to raise up and, according to the various urgent needs of the regions, to distribute missionaries; to encourage and coordinate aid, especially through the Pontifical Mission Works, and to allocate it according to the needs of the places. 46 44 Council of Vatican II, Decree *Ad gentes divinitus*, Chapter V, n. 29 (A.A.S. LVIII [1966], p. 979). 45 Ibid., Chapter V, n. 29. 46 Ibid., Chapter V, n. 29.

[*Latin ed. p. 917*]

Acts of Pope Paul VI, 917, 86. To this Congregation are subject, by reason of a defined and prevailing purpose, religious institutes established in missions and especially working there; ecclesiastical societies and those of women without vows, and seminaries, which are founded solely according to their statutes, in order that missionaries may be formed for foreign missions; concerning their rules, administration, and suitable concessions for the sacramental ordination of students, the norms published by the Congregation for Religious are observed; and, with regard to scientific studies or instruction, the Congregation for Catholic Education. 87. Matters pertaining to the Faith, or the sacred rites, or ecclesiastical studies, or Catholic universities, or dispensations from a valid and consummated marriage; furthermore, matrimonial causes and other matters requiring judicial procedure, are transmitted to the Sacred Roman Rota. 88. As for other religious members, whether of the Latin or Eastern rites, this Congregation has jurisdiction only in those matters which concern them as missionaries, whether individually or together; otherwise, they are under the firm jurisdiction of the Congregation for the Eastern Churches, and are referred to the Congregation for Religious and Secular Institutes, which concerns religious as such, whether individually or together, saving the special prescriptions of the Supreme Pontiff. 89. To foster missionary cooperation, there is the Supreme Council for the Government of Pontifical Missionary Works, to which are subordinate the general councils of the Union of Missionary Clergy, the Pontifical Missionary Societies, the Work of St. Peter the Apostle, and the Pontifical Mission for Children. 90. A group of consultants, in which, besides other experts, the Secretaries of the three Secretariats, the Directors of the Institutes and Pontifical Works, and representatives of both the Regional Works for Missions and the international lay associations, participate, gathers information concerning the local conditions of various regions, and the ways of thinking of different groups of people, and also

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concerning methods.

[*Latin ed. p. 918*]

918 *Acta Apostolicae Sedis* – The Official Commentary on the work of evangelization, and presents scientifically grounded conclusions, for the purpose of and cooperation in the missionary endeavor. 47

91. The administrative office manages the treasury of the Congregation, or the administration of its assets, under the direction of the Cardinal Prefect, with the firm obligation of rendering a proper accounting to the Prefecture for economic affairs of the Holy See.

IV. SECRETARIATS

Chapter I: Secretariat for Promoting Christian Unity

92. § 1. The Secretariat for Promoting Christian Unity, whose members are Cardinals and Bishops appointed by the Supreme Pontiff, is directed by a Cardinal President, who is assisted by a Secretary and an Under-Secretary. In accordance with the general regulations, no. 5, advisors, both clergy and laity, are called upon from throughout the world, who are well versed in ecumenical matters.

§ 2. Among the members are, by virtue of their office, the Cardinals Prefects of the Sacred Congregations for the Oriental Churches and for the Evangelization of Peoples; among the advisors are always the Secretaries of those same Congregations.

§ 3. The Secretariat is divided into two sections, under the immediate direction of its Delegate: one for the part that is called "Western," and the other for the part that is called "Eastern."

93. The Secretariat has the competence and the duty of promoting Christian unity. Therefore, after matters are first presented to the Supreme Pontiff, it takes care of relations with brothers from other communities; it deals with the correct interpretation and execution of the principles of ecumenism; it encourages or supports and coordinates Catholic groups, both national and international, in the pursuit of Christian unity. 47 *Ibid.*, chapter V, no. 29.

[*Latin ed. p. 919*]

Acta Pauli PP. VI 919, promoting [ecumenical] relations; he established conferences concerning questions and activities pertaining to ecumenism with Churches and ecclesiastical communities separated from the Apostolic See; he appoints Catholic observers for Christian gatherings; he invites observers from separated religious orders to Catholic gatherings, whenever it seems opportune; he orders the execution of conciliar decrees which pertain to the matter of ecumenism. 94. Furthermore, he has jurisdiction over matters concerning Jews, insofar as they relate to religion. 95. Mixed

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affairs are treated in harmony with the Dicasteries which have an interest therein. Chapter II: The Secretariat for Non-Christians. 96. The Secretariat for Non-Christians, under the direction of the Cardinal Prefect and with the assistance of a Secretary and Under-Secretary, deals with those, with the approval of the Supreme Pontiff, who are indeed knowledgeable about the Christian religion, but profess some other religion or possess a religious sentiment. 97. The members of the Secretariat, besides the Cardinal Prefect of the Holy Congregation for the Evangelization of Peoples, are those chosen by the Supreme Pontiff, either from the Sacred College of Cardinals, or proposed by local Episcopal Conferences, and also others in whose jurisdictions many non-Christians reside for any reason, even temporarily. Furthermore, it receives advice from a group of experts, approved by the Supreme Pontiff. 98. While maintaining the jurisdiction of the Congregation for the Evangelization of Peoples, the Secretariat not only promotes studies, but also fosters mutual esteem with non-Christians through charitable endeavors, in order that mutual appreciation may be increased. 99. It is the task of the same Secretariat to seek out methods and ways to establish a suitable dialogue with non-Christians. It takes care...

[*Latin ed. p. 920*]

Acta Apostolicae Sedis - Official Commentary 920. Therefore, that non-Christians may be rightly recognized and justly esteemed by Christians, and that, reciprocally, these same Christians may likewise know and esteem the Christian doctrine and life equally; it receives and considers the desires of the Ordinaries; it consults regarding the formation of those who are engaged in dialogue; it proposes, examines, and approves initiatives that experience has suggested.

100. Attached to it is the Office for fostering relations with Muslims.

Chapter III: Secretariat for Non-Believers

101. The Secretariat for Non-Believers is presided over by the Most Eminent Cardinal, assisted by a Secretary and Under-Secretary, and consists of certain Cardinals and Bishops appointed by the Supreme Pontiff, to whom are added Consultors elected from throughout the world.

102. The Secretariat, with the approval of the Supreme Pontiff, is concerned with the study of atheism, in order to explore its various reasons more deeply, and, insofar as possible, to establish dialogue with those non-believers themselves who sincerely accept collaboration.

V. COUNCIL FOR THE LAITY and THE PONTIFICIAL COMMISSION FOR JUSTICE AND PEACE.

103. The norms that were published in the Apostolic Letters given *motu proprio* to the Catholic Church of Christ on January 6, 1967, are valid.

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Acta Apostolicae Sedis, LIX (1967), pp. 25-28.

[*Latin ed. p. 921*]

Acts of Pope Paul VI, Volume VI, Page 921, Section VI, Tribunals, Chapter I, The Supreme Tribunal of the Apostolic Signatura, Paragraphs 104-107.

104. The Supreme Tribunal of the Apostolic Signatura is composed of several Cardinals of the Holy Roman Church, appointed by the Supreme Pontiff, of whom one, also chosen by the same, fulfills the office of Prefect, with the assistance of a Secretary and a Under-Secretary. It has two sections.

105. The FIRST SECTION examines, whether by ordinary authority or by delegated authority, those matters which are assigned to it in the Code of Canon Law; it extends the jurisdiction of the tribunals, including those established for matrimonial causes, to include the forum of foreigners in the City, until otherwise provided, to proceedings concerning the nullity of marriage, except in extraordinary cases; it oversees, in accordance with the sacred canons, the proper administration of justice for its own function; it takes care of the erection of regional or interregional tribunals; it enjoys the rights which are granted to it in the Concordats between the Holy See and various nations.

106. The SECOND SECTION resolves disputes arising from the exercise of administrative ecclesiastical power, and those brought before it, through an appeal or recourse against a decision of the competent Dicastery, whenever it is contended that the act itself violates some law. In these cases, it examines whether the appeal should be admitted, or whether the act impugned is illegitimate.

107. Through the same section, it also judges conflicts of jurisdiction between the Dicasteries of the Apostolic See; it examines administrative matters by the Congregations of the Roman Curia, according to Canon 49, paragraphs 1603, 1604, and 1605 of the Code of Canon Law.

[*Latin ed. p. 922*]

Acta Apostolicae Sedis - Official Commentary 922 delivered; concerning matters entrusted to the Supreme Pontiff. 108. The Apostolic Signature is governed by its own law. Chapter II, The Sacred Roman Rota. 109. Provided that the prescriptions of the Code of Canon Law remain in force, the competence of the Sacred Roman Rota in cases of nullity of marriage properly brought before the Apostolic See extends also to cases between a Catholic and a non-Catholic party, or between non-Catholic parties, whether pertaining to the Latin or the Eastern rites, provided that both parties are baptized, except for doctrinal questions touching upon the Faith, which are referred to the Congregation for the Doctrine of the Faith, according to paragraphs 29 and 31 of this Constitution. 50 110. The Sacred Roman Rota is governed by its own norms. Chapter III, The Sacred Apostolic Penitentiary. 111. The Sacred Apostolic Penitentiary is presided over by the Cardinal

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Penitentiary Major, who is assisted by a Regent and other Prelates, who form the Council of the same Cardinal Major. 51 112. The jurisdiction of this tribunal includes those matters which pertain to the internal forum, even if not sacramental; therefore, this tribunal grants indulgences, absolutions, dispensations, commutations, sanctions, and remissions, according to Canon 1598; 1599; cf. also Canon 1557, § 2 of the Code of Canon Law. Pope Pius XI, Constitution *Quae divinitus Nobis*, of March 25, 1935, paragraphs 2-3; cf. A.A.S. XXVII. [1935] p. 97 ff. 51

[*Latin ed. p. 923*]

923 The acts of Pope Paul VI, page 113. Furthermore, to him [Paul], concerning the Penitentiary, are added those matters pertaining to the granting and use of indulgences, with the understanding that the right of the Congregation for the Doctrine of the Faith to examine those matters concerning the dogmatic doctrine regarding said indulgences is preserved.

VII OFFICES, Chapter I, The Apostolic Chancery, 114. The Apostolic Chancery, which is presided over by the Cardinal of the Holy Roman Church, the Chancellor, assisted by the Regent, performs the function of issuing both Decrees and Apostolic Constitutions, and also Apostolic Letters in the form of a Bull or Brief of greater importance, as is prescribed by law, or as entrusted by the Supreme Pontiff or by the proper Dicasteries of the Roman Curia.

115. Letters, whether in the form of a Bull or in the form of a Brief, shall not be issued unless by order of the Supreme Pontiff or of some Dicastery, with the terms of that order being observed individually.

52, 116. It is the duty of the Apostolic Chancery to safeguard with the utmost care the lead seal and the fisherman's ring.

Chapter II, The Prefecture of Economic Affairs of the Holy See, 117. The Prefecture of Economic Affairs of the Holy See, which is directed by a Commission of three Cardinals, one of whom performs the function of President, assisted by the Secretary Prelate, coordinates all the administrations of the goods of the Holy See and oversees them.

52, Canon 260 of the Code of Canon Law.

[*Latin ed. p. 924*]

Acts of the Apostolic See - Official Commentary 924 118. The Prefecture is assisted by a General Auditor and other Accountants, as needed, and it receives counsel from a group of consultants chosen by the Supreme Pontiff, consisting of clerics or laypersons truly expert in their fields. 119. The Commission of Cardinals, the Prefect of the Secret Archives, and the Consultants require confirmation five years after their appointment. 120. The Prefecture performs the following duties: 1° It receives both a report on the patrimonial and economic situation, and an accounting of receipts and expenditures, and an estimate of expenses, whether prospective or ret-

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rospective, submitted by the Administrators of assets who are dependent on the Holy See, even if they possess some or even full freedom (commonly: autonomy), with the exception of Pontifical Commissions and Administrations, whether within the City or outside the City, saving the particular regulations of religious institutes concerning works for the protection of assets; 2° It carefully examines the accounting and estimate, as mentioned above, so that, at the appointed time, it can submit to the Supreme Pontiff, through the Cardinal President, a general computation (= balance sheet) of receipts and expenditures for the previous year (current), as well as a prospective estimate for the following year (budget); 3° It coordinates all financial undertakings of the Holy See (commonly: investments, important operations) and supervises them, so that each proceeds in an orderly manner towards its intended goal; 4° It examines the outlines of projects, both prospective and executed, and, if necessary, supervises the projects themselves; 5° It assesses the percentage contributions to be delivered to the General Administration of the Patrimony of the Apostolic See, as a contribution towards defraying expenses; 6° It inspects books and documents, and it expends those that exceed ordinary administration; regarding which, it submits a written report to the Supreme Pontiff through the Cardinal President. 121. Furthermore, the Prefecture is informed of those who, in carrying out the duties entrusted to them, have caused damage in some way to the patrimony of the Holy See. However, criminal or civil actions are...

[*Latin ed. p. 925*]

The Acts of Pope Paul VI, paragraph 925, are referred to the competent Tribunal, or, if this is lacking, to a specially appointed Commission, or, by the mandate of the Supreme Pontiff, to the Tribunal of the Holy Roman Rota.

CHAPTER III

The Apostolic Camera

122. The Apostolic Camera, which is presided over by the Cardinal of the Holy Roman Church, the Chamberlain, or, if he is hindered, by the Vice Chamberlain, has the duty of caring for and administering the temporal goods and rights of the Holy See, during the time that this office is vacant. In fulfilling these duties, the special laws already enacted or to be enacted must be strictly observed.

53

CHAPTER IV

Administration of the Patrimony of the Apostolic See

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123. The Administration of the Patrimony of the Apostolic See, which is presided over by the Cardinal President, with the assistance of the Council of Cardinals and the Secretary providing assistance, has two sections: the ordinary and the extraordinary.

124. § 1. The ORDINARY SECTION performs the duties of administering, under the direct supervision of the Delegate.

§ 2. The EXTRAORDINARY SECTION, under the supervision of another Delegate, performs the duties entrusted to it by the Supreme Pontiff, and is governed by its own special laws.

CHAPTER V

The Prefecture of the Apostolic Palace

125. The Prefecture of the Apostolic Palace, which is directed by the Prefect, with the assistance of the Regent, is responsible for the Apostolic Palace, and attends to the Supreme Pontiff, whether he is in the Palace itself, or wherever he may be.

Canon 262 of the Code of Canon Law.

[*Latin ed. p. 926*]

926 Acta Apostolicae Sedis - Official Commentary 126. § 1. It is the duty of this Prefecture to arrange admissions before the Supreme Pontiff, and to prepare all that pertains to the sacred pontifical ceremonies outside of the strictly liturgical part, reserving to the General Vicar of the Vatican City all matters concerning the spiritual care of those who reside or work in the same Vatican City, in concord with those concerned. § 2. Furthermore, this Prefecture is responsible for making the necessary or appropriate arrangements whenever the Supreme Pontiff transfers from the Apostolic Palace to the City of Rome; and it provides assistance to the Secretariat of State whenever the Supreme Pontiff prepares for apostolic journeys. 127. Moreover, this Prefecture ascertains the prior rank assigned to Cardinals or Legates sent by nations to the Holy See; and, together with the Secretariat of State, it observes the proper protocols when those who hold the highest position among the people, or are endowed with high dignity, are solemnly admitted before the Roman Pontiff. 54 128. The Prelate of the Apostolic Palace, as Prefect, requires the confirmation of the newly elected Supreme Pontiff. Chapter VI General Ratio of the Church 129. The General Ratio of the Church, or the Office of Statistics, has the duty of collecting and organizing information that appears necessary or useful for better understanding the state of the Church and for assisting the sacred Pastors. 180. This Office, in order that the information may be properly compiled, ensures that, according to appropriate norms, the necessary or useful statistics are duly prepared in parishes, dioceses, regions, religious institutes, and in the Dicasteries of the Roman Curia, and are sent in at the

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appointed times, as coordinated in Can. 254 of the Code of Canon Law.

[*Latin ed. p. 927*]

Acts of Pope Paul VI, paragraph 927: Let everything pertaining to the life of the Church be brought together.

1. By comparing matters, the Office shall prepare general indices and shall clarify those to whom they pertain, so that the importance of those things which are observed may be shown most accurately, indicating the causes and the effects arising therefrom.

APPENDIX D

1. The Reverend Fabric of St. Peter shall continue to oversee those matters pertaining to the Basilica of the Prince of the Apostles, according to the prescription of the Constitution *Sapienti Consilio*, of June 29, 1908, and acting in concert with the Chapter of the same Basilica.

2. The Apostolic Vatican Library, the Vatican Secret Archives, the Vatican Printing Press and Library, the Office of the Master of Charities of the Supreme Pontiff, or the Apostolic Charity Office, the Council for Social Communications, and other permanent bodies of the Holy See, as well as the Council for the Implementation of the Constitution of the Second Vatican Council on the Sacred Liturgy, shall remain in the state in which they were before, until their task is completed.

3. Those matters pertaining to the Papal Household shall be governed by their own regulations. The Secretary for Briefs to Princes and the Secretary of Latin Letters shall continue to perform their respective duties, until otherwise provided.

4. To this Apostolic Constitution shall be appended the *ORDO SERVANDUS*, or the common rules by which the discipline and manner of conducting business in the Dicasteries of the Holy See are provided, with the general rule remaining as stated in Title I, Chapter I, paragraph 12.

[*Latin ed. p. 928*]

928 Acta Apostolicae Sedis - Official Commentary III) 136. In all and each of the reviewed Congregations, as also in the other Dicasteries, it must be observed above all that nothing of a grave or extraordinary nature be undertaken, unless it has first been communicated to the Supreme Pontiff by the Moderators of said Congregations. Furthermore, every decision requires pontifical approval, except for those for which the Moderators of the Dicasteries have been granted special faculties, and except for the judgments of the Tribunal of the Sacred Roman Rota and the Apostolic Signatura, within the limits of their competence.

We decree that the present Apostolic Constitution shall be firm, valid, and efficacious always and forever, and shall have and obtain its full and

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complete effects from the first of January of the year 1968, and to those to whom it applies, or who may apply to it in any way, in all things and through all things, fully and completely, notwithstanding any contrary provisions, even those deserving of special mention.

Given at Rome, at St. Peter's, on the fifteenth day of the month of August, in the year of the Assumption of the Blessed Virgin Mary, 1967, in the fifth year of Our Pontificate.

PAULUS P. P. VI.

[*Latin ed. p. 929*]

Year and volume LIX, November 20, 1967, No. 15. ACTA APOS-

TOLICAE SEDIS. OFFICIAL COMMENTARY. Direction: Apostolic Palace – Vatican City. Administration: Libreria Editrice Vaticana.

ACTA PAULI P. P. VI. APOSTOLIC CONSTITUTIONS.

I. The Church of the Blessed Virgin Mary of Sorrowful, near the Buenos Aires Forum, is assigned to the order of Cardinal Titular Churches.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,

FOR PERPETUAL REMEMBRANCE.

Here in Rome, in the most noble city because of the See of Blessed Peter and the venerable Christian religion, to which countless martyrs, athletes of Christ, have shed their blood, there are many temples and churches, most holy, indeed dedicated to God, in honor of their Saints, which, according to the custom of Our Predecessors, are usually assigned to Cardinals as a title. This is done so that those buildings are adorned, as it were, by the dignity of such great men, and so that these outstanding men may, in turn, attain a dignity equal to the splendor of their purple, in proportion to the majesty of the churches. Among these churches, which are distinguished by their art, structure, and piety, is to be counted the one dedicated to the Blessed Virgin Mary of Sorrowful, near the Buenos Aires Forum. This church, built by the Reverend Joseph Gallardo, a priest from the Buenos Aires Archdiocese, was begun in the year 1910, and it was said that the faithful of Argentina, in the Republic, newly restored to liberty after a century, intended to offer it as a gift to the Supreme Pontiff. When the work was almost completed, on June 12, 1915, Pope Benedict XV,

[*Latin ed. p. 930*]

The Acts of the Apostolic See – Official Commentary 930, granted the

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church in Strasbourg to the Nation, with the same rights and privileges as other sacred buildings which belonged to the Spanish or French in Rome. Then, the ownership of the church was given to the Episcopate of the Nation in Strasbourg, and finally, in the year 1929, it was arranged that the Order of the Most Holy Virgin Mary of Mercy for the Redemption of Captives should be entrusted with the administration of the church, to which a great merit has been attributed before the faithful and the Church. Finally, in the year 1930, it was consecrated by the Vicar of the City. It should also be noted that for many years, this sacred church served as a parish church. Therefore, the church of the Most Sorrowful Virgin Mary near the Forum of Buenos Aires is included among the Cardinalatial titles, with its own rights and privileges, pertaining to this order. The Rector of the church should take care to have these Letters read by the clergy and the people as soon as they are received; and he should also send to the Sacred Congregation of the Consistory, with sincere copies, the documents relating to the matter, duly signed and sealed. We wish this Constitution to be effective now and in the future; so that those things which have been decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. The validity of this Constitution shall not be affected by any contrary prescriptions of any kind, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person of authority in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Given at Rome, near St. Peter's, on the seventh day of the month of June, in the year of Our Lord one thousand nine hundred and sixty-seven, in the fourth year of Our Pontificate. For the Holy Roman Church: Hamlet L, Cardinal, Prefect of the Sacred Congregation Consistorial; Charles Cardinal, Consistorial Congregation, Pro-Prefect; Francis Tinello, Regent of the Apostolic Chancery; John Calieri, Apostolic Protonotary; Eugenius Loco, Apostolic Protonotary. In Ap. Cane, vol. CXXIV, n. 15. Sevi, Apostolic Protonotary.

[*Latin ed. p. 931*]

The Acts of Pope Paul VI, 931, II, state: "The Church of the Holy Ambrose and Charles, located on the Via Lata, is elevated to the rank of a Cardinal Titular Church."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this matter: From ancient times, it has been the custom of this Roman and Apostolic See that the Most Holy Roman Church grant to its Cardinals, by reason of their dignity, one of the most celebrated churches in the city, so that it may be commensurate with their grandeur and almost their majesty. Therefore, desiring to assign a proper title to those Purple Patrons who are to be chosen soon, and yet not having enough

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churches for their number, We have decreed that the sacred churches of Saint Ambrose and Saint Charles, located on the Via Lata, be elevated to the rank of a Cardinal Titular Church, with all its rights and honors.

This church, which was built by the citizens of Lombardy at the end of the fourteenth century and dedicated to Saint Ambrose, Bishop of Milan, was restored after it almost collapsed in the following century. Within these sacred churches, the Lombard Sodalitas, or Confraternity, has always had its seat, which was endowed with numerous privileges by Pope Pius IV, residing in Milan. Furthermore, at the beginning of the seventeenth century, a new and larger church was begun, dedicated to Saints Ambrose and Charles, which, completed and adorned with artistic works in the year 1684, is to be considered among the most important churches in this venerable city.

In this church, it is also pleasing to Us to recall that on December 21, 1879, Achilles Ratti, who later became Pope Pius XI, offered the first sacrifice of the Holy Mass as a newly ordained priest. This Supreme Pontiff, in order to perpetuate the memory of his sacerdotal jubilee, by Apostolic Letters dated December 21, 1929, adorned this church of Saints Ambrose and Charles with the title of Minor Basilica, in perpetuity.

Therefore, We also desire to signify Our will regarding these sacred churches, and by Our Apostolic authority, We honor the Church of Saints Ambrose and Charles, located on the Via Lata, with the dignity of a Cardinal Titular Church, together with all the rights and privileges that follow.

Let these Letters be delivered by the esteemed Rector of the same church, either by himself or by another, provided that he is a man of outstanding ecclesiastical dignity. After the matter has been carried out, let him burn these documents, and let him send a sincere copy, properly inscribed and sealed, to the Sacred Congregation of the Consistory without delay.

This Constitution is now and forever effective.

[*Latin ed. p. 932*]

Acts of the Apostolic See - Official Commentary 932; we desire that those decrees which are issued through it be religiously observed by those to whom they pertain, and therefore obtain their force. No prescriptions of any kind, contrary to this, can be effective, since through it we abolish all others. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies and excerpts, whether printed or handwritten, of this Constitution, which bear the seal of a person constituted in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if the original were presented. Given in Rome, at St. Peter's, on the seventh day of the month of June, in the year of Our Lord nineteen hundred and sixty-seven, in the fourth year

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of Our pontificate. For the Holy Roman Church: B. HAMLETUS I. Card. CICOGNANI, Cardinal. CONPALONIERI, Cardinal. Franciscus Tinello, Regent of the Apostolic Chancery. Ioannes Calieri, Apostolic Protonotary. Eugenius Sevi, Apostolic Protonotary. In Ap. Cane, tab., vol. CXXIV, n. IS. III. The Church of St. Louis of the French in the City is raised to the rank and dignity of a titular Cardinalate. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Since, due to the increasing needs of the Holy Church throughout the world, which grow daily and greatly concern Us, it has become necessary to increase the number of Cardinals, and also the titles which are customarily conferred upon them, that is, the churches which are designated as their titular churches, it has certainly seemed fitting to include the church of St. Louis of the French among them, and to place it in the order of the titular Cardinalate. The reason for this is that not only do we wish to demonstrate Our benevolence towards it, but also because, with such art and magnificence,

[*Latin ed. p. 933*]

The Acts of Pope Paul VI, page 933, attest to the beauty and renown of the ancient Roman temples, which are most celebrated for their religion. It has happened that those who frequent them flourish in piety, and thus they have earned the highest praise. This temple, dedicated to the Blessed Virgin Mary, to Saint Louis, King of the Franks, and to Saint Dionysius the Areopagite, stands in the region of Saint Eustachius, where it was solemnly consecrated in the year 1589. During the pontificate of Urban VIII, it served as the parish seat, and subsequently, a hospital was built there for the citizens of France who were ill, and a residence for French priests who were devoted to the same temple. Having considered all of these things, We decree that the sacred church of Saint Louis of the City of Rome, of which We have spoken, be included among the titular churches for priests, with the rights and privileges that belong to such churches. Furthermore, We decree that these Letters of Ours be brought to the attention of those who are currently in charge of the church of Saint Louis, both among the clergy and the people, on the feast day that is observed, after they have received them. The documents pertaining to these matters should be drawn up, and true copies, duly signed and sealed, should be sent promptly to the Sacred Congregation Consistorial. We will and desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains will observe what has been decreed in it with religious devotion, and thus it will obtain its full force. No prescriptions of any kind that are contrary to the effectiveness of this Constitution shall be able to take effect, since We hereby repeal all such prescriptions. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of

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a person of authority in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were shown to be the original. Given at Rome, at Saint Peter's, on the seventh day of the month of June, in the year of Our Lord one thousand nine hundred and sixty-seven, in the fourth year of Our pontificate.

For His Holiness:

B. HAMLETUS I.

Cardinal CICOGNANI, Prefect of the Sacred Congregation for Public Affairs.

CAROLUS

Cardinal GONFALONIERI, Secretary of the Sacred Congregation.

FRANCISCUS TINELLO, Regent of the Apostolic Chancery.

IOANNES CALIERI, Protonotary Apostolic.

EUGENIUS SEVI, Protonotary Apostolic.

Loco £ß Plumbi

In Ap. Cane, vol. CXXIV, n. 20.

[*Latin ed. p. 934*]

934 Acta Apostolicae Sedis - Official Commentary IV. The Temple of the Most Holy Names of Jesus and Mary on the Via Lata is elevated to the rank of a Cardinalatial Titulus within the Diaconia. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter, following the established custom and the practices of our predecessors, has not neglected to bestow a Titulus upon those men whom he has chosen for the most distinguished College of Cardinals, assigning to them the title of one of the temples, either for its antiquity or for the magnificence of its art, so that these, as if gifted by the Roman state, may, with the wisdom of the Supreme Pontiff, and with his counsel and labor, render helpful service. Therefore, wishing to maintain this custom, and yet not having at present a sufficient number of Tituluses that can be assigned, it has been deemed fitting to elevate the temple dedicated to the Most Holy Names of Jesus and Mary to the dignity and honor of a Diaconia. For this temple, constructed by the most distinguished men, Charles Botto, Charles Maderno, and Charles Rainaldi, was solemnly consecrated for the first time on the twenty-eighth of January, 1675, and, over the course of time, has been enriched with precious works of art and marble. Within the sacred confines of this church, there exists a religious house of the Order of Discalced Augustinian Fathers, to whom the care and administration of the same church have been entrusted. Therefore, by our apostolic and supreme authority, we elevate the temple of the Most Holy Names of Jesus and Mary on the Via Lata to the rank and dignity of a Diaconia, with all the

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rights and privileges that are enjoyed by other Diaconies in the City, either by law or by custom. We also decree that these our Letters, sealed with lead, be read by the one who is presently in charge of the aforementioned temple, before the clergy and the people, and that the first feast day after these are received be celebrated by order. After this matter has been completed, appropriate documents shall be drawn up and sent promptly to the Sacred Congregation Consistorial, duly signed and sealed. We will and order that this Constitution be effective now and in the future; in such a way that those to whom it pertains shall religiously observe what has been decreed in it, and thus it shall obtain its force. The effectiveness of this Constitution shall not be hindered by any prescriptions of any kind, since by it we abolish all that is contrary to it. Furthermore, it is not permitted to anyone to tear or corrupt these documents of our will; rather, copies and excerpts of this Constitution, or typescripts thereof, shall be freely made.

[*Latin ed. p. 935*]

935 The acts of Pope Paul VI, whether printed or handwritten, which bear the seal of a person established in ecclesiastical dignity and are also signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the seventh day of June, in the year of Our Lord nineteen hundred and sixty-seven, in the fourth year of Our Pontificate. For 8. R. E.

Chancellor

Hamletus I.

Cardinal CICOGNANI

CAROLUS

Cardinal CONFALONIERI

8. Congr.

Consist.

Pro-Prefect for public affairs of the Church

Francis Tinello

Regent of the Apostolic Chancery

Ioannes Calieri,

Proton. Apost.

Eugenius Sevi,

Proton. Apost.

Loco (J! Plumbi In Ap. Cane, tab., vol. CXXIV, n. 12.

The Temple of the Blessed Virgin Mary, Help of Christians, on the Via Tusculana, is added to the order of Diaconates.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD,

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FOR PERPETUAL REMEMBRANCE

To those seated at the helm of the Christian Republic, we have never had anything more ancient, nothing more solemn, than to administer it for the common good and benefit. Therefore, considering this, and seeing the increased activities, undertakings, and needs of the Holy Church throughout the world, We have decided to increase the number of Cardinals, whom the Roman Pontiffs have customarily used to carry out and bring to fruition these matters. Since the Cardinalatial titles and Diaconates were not sufficient for all the Fathers, and it seemed fitting to increase them, We have also decided to add the temple of the city, customarily given a title, which is either ancient, or associated with the memory of holy men, or by some other name is holy and most religious; and We add the temple of the Blessed Virgin Mary, Help of Christians, on the Via Tusculana, which is not without reason considered excellent and beautiful by all.

[*Latin ed. p. 936*]

Acta Apostolicae Sedis - Official Commentary 936. That sacred edifice, which with the greatest piety was built by the members of the Society of Saint Francis of Sales, was established as a parish in the year 1932 by Pope Pius XI, and entrusted to the care of those same members who had founded it. The importance of this temple grows, because within it are contained buildings where boys and young men of every social order are educated in piety, in the arts, and in the performance of religious and civil duties: these schools are celebrated with great frequency. Therefore, with our apostolic authority, we elevate the Temple of the Blessed Virgin Mary, Help of Christians, located on the Via Tusculana, to the rank and dignity of a Cardinalatial Archpriestship, with the rights and privileges that are customary for other sacred buildings of the same order. Furthermore, the esteemed son, the Rector of this temple, will bring to fruition what is prescribed in these documents, taking care that they are read by the clergy and the people, and that records of the actions taken are drawn up. After this has been done, duly signed and sealed, he will promptly send true copies to the Sacred Congregation of the Consistory. We wish this Constitution to be effective now and in the future; in such a way that those to whom it pertains will religiously observe what has been decreed in it, and thus it will obtain its full force. No prescriptions of any kind, contrary to the effectiveness of this Constitution, shall be able to prevail, since by it we abolish all such. Moreover, it is not permitted to anyone to tear or corrupt these documents of our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at Saint Peter's, on the seventh day of the month of June, in the year of Our Lord one thousand nine hundred and sixty-seven, in the fourth year of Our pontificate. For

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the Holy Roman Church, B HAMLETUS I. Cardinal, Prefect of the Sacred Congregation of the Consistory. Charles Cardinal Confalonieri, Secretary for Public Affairs of the Church. Francis Tinello, Regent of the Apostolic Chancery. John Calieri, Apostolic Protonotary. Eugenius Loco, Apostolic Protonotary. In Ap. Cane, table, vol. OXXIV, n. 18. Sevi, Apostolic Protonotary.

[*Latin ed. p. 937*]

The Acts of Pope Paul VI, page 937, state that the Church of the Blessed Virgin Mary of Mercy and of Saint Hadrian the Martyr, located in the area known as "Albano," is raised to the rank of a titular church, conferring honor and dignity upon the diaconate.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event, notes that in this our time, the affairs pertaining to this Apostolic See have grown almost immeasurably, and their daily burden increases. Since it has been deemed necessary to increase the number of Cardinals, so that in uncertain matters, in ambiguities, and in obscure issues, the Roman Pontiffs may either avail themselves of friends and advisors, or, if they have undertaken the governance of a diocese, they may have the closest possible associates to share their intentions, labors, and concerns, it is fitting that the number of titular churches be increased, which are customarily assigned to Cardinals. These are, indeed, churches of the most noble construction and of the holiest devotion, existing within the city. Therefore, in this necessity of affairs, it has been deemed fitting to include the illustrious Church of the Blessed Virgin of Mercy and of Saint Hadrian the Martyr, located in the area known as "Albano."

This church was indeed consecrated on the first day of March, in the year nineteen hundred and fifty-eight, and the seat of that parish was immediately established therein, which, in the year nineteen hundred and thirty-two, by the Constitution "In Salaria," Pope Pius XI, of blessed memory, established in the sacred edifice of the Blessed Virgin of Perpetual Help, and assigned to the Nation of Strasbourg. This same church has been entrusted to the care of the Society of the Order of the Blessed Virgin Mary of Mercy, for the Redemption of Captives, whose diligence has and continues to promote its flourishing. It should also be noted that the sacred edifice has been given the name of Saint Hadrian the Martyr, and this was done with the intention of preserving the memory of Saint Hadrian in the basilica, who was built by Honorius I in the Senate House and was adorned with the title and dignity of a deacon by Pope Hadrian I.

Given these circumstances, after careful consideration, we assign the Church of the Blessed Virgin Mary of Mercy and of Saint Hadrian the Martyr, located in the area known as "Albano," to the order of diaconates, granting the rights and honors that are proper to these sacred edifices.

We instruct the rector of the church to not only bring these Our Letters

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to the knowledge of the clergy and the people, on the next obligatory feast day, as soon as he receives them, but also to draw up a document of the execution of these Letters and to send it to the Sacred Congregation of the Consistory with sincere devotion.

We will and desire that this Constitution be effective now and in the future, so that those things which have been decreed by it may be observed by those to whom they pertain.

[*Latin ed. p. 938*]

The Acts of the Apostolic See - Official Commentary 938 must be religiously observed, and therefore obtain their force. No prescriptions of any kind can hinder the effectiveness of this Constitution, since through it we abolish all others. Furthermore, no one is permitted to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or handwritten, which bear the seal of a person holding a position of authority in the Church, and which have been signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the seventh day of the month of June, in the year of Our Lord nineteen hundred and sixty-seven, in the fourth year of Our Pontificate. For the Holy Roman Church: B. HAMLETUS I. Card. CICOGNANI, Cardinal. CAROLUS Card. CONPALONIERI, Secretary of the Congregation. Franciscus Tinello, Prefect of the Apostolic Chancery. Iosephus Rossi, Bishop in title of Palmyra, Apostolic Protonotary. Iosephus Del Ton, Apostolic Protonotary. Page 83, in the Apostolic Chancery Register, volume CXXIV, number 16. VII. In the City, the Temple of St. Joseph on the Via Triumphalis is added to the number of Diaconiae. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. The most beautiful temples, by which this venerable Rome is distinguished above all other cities, the Roman Pontiffs have been accustomed to assign to the Cardinals of the Holy Roman Church, according to the ancient custom of our ancestors, which prevailed and flourished in the Roman Church. And since, with the increase in the number of these Purple Fathers, it was necessary to increase both the titles and the diaconiae, it seemed equally fitting to add the temple of St. Joseph, dedicated to the Via Triumphalis, to the number of Diaconiae; and for this reason, we have decided on this course of action, so that...

[*Latin ed. p. 939*]

The Acts of Pope Pius VI, number 939, not only demonstrate Our most favorable disposition towards this most noble temple, but also because, in art, beauty, and piety of the clergy and the people, it excels, and nothing is more desirable. Indeed, the Church of St. Joseph, of which we shall speak briefly and precisely, was built by the Blessed Aloysius Guanella, Founder of the Congregation of the Servants of Charity, with the assistance of Aris-

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tide Leonori, a Servant of God, who is said to be the architect. In it, Our Predecessor, Pope Pius X, the Most Holy Pope, in the year 1912, established the seat of the parish of St. Marcellus, which had been extinguished, granting it the rights, privileges, and goods, and founding the Sodalities, which we remember. Therefore, the Church of St. Joseph, located on the Via Triumphalis, adorned with such glory, we assign to the number of Diaconates, granting it the rights and privileges that are proper to such buildings. We furthermore instruct that the Rector shall bring these Our Letters to the knowledge of the clergy and the people who are under his jurisdiction; he shall also record the proceedings, and send sincere copies of the documents to the Sacred Congregation Consistorial, duly signed and sealed. We will and desire that this Constitution be effective now and in the future; in such a way that those to whom it pertains shall religiously observe what has been decreed in it, and thus it shall obtain its full force. No prescriptions of any kind contrary to the effectiveness of this Constitution shall be able to take effect, since by it we derogate from all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a man of pre-eminent standing in ecclesiastical dignity, and which are also signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, at St. Peter's, on the seventh day of the month of June, in the year of Our Lord 1967, in the fourth year of Our Pontificate. For His Holiness: The Cardinal Secretary of State, © Hamletus I. Card. CICOGNANI, Prefect of the Public Affairs of the Church. Charles Card. CONFALONIERI, Secretary of the Congregation Consistorial. Francis Tinello, Regent of the Apostolic Chancery. Joseph Rossi, Titular Bishop of Palmyra, Apostolic Protonotary. Joseph Del Ton, Apostolic Protonotary.

(Reference: In Ap. Cane, tab., vol. CXXl V, n. 11.)

[*Latin ed. p. 940*]

940 Acta Apostolicae Sedis - Official Commentary VIII. In the City of Rome, the Church of St. Francis of Paula is adorned with the title of Cardinalatial Diaconate. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. Our predecessors, as all know, have, over the course of the centuries, repeatedly accustomed themselves to enriching the sacred buildings of the City of Rome not only with singular privileges, but also to assigning numerous titles or diaconates to Cardinals. Following, therefore, in their footsteps, we deem it fitting to elevate the Church of St. Francis of Paula at Montes to the honor and dignity of a Diaconate. The aforementioned church, which was built at the beginning of the 17th century by the priest John Pizzullo Delia Regina for the reception of religious men from the region of Calabria, was subsequently, in the following years, adorned and embellished with ever greater

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magnificence and splendor by the members of the Order of the Minim. To this church, which is considered the temple of all Calabria in the City, the faithful gather most frequently, especially at certain times, to pray to St. Francis of Paula, whom, by Apostolic Letters on June 11, 1952, John P. M. XXIII, Pope, declared and established as the principal patron of the entire Ecclesiastical Province of Calabria before God. Furthermore, the Curia of the highest official of the same Order is presently located in a part of this church. Therefore, by our apostolic and supreme authority, we elevate the Church of St. Francis of Paula at Montes to the honor of a Cardinalatial Diaconate, adding to it the rights and privileges with which such sacred buildings in the City are, by law and custom, endowed. We decree that the person who is presently in charge of this church shall read these Letters, publicly, to the clergy and the people of our City, on the first day of the obligatory feast following the receipt of these documents. When this has been done, the appropriate documents shall be drawn up and sent to the Sacred Congregation Consistorial as soon as possible, signed as customary and sealed. We intend this Constitution to be effective now and in the future, so that those to whom it pertains may observe what is decreed therein with religious devotion, and thus may it obtain its full force. The validity of this Constitution shall not be hindered by any prescriptions of any kind, since by it we derogate from all such. To no one—

[*Latin ed. p. 941*]

941 The Acts of Pope Paul VI further state that these documents of Our will may be torn or corrupted; nay, indeed, copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and are also signed by a public notary, shall have the same validity as if the original were presented. Given in Rome, at St. Peter's, on the seventh day of June, in the year of Our Lord nineteen hundred and sixty-seven, in the fourth year of Our Pontificate. For the Secretary of State, Hamlet I. Cardinal Cicognani, Charles Cardinal Conpalonieri, Secretary of the Congregation. Francis Tinello, Regent of the Apostolic Chancery. John Calieri, Apostolic Protonotary. Eugenius Sevi, Apostolic Protonotary. In the Apostolic Chancery Register, volume CXXIV, number U. IX. The Temple of St. Philip Neri in Eurosia is added to the number of Diaconates. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION. Moved by that concern with which the blessed Paul was affected (cf. 2 Corinthians 11:18), and by that same love with which the same Apostle of Christ declared himself to be consumed (cf. ibid. 29), We have increased the number of Cardinals, whom We have as partners in Our labors, and to whom We resort as advisors in matters that are of the greatest importance. And since, for the same reason, the number of Titles was to be increased, which, according to the ancient custom of Our predecessors, were assigned to these same Cardinals, it seemed fitting that

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the temple dedicated to St. Philip Neri in Eurosia should also be added to the order of these Titles. This temple, indeed, is distinguished by its grace, its size, its marble, and its art; it was built in the past century, not far from the sacred edifice, small indeed, but full of piety, which stood on the Via delle Sette Chiese in the sacred city of Eurosia, for the commemoration of illustrious men of the Congregation of the Oratory.

[*Latin ed. p. 942*]

Acts of the Apostolic See - Official Commentary 942, Concerning the Sodalitas of Saint Philip Neri, and other matters. When the aforementioned sacred edifice was entrusted to the Roman Congregation of the Institute of Saint Philip Neri, having gathered funds from all sides, especially from the Bradley family, a most magnificent temple was established, as can be seen. It is indeed fitting to add that not only was a parish established therein in the year 1952, but also that, adjacent to the sacred temple, there was founded by us ourselves, when we were still serving as Substitute of the Secretariat of State, the Institute named after Caesar Baronius, for the purpose of educating the boys of that region in piety, discipline, and good morals, under the wise guidance of members of the aforementioned religious Congregation. Therefore, it pleases us to assign the temple of Saint Philip Neri in Eurosia to the Cardinal Deacon, granting him all the rights that belong to a church of equal rank, and the privileges with which such churches are usually endowed, provided that nothing contrary to this impedes. We grant the Rector of said church these Letters to be made known to the clergy and the people. Let the facts be recorded, and let authentic copies of the documents be sent to the Sacred Congregation for the Consistory as soon as possible, duly signed and sealed. We declare this Constitution to be effective now and in the future; in such a way that those to whom it pertains shall religiously observe what has been decreed therein, and thus it shall obtain its full force. No prescriptions of any kind contrary to the efficacy of this Constitution shall be able to prevail, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of the person holding the highest ecclesiastical office, and which are also signed by a public notary, shall have the same validity as if the original were presented. Given at Rome, at Saint Peter's, on the seventh day of the month of June, in the year of Our Lord nineteen hundred and sixty-seven, in the fourth year of Our Pontificate. For His Holiness: The Secretary of State, © HAMLETUS I. Card. CICOGNANI, Prefect of the Public Affairs of the Church. CHARLES Card. CONFALONIERI, Secretary of the Sacred Congregation for the Consistory. Franciscus Tinello, Regent of the Apostolic Chancery. Ioannes Calieri, Apostolic Protonotary. Eugenius Sevi, Apostolic Protonotary.

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Loco 83, Plumbi, In Ap. Conc. tab., vol. CXXIV, n. 19.

[*Latin ed. p. 943*]

Acts of Pope Paul VI, 943 X K ASAMAENSIS and others. The diocese of Kasama is raised to the metropolitan rank and dignity.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

Since, by the highest counsel and will of God, we have succeeded the most blessed Peter, the chief of the Apostles, in the government of the entire Church, we strive with all our effort, and we place all our resources, not only to sustain the flock which we have undertaken to feed, with sound doctrine, and to renew it with the sacraments of grace, but also to instruct all the churches which are spread throughout the world, in all those matters which are customary for the ancients. For this reason, when the Christian Council for the Propagation of the Name has deemed it advisable to give a different and more suitable arrangement to the churches which are in the region of Zambia, We, after hearing the opinion of the venerable Brother Alfred Poledrini, Archbishop with the title of Vazaritano, and Apostolic Pro-Nuncio in that nation, and also of the Ordinaries concerned, decree and order the following.

We establish a new ecclesiastical province, consisting of the dioceses of Kasama, Abercorn, and, up to this day, Lusaka, which are subject to the See of Lusaka; the See of Kasama shall be the metropolitan see; the others shall be suffragan sees.

Furthermore, we appoint the venerable Brother Clement Chabukasansha, who is currently the Bishop of Kasama, as the Metropolitan Archbishop of that same See, and we announce this, with the due formalities, as is customary for other prelates of his rank. We urge him to spare no effort, so that not only will he restrain the Christians under his jurisdiction in the commandments of God, but also that he will extend the kingdom of Christ, which is the Church, and our most holy faith, far and wide.

Moreover, let the venerable Brother Alfred Poledrini take care to see that these things which we have commanded are carried out, or let him delegate someone to do so. After the matters have been carried out, let the documents be drawn up, and let true copies of them be sent promptly to the Sacred Congregation for the Propagation of the Faith.

We will and desire that this Constitution be effective now and in the future; in such a way that those things which have been decreed by it are religiously observed by those to whom they pertain, and thus obtain their force. Nothing, of any kind, contrary to the effectiveness of this Constitution, shall be able to take effect, since by it we derogate from all such things.

Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, let copies and excerpts of this Constitution, or

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typescripts thereof, be made and distributed.

[*Latin ed. p. 944*]

944 Acta Apostolicae Sedis – An official record, whether printed or handwritten, bearing the seal of a person holding a position of authority in the Church, and also signed by a public notary, shall be considered entirely valid, just as if it were presented. Given in Rome, at St. Peter's, on the twelfth day of the month of June, in the year of Our Lord nineteen hundred and sixty-seven, in the fourth year of Our Pontificate. For the Most Holy See, ©HAMLETUS I. Card. CICOGNANI, Prefect of Public Affairs of the Church. GREGORIUS P. Card. AGAGIANIAN, Prefect of the Sacred Congregation for the Propagation of the Faith. Franciscus Tinello, Secretary of the Apostolic Chancery. Ioannes Calieri, Apostolic Protonotary. Caspar Cantagalli, Apostolic Protonotary. s. n. Place 83. In the Apostolic Canon, table, volume CXXIV, number 65. XI. KONTUMENSIS-DALATENSIS (BANMETHUOTENSIS). A new diocese, PAULUS, is established in the Vietnamese nation, named "Banmethuotensis." THE BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE. By the grace of God, we have been appointed to care for the flock of Christ with the utmost diligence, following the command and will of the Son of God (cf. John 21:15-17), and we devote all our efforts and give the greatest consideration to ensure that the Christian kingdom, which undoubtedly daily brings forth the blessings of the eternal God, is so properly arranged in all its parts that the most holy religion of Christ may be more readily fostered, increased, and held in high esteem by men and peoples. Therefore, when the Sacred Congregation for the Propagation of the Christian Faith deemed it fitting to establish a new diocese in the Vietnamese nation, We, having considered that this could be beneficial to the Catholic cause, after seeking the opinion of the venerable Brother Angel Palmas, Archbishop with the title of Vibiana, and Apostolic Delegate in Vietnam and Cambodia,

[*Latin ed. p. 945*]

By the authority of the Most Holy Apostolic See, We, Paul VI, Pope, having heard the petition of the Reverend Delegate, and after due deliberation, decree and command the following:

From the territory of the diocese of Kontum, We detach the civil province which they call Darlac; likewise, We separate the civil provinces of Quang-Duc and Phuoc-Long from the diocese of Dalat; and in these territories, We establish a new diocese, to be called Banmethuot, to be entrusted to a secular clergy. This Church shall be a suffragan of the metropolitan See of Hue, and its episcopal seat shall be in the city of Banmethuot, in the cathedral church dedicated to the Most Sacred Heart of Jesus, located in that same city. A college of canons shall be established; however, if this cannot be done immediately, diocesan consultors shall be chosen to assist

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the Bishop with their help and counsel. Furthermore, with regard to all matters pertaining to the governance of the new diocese, concerning persons and things, and concerning the election of a Capitular Vicar in the event of a vacancy, the laws of the Church shall be observed in every respect. Moreover, the venerable Brother Angelus Palmas shall undertake to carry out these things which We have commanded, or he shall delegate someone to do so; and he shall cause the acts and documents to be drawn up and sent promptly to the Sacred Congregation for the Propagation of the Faith, with authentic copies.

We declare this Constitution to be effective now and forever; so that those to whom it pertains may observe what has been decreed herein with religious devotion, and thus may it obtain its full force. No prescriptions of any kind whatsoever shall be able to be contrary to the effectiveness of this Constitution, since We hereby repeal all such prescriptions. Furthermore, it shall be permitted to no one to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if the original were presented.

Given at Rome, at St. Peter's, on the twenty-second day of the month of June, in the year of Our Lord nineteen hundred and sixty-seven, in the fifth year of Our Pontificate.

[Signatures and titles of officials]

[*Latin ed. p. 946*]

946 Acta Apostolicae Sedis - Official Commentary XII. ANTOFAGASTA. A new ecclesiastical province, to be called "Antofagasta," is established in the Republic of Chile. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Since the assembly of Bishops of the Republic of Chile considered it suitable and beneficial for the better care of souls that a new ecclesiastical province be established in that region, commonly called "Norte Grande," and requested that this be done by the Apostolic See, we have judged that we can accede to this request, and the following has been decreed, after hearing the opinion of the venerable Brother Egan Righi Lambertini, Archbishop with the title of Doclea, and Apostolic Nuncio in the Republic of Chile. We separate the diocese of Antofagasta from the ecclesiastical province of La Serena, and we establish it as the head of the new ecclesiastical province, so that the See of Antofagasta shall forever be held as an Archbishopric and Metropolitan See, while the diocese of Iquique, and the prelatures of Ario and Calama, in Chile, also separated from the province of La Serena, shall be subject to it as suffragan sees. Furthermore, we decree that the venerable Brother Francis Borgia Valenzuela Rios, Bishop of Antofagasta, be promoted to the rank and dignity of Metropolitan Archbishop, and that he shall have all the rights and

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privileges that belong to the Prelate of his order, according to the norms of common law; and that the sacred dignitaries of the Sees mentioned above shall be subject to him and to his successors. These things which we have commanded shall be carried into effect by the venerable Brother Egan Righi Lambertini, whom we have mentioned, or by a priest delegated by him. Whoever performs this task shall take care to draw up the appropriate documents and send them to the Sacred Congregation Consistorial, duly signed and sealed. We will and order that this Constitution be effective now and forever; so that those things which have been decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. Nothing contrary to the efficacy of this Constitution, of any kind, shall be able to take effect, since by it we derogate from all such things. Furthermore, no one shall be able to tear or corrupt these documents of Our will.

[*Latin ed. p. 947*]

947 The acts of Pope Paul VI are permitted; indeed, examples of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the twelfth day of June, in the year of Our Lord nineteen hundred and sixty-seven, in the fifth year of Our Pontificate. For the Holy Roman Church, the Chancellor, © HAMLETUS I. Cardinal CICOGNANI, Cardinal CONFALONIERI, Secretary of the Congregation, Franciscus Tinello, Regent of the Apostolic Chancery, Ioannes Calieri, Apostolic Protonotary, Eugenius Sevi, Apostolic Protonotary, Loco ÇB Plumbi, In Ap. Cane, tab., vol. CXXV, n. 2. APOSTOLIC LETTERS: I. Suitable faculties are granted for the Apostolic Visitation to be carried out in the City. To Our beloved Son, Aloysius, Presbyter of the Holy Roman Church, Cardinal Traglia, of the Title of St. Andrew the Apostle at the Vatican, Our General Vicar for Spiritual Affairs in the City and its district. PAUL PP VI. Beloved Son, greetings and the Apostolic Blessing. – That the renewal of Christian life, to which the children of the Catholic Church throughout the world are eagerly dedicating themselves after the celebrated Second Vatican Council, may be fostered and promoted more effectively even in this venerable City, by the Apostolic Constitution *Praegraves Supremi Pontificatus*, published on the twenty-fifth day of last December, the Pastoral...

[*Latin ed. p. 948*]

948 Acta Apostolicae Sedis - Official Commentary. We have decreed a Visitation of the Diocese of Romana. This Visitation, We Ourselves would have begun in the Patriarchal Archbasilica Lateranensi, Our Cathedral Church, on the ninth day of this month of April; and We would have, out of the great love with which We embrace the City, entrusted to Our

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special care, desired to carry it out and complete it Ourselves, were We not prevented from doing so by numerous and weighty concerns of the Apostolic office. Therefore, We have decided to entrust to you, Our Beloved Son, and to other Venerable Brothers, the important task of carrying out this Visitation in Our name, who, together with you, assist Us in the episcopal ministry in Romana. However, so that no impediment may hinder this fruitful work entrusted to you, and so that everything that may contribute to its holy and successful completion may be available to you, following in the footsteps of Our Predecessors, We wish to endow you with special faculties, which We grant to you in these Apostolic Letters, in the form of a Brief, Our Beloved Son, and We give you the power to delegate these same faculties, either by a specific act or habitually, to those Bishops or Prelates and priests of the secular or regular clergy, whom you may choose, so that they may assist you appropriately in this matter. Having considered the particular nature of this Visitation, whose purpose is "that the entire pastoral activity of the Diocese of Romana may experience salutary growth through a stronger and more suitable connection of all apostolic forces" (Apostolic Constitution *Praegraves Supremi Pontificatus*), We decree the following: I. - The Pastoral Visitation, after being solemnly begun in the Patriarchal Archbasilica Lateranensi, shall extend to the entire Diocese of Romana, and shall begin in the parishes. II. - The Visitation of the parishes shall be carried out in such a way that, above all, matters pertaining to the faith are examined, and in particular, the instruction of the Christian doctrine to the various orders of the faithful, and the catechesis taught in the schools. Furthermore, it is necessary to inquire whether the prescriptions of the Second Vatican Ecumenical Council concerning the sacred Liturgy, the norms pertaining to the liturgical instruction of the faithful, and also the prescriptions of the Roman Synod (art. 526), are observed, especially with regard to the celebration of the Sacrifice of the Eucharist, the decorum of the sacred buildings and altar, the sacred furnishings, sacred art and music, etc. Particular attention should be given to the education in liturgical matters and the active participation in the sacred rites of those who belong to the religious associations of the laity.

[*Latin ed. p. 949*]

Acts of Pope Paul VI, 949, concerning matters that pertain to them. Furthermore, it must be examined whether those things which are recommended by the Instruction for the implementation of the Constitution on the Sacred Liturgy (article 35) are being carried out, so that pastors may diligently and charitably strive to manifest the equality of the faithful, both externally in the Church, so that in the administration of Baptism, Confirmation, and the Holy Eucharist, in the celebration of Marriage – which must be held in the parish where the betrothed couple resides –

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and also in the rite of funerals, a single form of rite may be achieved for the various orders of the faithful. Since, in order to ensure the efficacy of parochial ministry, a certain method of acting must be established according to what is certain and known, it must be examined whether in each parish there exists a register of souls, in which accurate anagraphic notations are recorded. Finally, the books of receipts and disbursements must be examined, so that the assets, method of administration, and economic condition of each parish are clearly evident.

III. The Pastoral Visitation is subject to:

a) all other churches, even patriarchal ones, which are located within the boundaries of the Roman diocese, even if they are exempt from the jurisdiction of the Vicar of the Urban Prefecture, with the exception of any rights and privileges, special or even of the most special kind, which are worthy of specific mention, whether arising from ancient custom or from Apostolic Constitutions;

b) all oratories of any Order, even of Mendicants, Congregations, or Regular Institutes, or of hospitals, whatever their name, and supported by whatever privilege, exemption, and immunity, even if a specific and individual mention were to be made of them;

c) Chapters, houses of religious men or women, universities, seminaries, schools, colleges, congregations, archiconfraternities (can. 707), pious unions, associations, without any expectation of a special mandate from Us, or even requiring consent or permission, and also other institutions which are in any way subject to ecclesiastical authority;

d) In the Pastoral Visitation to be carried out, in addition to what has been established regarding parishes, the present status of these institutions must be carefully inquired into, including their rules, origin, government, statutes, customs, morals, the regular observance of religious communities, both of men and women, and all other matters relevant to the purpose of this Visitation, howsoever.

[*Latin ed. p. 950*]

950 The Acts of the Apostolic See – an official commentary – requires that, with the faculty to examine and investigate for this purpose, the archives, libraries, and all documents contained therein, as well as authentic instruments, writings, and records of payments made and received, be made available. IV. – Finally, We desire that a special Office be established within the Vicariate of the City, with its own regulations, to which reports on the matters dealt with during the Visitation shall be transmitted for appropriate examination. This Office, which shall be presided over by the Cardinal Vicar of the City and, in his place, the Vicegerent in the City, shall include Auxiliary Bishops, Delegates, and certain consultants selected from the secular or regular clergy,

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distinguished for their knowledge and experience, as well as a suitable number of officials. A proper secretariat or group of scribes shall be attached to this Office. The consultants shall carefully examine the reports of the Visitators and then propose appropriate measures. These measures shall be brought to Our attention, so that they may be subjected to Our judgment and Our approval. Notwithstanding any contrary provisions. We decree these present Letters to be firm, valid, and efficacious, and to remain and endure forever; to produce and obtain their full and complete effects; and that those to whom they pertain, or may pertain, shall fully support them now and in the future; and that they shall be duly judged and defined; and that, from this moment, they shall be declared void and null, if anything contrary to these should, by anyone, with any authority, knowingly or unknowingly, be attempted. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the first day of the month of April, in the year 1967, the fourth year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI, decorated with the title and privileges of the Basilica Minor parish church of the Holy Apostles Peter and Paul in the City, for public affairs of the Church. PAULUS P. P. VI. For the perpetual memory of the event. – A worthy temple dedicated to the Holy Apostles Peter and Paul is being erected in a new and pleasant area of the City, which, called the "Roman Universal Exhibition," is commonly referred to by the abbreviation EUR. This church, in the year 1938,

[*Latin ed. p. 951*]

The Acts of Pope Paul VI, page 951, state that it was founded because of its beautiful appearance, its very prominent size, its noble construction, its outstanding worship, and because it elevates souls to heavenly and spiritual things, as if it were speaking of the faith brought to Rome by those Holy Apostles. Indeed, it is the foundation upon which the life, both private and public, of the citizens is established. The majesty of this building is further enhanced by the dome that is placed upon it. It is, moreover, to be understood that this temple is an excellent seat of piety, diligently cherished by the inhabitants of that region, whose number has greatly increased. The Brothers Minor Conventual are known to contribute significantly to this, as the church has been entrusted to them. It should also be noted that Pope John XXIII, our predecessor of blessed memory, established a parish there, and that we ourselves bestowed upon it the dignity of the title proper to Purple Patrons. This honor is first enjoyed by our beloved son, Francis, Cardinal Priest of the Holy Roman Church, Archbishop of Agram, who, in the year 1966, duly consecrated the church. Indeed, at this time, when, according to tradition from our ancestors, the glorious martyrdom of the Holy Apostles Peter and Paul is piously commemorated, it takes on even greater significance. For these reasons, our beloved son, the General Procurator of the Order of the Brothers Minor Conventual, offered us humble prayers,

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so that we might benignly grant the church, which is so worthy of praise, the title and status of a Minor Basilica. This petition of our beloved sons, Cardinal Priests of the Holy Roman Church, Aloysius Traglia, our General Vicar in the City, and Francis Seper, whom we mentioned above, was most earnestly supported. We have readily decided to fulfill these wishes, confident that, by increasing the honor of this temple and reviving the memory of the "princes of the Apostles" and "parents of Rome" (cf. Hymn. Off. Ss. Petri et Pauli), faith will be kindled and strengthened in the hearts of the people. Therefore, after consultation with the Sacred Congregation for Rites, with our certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, we elevate, by these letters, the church of the Holy Apostles Peter and Paul in the City, to the dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples of the same name. Notwithstanding any contrary provisions. We decree, establish, and declare that these present letters shall remain forever firm, valid, and effective; shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be duly judged and defined; and that they shall be null and void from now on, if anything...

[*Latin ed. p. 952*]

952 Acta Apostolicae Sedis - The official commentary, concerning which, it may have happened that, by anyone, with any authority, knowingly or unknowingly, attention was drawn. Given in Rome, at Saint Peter's, under the seal of the Fisherman, on the twenty-first day of the month of June, in the year 1967, the fifth year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI.

III Title and privileges of the collegiate basilica, dedicated to the Apostles Peter and Paul, in the town formerly called "Casal Nadur," in the diocese of Gozo, are conferred.

PAULUS PP. VI. For the perpetual memory of the matter.

— In Rome, before the parents and judges of the nations, that is to say, the temple dedicated to the Apostles Peter and Paul in the diocese of Gozo, a stone inscription, engraved with these words, reminds us. The same two Apostles, two centuries ago, caused this building to be erected, and it was subsequently perfected with exceptional skill, and rightly merits the dignity of a parish and collegiate church. Indeed, artists of great renown dedicated their efforts to its embellishment, and in particular, the altars, adorned with images, the dome, and the vaulting are distinguished by a beautiful ornamentation, while the rest is adorned with gleaming marble. There, the cult of the divine religion flourishes, and many priests and pious societies are present. The body of the blessed Martyr, whom they call "Coronatum," is venerated by many faithful. Finally, abundant furnishings are found for the celebration of the sacred

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rites. Since, moreover, this very year, in which We announced the "year of faith" to celebrate the glorious commemoration of the Prince of the Apostles, a full two centuries have passed since the consecration of that edifice, the Venerable Brother Nicolaus Cauchi, titular Bishop of Vicus Augusti and Apostolic Administrator of the diocese of Gozo, deemed it opportune to seek from the Apostolic See the granting of the honorable title of basilica to it. This request, presented to Us on behalf of the entire clergy and all the faithful, and strongly supported by the Venerable Brother Martinus Ioannes O'Connor, titular Archbishop of Laodicea in Syria and Our Apostolic Nuncio in the Melitense State, We have decided to fulfill with a benevolent spirit. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, We decree, by these letters, perpetually and in perpetuity, that the collegiate church, dedicated to God in...

[*Latin ed. p. 953*]

We bestow and confer the title and dignity of a Minor Basilica upon the church dedicated to the Holy Apostles Peter and Paul, located in the town of Casal Nadur, within the territory of the diocese of Gozo, and we adorn it with all the liturgical rights and privileges that rightfully belong to temples of the same name. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall remain forever firm, valid, and efficacious; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment forward, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, near the Holy Peter, under the Fisherman's Ring, on the twenty-sixth day of the month of June, in the year 1967, in the fifth year of Our Pontificate.

© HAMLETUS I. Card. CICOGNANI is appointed from public ecclesiastical affairs of the IV Apostolic Internunciature of Holland to the Apostolic Nunciature.

PAULUS P. P. VI. For the perpetual memory of this matter.

— The great benefit that public offices, which connect this Apostolic See with the States, bring is not unknown to anyone, and it has long been proven by practice. Therefore, since the present public offices connecting the Apostolic See with the Kingdom of the Netherlands require that our present Legation foster mutual relations and seek to strengthen mutual concord, we have decided, in place of the Apostolic Internunciature that has been there until now, to establish a Nunciature. Therefore, with our own motion, with certain knowledge and mature deliberation, by the power of these Letters and by our authority, we erect and establish the Apostolic

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Internunciature in the Kingdom of the Netherlands as an Apostolic Nunciature, also confirming its seat in the city of The Hague. We grant to this Nunciature, thus erected by us, all and singular rights, privileges, honors, prerogatives, and indulgences that are proper to such Legations, confident that this is a testament of our intention to promote religion.

[*Latin ed. p. 954*]

954 Acta Apostolicae Sedis - Official Commentary. Notwithstanding any contrary things. We decree, establish, and ordain that these present Letters shall remain forever firm, valid, and efficacious; and shall produce and obtain their full and complete effects; and that the Apostolic Nunciature in Holland, which We have established, shall fully support it, now and in the future; and that it shall be duly judged and defined; and that whatever may be attempted concerning these matters, by anyone, with any authority, knowingly or unknowingly, shall be declared void and of no effect from this moment forward. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the twenty-second day of the month of July, in the year 1967, the fifth of Our Pontificate.

8B HAMLETUS I. Card. CICOGNANI

Titles and privileges are granted to the collegiate basilica church, dedicated to the Nativity of the Blessed Virgin Mary, located in the town of "Xaghra," in the diocese of Gozo.

PAULUS PP. VI. For the perpetual memory of the matter.

A magnificent structure, a temple dedicated to the Nativity of the Blessed Virgin Mary, rises in the town of Gozo, on the island. This building, which has been granted the right of a parish since the 17th century, was elevated to the honor of a collegiate church by Our predecessor, Leo XIII. It has three naves and high walls, and two towers and an elegant dome, by which it is rightly considered among the largest buildings in the entire diocese; but its interior is so beautifully adorned that it deserves to be considered a monument of singular art, known to the faithful and to visitors alike. The marble work is praised, which decorates the entire space; and the marble altar, both for the priest and for the singers, are also praised. Furthermore, honors are paid there to the one who gives the temple its name, and to the heavenly patroness of the parish: before the image of the Infant Mary, surrounded by beautiful rays, the faithful frequently stand, so that they may pour out their prayers and obtain maternal favor. The body of the blessed martyr Fortunatus is also venerated there by all the pious inhabitants of the island. Finally, valuable furnishings are found there for the performance of the sacred rites. Therefore, considering the dignity of its church and wishing to increase it, the Venerable Brother

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Nicholas Cauchi, Bishop *tit. a Vico Augusti* and Apostolic...

[*Latin ed. p. 955*]

The Acts of Pope Paul VI, No. 955, from the diocese of Gozo: The administrator, having sent letters to Us concerning his clergy and his flock, expressed his desire that a certain religious establishment be inscribed among the basilicas by a public decree. These requests, strengthened by the ample recommendation of the Most Reverend Brother Martin John O'Connor, Archbishop ad honorem of Laodicea in Syria, and Our Apostolic Nuncio in the Melitense State, were received with a most benevolent spirit. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and exercising the fullness of Our Apostolic authority, We hereby, by the force and perpetuity of these letters, declare and establish the collegiate church, dedicated to God in honor of the Nativity of the Blessed Virgin Mary, and situated in the town of Xaghra, within the territory of the diocese of Gozo, to be a Minor Basilica, with all the rights and liturgical privileges that properly belong to temples of that name. Notwithstanding any contrary provisions. We decree, We establish, We decide that these present letters shall remain firm, valid, and efficacious forever; that they shall produce and obtain their full and complete effects; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be duly judged and defined; and that they shall be declared null and void from this moment and forever, if anything contrary to these provisions should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-sixth day of the month of August, in the year 1967, in the fifth year of Our pontificate. © HAMLETUS L, Cardinal CICOGNANI, concerning public affairs of the Church. The Most Reverend Servant of God, Mary Fortunata Viti, a professed nun of the Order of St. Benedict, in Corbetta, is announced. PAUL P. P. VI. For the perpetual memory of this event. — "It is humility," as St. Augustine says (In Io. Ev. XII, 3, 6; PL 35, 1487), "that makes us be born of the Spirit": this new birth, by which men are led to strive for holiness, ought especially to occur in the communities of religious, for these are, as it were, schools of Christian virtues, of which humility is known to be the foundation.

[*Latin ed. p. 956*]

956 Acta Apostolicae Sedis - The Official Commentary, when joined with others, has gained renown through its practice, and has illuminated the Order of the Church and the Order of Saint Benedict. The Handmaid of God, Mary Fortunata Viti, whom we rejoice today to elevate to the honors of the Blessed, and whom we also present to Our children as an example and a witness of the faith, with which one must adhere to God with all one's strength, and this in this year, which we have dedicated to the cultivation of

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faith, in memory of the Princes of the Apostles, Peter and Paul. Therefore, as we celebrate these solemnities of Beatification, it is again true what the Lord says: "He who humbles himself shall be exalted" (Luke 18:19). This most virtuous maiden attained sanctity and renown not through external works – for "not all members have the same function" (Romans 12:4) – but through a hidden life, "hidden with Christ in God" (Colossians 3:3). This way of living, in this age in which activity flourishes and perhaps too much is attributed to it by some, has been excellently confirmed and recommended by the Second Vatican Ecumenical Council: for religious men and women, who are dedicated only to God in solitude and silence, in constant prayer and with eager penance, offer to the Lord "an outstanding sacrifice of praise, enrich the people of God with abundant fruits of holiness, and move others by example, and also expand the hidden fecundity of the apostolate. Thus they are an ornament of the Church and a reflection of the heavenly glories of graces" (Decree on Perfect Charity, 7). The Handmaid of God, Verulis, in the ancient city, renowned for its study and monuments of the Christian religion, on the tenth day of the month of February in the year one thousand eight hundred and twenty-seven, which day is sacred to Saint Scholastica, mother of the Benedictine nuns, saw the light, and after four days, she was reborn to God through the Sacrament of Baptism, and was given the name Anna Felicia. The pious mother, Anna Bono, disciplined her within the domestic walls, conforming to the ways of piety, and, as she grew stronger with age, she went to church every day, preserving herself immune from the corruptions of the world, thanks to the grace of God, and there she learned the elements of letters from that very beginning. Anointed with the chrism of Confirmation and strengthened by the sacred Synaxis, she received the rank of a young girl, in order to cultivate a close relationship with God. However, Aloysius Viti, her father, was greatly captivated by the lust of greed, and neglected his duties, so that the family, which had previously been quite fortunate, was reduced to poverty and lay in darkness. The mother, a woman of singular example, led her nine sons away, abandoned by the help of her husband; but, after so many labors, so many hardships, she died at the age of only thirty-five years. Anna Felicia, after her sister Agnes, the eldest, had entered the Order of Saint Benedict as a nun, applied herself to maternal duties for her brothers, still very young, and provided for their sustenance and clothing in the poor house.

[*Latin ed. p. 957*]

Acts of Pope Paul VI, 957, and subsequent events. In order to better attend to the needs of others, the Servant of God worked as a servant for a time in a family in the town of Monte San Giovanni Campano, and was held in great esteem because of the virtues she displayed, which were not obscure. She, who even in this life had already wholly dedicated herself to

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God, was accustomed to say: "Lord, may your will be done." The Divine Spouse, who called her to the religious life, found her prepared. Therefore, having finally freed herself from the cares of the family, on the feast of Saint Benedict, in the year 1851, she entered the monastery of the daughters of the same Patriarch in Verulanum, called after the Blessed Virgin Mary, and, as a novice, dedicated herself to God, having resolved to serve only one God, and in that "school of the Lord's service" she found peace, which is the highest good that the Benedictine family pursues with particular zeal and merit. She diligently strove to put into practice the principle that encompasses the entire Benedictine way of life, namely "ora et labora" (pray and work). After completing her novitiate, on the feast of the Nativity of the Blessed Virgin Mary, in the year 1853, she made her vows to Christ the Lord, whom "she loved with all her devotion, to whom alone she kept her faith" (cf. Office of Saint Agnes, 8), binding herself to Him. For almost the entire course of her life, she humbly performed the duties of a monastic sister, caring for the vestments and linens, and also assisted the textile workers and, for a time, served as an assistant to the infirmarian. But she also strove even more diligently to observe the precepts of religious life and to ascend to the heights of holiness. She was most restrained in poverty, content with little and wearing a garment that she often mended herself. She afflicted her body with voluntary penances, and she zealously practiced chastity, a virtue that shone forth from her very countenance. In regard to obedience, to which she was bound by the rule of the monastery, she was so devoted that she often told her superiors and sisters: "Give me the opportunity to practice obedience," and she earnestly encouraged others to make frequent use of this virtue. Finally, with regard to humility, the teachings of the learned Father, who wrote extensively about it, seemed to be perfectly embodied by the Servant of God, so that it was truly her own and particular virtue. She felt that this humility prevented her from joining the order of nuns, although she was called to do so, and she was urged to bear the injustices done to her with a serene and gentle countenance. She spent many hours in prayer to God, even at night, adoring Christ hidden under the species of bread, or meditating on the grievous sufferings that He endured for our salvation; and she constantly honored the Blessed Virgin Mary with perpetual devotion. This noble daughter of the Church, for her...

[*Latin ed. p. 958*]

958 Acta Apostolicae Sedis - Commentarium Officiale. She constantly implored God for help in her necessities, and even willingly endured hardships, in order to provide spiritual assistance to others. To this concern for the Church and for the ecumenical work, Blessed Dominic, Apostle of England in more recent times, had commendably introduced a religious family, of which Mary Fortunata was a member. It is remarkable how zealously she approached Pope Pius IX, Our Predecessor, of blessed memory, who in the

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year one thousand eight hundred and sixty-three visited the monastery of Saint Mary at Verulan, admitting each member individually. It must also be noted that the Handmaid of God was throughout her life most studious, as befits a true daughter of Saint Benedict, devoted to solitude and silence, so that she might converse with God, the divine guest of the soul; and she was also gracious and kind to all, especially during the times allotted for recreation, as prescribed by the Order. She diligently pursued her sisters with singular charity and performed their humble duties. Indeed, she readily bore the many pains, remembering the saying found in the Rule of Saint Benedict: "Let us share in the sufferings of Christ through patience, that we may deserve to share in his kingdom," and she endured, as if it were a favorable sign, various ailments, mental anguish, and, above all, the attacks of the devil, which at the end of her life became even more vehement. Richly endowed with virtues, and therefore aptly called "Fortunata," after having served Christ for more than seventy years in the monastery, she hastened to join Him. At the hour of her death, she was properly prepared with the sacraments of the Church, and she piously kissed the image of the Savior crucified, and on the twentieth day of the month of November, in the year one thousand nine hundred and twenty-two, while the sisters were chanting the Vespers of the feast of the Presentation of the Blessed Virgin Mary in the temple, she peacefully surrendered her soul from the darkness of this world to the celestial Jerusalem, shining with eternal light. The nun, removed from the sight of the multitude and, with almost all her attention, devoted to observing the precepts of the Order, grew in reputation for holiness after her death, and it seemed that God Himself confirmed this, so that a cause for her to be honored among the Blessed was begun. Therefore, after the ordinary proceedings, as they are called, the Commission for the introduction of the Cause, to be established at the Sacred Congregation of Rites, was signed by Pope Pius XII, Our Predecessor, on the fifth day of the month of February, in the year one thousand nine hundred and forty-one. Subsequently, after Apostolic investigations were completed, the virtues theological and cardinal of the Venerable Mary Fortunata were discussed; and, after all had been considered and examined, it was determined that the Handmaid of God cultivated these virtues.

[*Latin ed. p. 959*]

By the Acts of Pope Paul VI, numbered 959, concerning heroes, in the manner of Us, a broad Decree was issued on the eighth day of April in the year one thousand nine hundred and sixty-four. After the matter concerning the miracles, which were said to have been wrought by the intercession of the same (Maria Fortunata Viti), was diligently examined in the customary assemblies, We declared on the seventeenth day of July in the year one thousand nine hundred and sixty-seven that two were established. Therefore, one thing remained to be determined: whether the Handmaid of

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God would safely be reckoned among the Blessed in Heaven. This, indeed, was done; for the Cardinals, entrusted with safeguarding the sacred rites, the Official Prelates, and the Consultor Fathers unanimously affirmed that it was possible. With the exception of those dissenting votes, We decreed on the twenty-fifth day of September of the same year, one thousand nine hundred and sixty-seven, that the solemn Beatification of the Venerable Handmaid of God, Mary Fortunata Viti, could safely proceed. Since these things are so, fulfilling the wishes of the Order of Saint Benedict and the diocese of Quarten, We grant, by the force and authority of Our Apostolic letters, that the Venerable Handmaid of God, Mary Fortunata Viti, a professed nun of the same Order of Saint Benedict, may henceforth be called by the name of Blessed, and that her body and relics, although not to be carried in solemn processions, may be presented for the public veneration of the Christian faithful, and also that images of the same Blessed may be reproduced. Furthermore, by the same authority, We grant that the Office of the Blessed Virgins may be recited annually, with readings approved by Us, and that a Mass of the same Office may be celebrated with prayers approved by Us, according to the rubrics of the Roman Missal and Breviary. However, We grant that the recitation of this Office and the celebration of the Mass may take place only in the diocese of Quarten, within whose boundaries the Blessed herself was born and died, as well as in temples and chapels throughout the world where the Order of Saint Benedict is present, by all Christian faithful who are obliged to recite the canonical hours, and, with regard to Masses, by all priests, in the temples or chapels in which the feast of the same Blessed is celebrated, provided that it is convenient. Finally, We grant that the solemnities of the Beatification of the Venerable Mary Fortunata Viti may be celebrated, with due observance, in the aforementioned temples or chapels, on days legitimately determined, within one year, after the same solemnities have been completed in the Holy Patriarchal Basilica of Rome. Notwithstanding any Apostolic Constitutions and Ordinances, or Decrees concerning non-cult, or any other contrary provisions. We wish that copies of these letters, even printed ones, be made, provided that they are signed by the hand of the Secretary of the Congregation of Sacred Rites.

[*Latin ed. p. 960*]

Acts of the Apostolic See – An Official Commentary, sealed by the seal of the aforementioned Congregation, shall be held with the same absolute faith as would be given to these Letters, which express Our will. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the eighth day of the month of October, the twenty-first Sunday after Pentecost, in the fifth year of Our Pontificate, 1967. © HAMLETUS L Cardinal CICOGNANI, concerning public affairs of the Church. I. To the Members of the Congregation of the Most Holy Redeemer, who have come to Rome to participate in the

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General Council of their religious community.

* Beloved sons, Your presence gives Us great joy, because for a matter of great importance, namely, the celebration of the General Chapter of your Congregation, you have come to Rome. This matter, although primarily concerning your religious family, also benefits the entire Church, which derives great strength, apostolic zeal, and the pursuit of holiness from the flourishing condition of religious life. Therefore, We gladly seize the opportunity to offer you Our warmest greetings, to express Our high opinion of you, and to declare Our grateful sentiments. Above all, We are very pleased with the active diligence with which you dedicate yourselves to the work entrusted to you. Guided by a sense of duty, you have not spared your efforts to ensure that your religious family, in accordance with all aspects of the laws of your Institute, adapts its life and its renewal to the norms of the Ecumenical Council and to the conditions of our age. As is readily apparent, this undertaking requires your careful attention, wisdom, prudence, and at the same time, boldness combined with confidence. You must not be deterred by the allure of novelty.

* The text of the Address was sent by the Most Holy Father to the Members of the Group, at the time when they were holding their General Council (at the end of September), as He could not be present before them.

[*Latin ed. p. 961*]

From the Acts of Pope Paul VI, 961, concerning that which places all things in its power. In innovating any aspect of discipline, as the Council prescribes, it is necessary that "the spirit and proper aims of the Founders be faithfully recognized and observed, as well as the sound traditions, which constitute the patrimony of each institute." Rather, it is a matter of a work of renewal, which removes whatever has strayed from the path over time, whatever is superfluous, whatever is now obsolete, from your discipline: so that the aims of your Congregation, without blemish or wrinkle, may shine with its original splendor, and may be clothed in that sacred form and image which your Founder desired to impress upon it. In this way, while the letter of your rules may indeed be changed, the spirit will remain intact.

It is not our intention to enumerate all the aspects of your discipline from which the spirit of your Institute is evident. However, it is permissible to propose for your meditation a particular and most beautiful characteristic of your Institute, which seems to be more suited to the needs of our age: namely, pastoral charity, with which your Founder was most moved to establish your Congregation. He seems to be more relevant to our times than other Doctors of the Church, due to his excellent works, the forms of the sacred apostolate which he introduced, and especially his outstanding writings, which are still in the hands of the faithful, bringing them great spiritual benefit. In these writings, one can still see the image of this Saint,

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and one can still hear his voice, which, inspired by a certain heavenly spirit, gently attracted those who listened, and inflamed their hearts with such love for God, while at the same time showing us how the word of God ought to be preached. For he, although endowed with brilliant doctrine, did not boast of exquisite learning, but rather cherished the simplicity of the evangelical word; he was concerned with nothing but proclaiming the Gospel, so that all might understand; and the power and effectiveness of his speech stemmed entirely from his close union with God. Our times, beloved sons, are in great need of this example; for especially the heralds of the Gospel must testify to the truth of the Word of God through the sanctity of their lives, and only through this method can priests and religious members become "the salt of the earth and the light of the world." With this pastoral charity, another field of your renewal is connected, in which your Congregation has achieved excellent results.

1 Decretum de accommodata renovat, vitae relig. Perfectae caritatis, 2: A. A. 8. 58 (1966), p. 703.

61 - A . A . S.

[*Latin ed. p. 962*]

Acts of the Apostolic See - Official Commentary 962, a field of study of moral theology, of which the most recent and important fruit is the "Alfonsianum Institute." At this time, the exhortation of the Ecumenical Council urges that "special care be devoted to the perfection of moral theology." It is scarcely necessary to say how much hope and expectation we place in your helpful work, all the more so because there are those who, in this matter, stray from the right path. Indeed, we know with great sorrow that certain opinions are being circulated that are not to be approved, which, setting aside the teaching of the Church, and adhering to false interpretations of the Council, carelessly adapt Christian moral doctrine to the inclinations and perverse opinions of this age, as if the world were not subject to the law of Christ, but rather the law of Christ were to be conformed to the world. When the matter at hand is of such importance, let us open our minds, from which, as we are certain, you will draw guidance in writing, teaching, and acting. The correct path is already clearly indicated by the very words of the Council: "Its [that is, moral theology's] scientific exposition, more nourished by the doctrine of Holy Scripture, should illustrate the loftiness of the vocation of the faithful in Christ and their obligation to bear fruit in charity in their life in the world." But in doing so, take care to ensure that the close connection and harmony that exists between the doctrine of the Council and the doctrine previously proposed by the teaching authority of the Church is evident. May it not be that the faithful are led to believe that some things are now permitted by the Council, which the Church previously declared to be intrinsically evil. Does not this lead to a perverse moral relativism, and does it not plainly expose the entire

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heritage of the Church's doctrine to danger? Therefore, if ever, now is the time to adhere with complete fidelity and with a docile and humble spirit to the living Magisterium of the Church, which "ought to be the proximate and universal norm of truth for every theologian," not to be considered as an unjust restraint on scientific investigation, but as a necessary condition for the true progress of sacred doctrine. These words we place before you, beloved sons, whose Founder, because of his outstanding sanctity of life, his love for the Church, his steadfast obedience to the Apostolic See, and his distinguished, safe doctrine, was declared by the Church to be the Doctor of the Universal Church and the heavenly Patron of all confessors and of those devoted to moral theology. This increases our confidence that you, as in times past, will also, [references to documents: Decretum de institutione sacerdotali Optatam totius, n. 16: A. A. S. 58 (1966), p. 724. Ibid. Cfr. Pii XII Litt. Enc. Humani generis: A. A. S. 42 (1950), p. 567.]

[*Latin ed. p. 963*]

Acts of Pope Paul VI, 963, also in the future, may you demonstrate yourselves to be worthy of such a father, and may you strive with all your might to follow his example, preserving the spiritual inheritance entrusted to you, "so that those who guide the souls of the Christian faithful may walk with blameless steps along the safe path." That these things may happily come to pass, we earnestly implore a superabundance of blessings for you, and we impart the Apostolic Blessing upon you and your entire Institute.

September 5. Having been present in the patriarchal Basilica of Vatican, at the Eucharistic Sacrifice celebrated by the Most Blessed Father, to inaugurate the assembly of the Synod of Bishops.

* Venerable Brothers, Grace to you and peace from God our Father and the Lord Jesus Christ. With these words, We greet you, whom We receive with great veneration and great joy; whom, gathered around Us, We reveal the feelings of Our joyful heart; whom We recognize as Brothers chosen to bear the burdens of the entire Catholic Hierarchy, as Pastors of the whole People of God, in the Synod of Bishops, whose first assembly We are inaugurating today. Greetings, most beloved Brothers! And We bid greetings also to each and every Church from which you have come; your presence and your charity manifest to Us the sign of that most admirable communion which exists between your Churches, and by which the entire holy Church of God, in a mysterious but true way, coalesces into one firm and close body. Also, due thanks are given for your voice, full of veneration and nobility, which, as the interpreter of all common sentiments, now testifies to Us of your obedience, your love, and your intention to always strive together with united forces for the glory of God and for the salvation of the world; We say that your voice is worthy of the testimony of Our praise and Our grateful heart; which perfectly befits your excellent intentions and your awareness of your office; to which Our blessing now responds. It is

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plainly evident to you what is being accomplished by Us now.

Pius IX, Apostolic Letter, *Qui Ecclesiae suae*, July 7, 1871.

* September 29, 1967.

[*Latin ed. p. 964*]

964 Acta Apostolicae Sedis - Commentarium Officiale. Together, we have celebrated the Holy Sacrifice of the Mass, which is most fittingly called the mystery of faith and the mystery of charity. For that sacramental marvel cannot be aptly named otherwise, by whose power, among us who are still pilgrims in this mortal life, Christ is truly present in the bloodless representation of His immolation, which was the cause of our salvation; besides faith in His words, no human knowledge can assure us of such a sublime thing; and in order to grasp, to some degree, the magnitude of so great a gift, it is necessary to consider the immense charity of Christ, who instituted it, and also the humble charity of ourselves, which strives to respond to the infinite love of God, impelled to union with it and to its diffusion. We speak of the Sacrifice of the Mass, whose celebration happily effects that we may be united with Christ, not merely by means of some commemoration, or symbol, or promise, but also and especially by means of a true and living communion, although hidden and expressed only by sacramental signs; there our strength is found, our nourishment, our joy, our ecstasy, humble indeed, but blessed, which, amidst the labors and vicissitudes of this earthly life, allows us to taste already, in an unspeakable way, the joy of heavenly life; there also is our daily, secret union with Christ, who gloriously reigns at the right hand of the Father; and finally, there is the active power of Christ, which effects that all who partake of Him may coalesce into the unity of His mystical Body, who offers Himself as the one bread to the multitude of the faithful. Why, Venerable Brothers, do we remind you of these things, which you know and appreciate so well? We do this because these things seem to us to be able to, and indeed ought to, adhere in a special way to your minds during this very celebration, which invites all to make a full and solemn profession of faith and charity. Two years having elapsed since the conclusion of the Second Vatican Ecumenical Council, as we promised then, we have again convened in this venerable hall for this double purpose: first, to duly honor the secular memory of the martyrdom of Saints Peter and Paul by offering the sacrifice of our faith; and second, to kindle our charity, as we shall happily celebrate the first assembly of the Synod of Bishops. These our purposes are certainly related to and necessary for that same Ecumenical Council. For this assembly, which the Bishops, distinguished in number and authority, celebrate with the humble successor of Peter, although not endowed with the solemnity

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and power proper to an Ecumenical Council,

[*Latin ed. p. 965*]

965 The acts of Pope Paul VI, nevertheless, brought to fruition certain of the principal aims of the Ecumenical Council; among these aims, the first concerned ensuring and confirming the Catholic faith, its integrity, its strength, its progress, its coherence, taking into account doctrine and history; and also that the Catholic faith be recognized as a necessary principle of Christian life, and as the supreme reason and cause of the Church. In this regard, those sacred words, with which our Predecessor of blessed memory, John XXIII, inaugurated the Second Vatican Ecumenical Council, and which established its most excellent purpose, cannot be forgotten: "... The first and twentieth Ecumenical Council—which makes use of the effective and greatly valued assistance of those who excel in the science of sacred disciplines, in the exercise of the apostolate, and in the proper conduct of affairs—wishes to hand down the integral doctrine of the Catholic faith, without diminution, without distortion, which, although amidst difficulties and controversies, has become a common heritage of men. This is not pleasing to all, but it is presented as a rich and ready treasure to all who are endowed with good will... At the present time, it is necessary that the entire Christian doctrine, without any part being omitted from it, be received by all in these our times with new zeal, with serene and peaceful minds, understanding and conceiving the accurate words that were transmitted, and bringing them into that form which is evident from the acts of the Council of Trent and the First Vatican Council..." This solicitude for faithfully preserving doctrine, which was so strongly declared at the beginning of the recent Council, must also remain in force at this time, which follows the Council, and must be exercised with even greater vigilance by those who, in the Church of God, have received the mandate from Christ to teach, to spread the Gospel, and to safeguard the deposit of faith, because the dangers that today threaten this very deposit are more frequent and more serious; we speak of dangers that are immense because of the mindset of this age, which is alien to religion, and which is full of snares, as if they arose from within the bosom of the Church itself, through the work of some teachers and writers, who, while striving to express the Catholic doctrine in new ways and methods, often seek to adapt the dogmas of the faith to profane ways of thinking and speaking, rather than to conform to the norms of the ecclesiastical magisterium; thus, the opinion of those who believe that it is permissible, in disregard of the demands of true doctrine, to select only those truths from the truths of the faith that suit their private judgment...

[*Latin ed. p. 966*]

The acts of the Apostolic See – the official commentary – seem to readily

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admit what is pleasing to the natural inclination of any human being, and to despise all other things; as if the conscience of morals, the free and rightful mistress of our actions, may vindicate her rights against the rights of truth, of which the first are those pertaining to divine revelation; as if it were permissible to retract the sacred patrimony of the Church's doctrine, so that new meanings of opinions are added to the Christian religion, which are far different from the theological reasons that the German tradition, with its utmost reverence for the Word of God, has clearly described. Faith, as we know well, does not originate from the arbitrary interpretation of the divine word, nor solely from the reasons of nature, nor is it the meaning of religious sentiment, which arises from the opinion of many people who claim to believe in God, much less is it an assent given to philosophical and sociological opinions that are certain for a time and then fleeting. Rather, faith is based on the adherence with which our entire spiritual nature receives that wonderful and merciful message of salvation, which, as if through clear and secret paths of Revelation, comes to us. Faith is not only inquiry, but primarily certainty; rather than the fruit of our investigation, it is a certain gift, which requires that we ourselves be docile and prepared for that extraordinary dialogue that God establishes with our minds, filled with intention and faith. Therefore, after the Ecumenical Council has been completed, the defense of faith has seemed so necessary to us, that we urge the entire Church to celebrate the "Year of Faith," in honor of the two Apostles, the principal teachers and witnesses of the Gospel of Christ; so that the faith transmitted to us by them may be carefully considered, and that its importance, with respect to the conditions of modern life, may be rightly assessed, and that the proper role of this primary virtue, which pertains to the firmness of our religion, to the strength of the Church, to the edification of the Kingdom of God in the hearts of men, and to ecumenical dialogues, may be understood, as well as the natural and vivifying use by which the followers of Christ desire to influence this world. In this way, we wish to strengthen our faith, as we are masters, witnesses, and pastors in the Church of God, so that it may appear humble, sincere, and strong in the sight of the one Supreme Governor, Christ, who lives and is invisible; we also wish to strengthen the faith of all who are our children in Christ, especially those who study theology and religion, so that, with a new and vigilant awareness of the immutable and certain doctrine of the Church.

[*Latin ed. p. 967*]

Acta Pauli Pp. VI 967: May [they], with wise and helpful effort, contribute to the advancement of the sacred disciplines and to the firm upholding of the inviolable purpose of Catholic doctrine, preserving its light, from which it emanates, and its fruitfulness, with which it abounds. For this reason, Venerable Brothers, we have called you to celebrate with us the "mystery of faith" over the tomb of the Apostle Peter, in the presence

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of he who, though unworthy, is nevertheless the true successor, so that you may once again grasp the profound and joyful charisma of faith, and understand the duty by which we are bound and strengthened concerning it. Furthermore, from the "mystery of charity," which radiates like light from the Sacrifice of the Eucharist, we must draw a reason and, as it were, perceive the intimate nature of the other end for which we are gathered here, and which is of the greatest importance because of its novelty and the power it brings to the life of the Church; we speak, of course, of the beginning of the Synod of Bishops. We do not speak here of a new institute of this kind, since we have explained its nature and purpose in the Apostolic Letters, issued by us on the fifteenth day of the month of September in the year nineteen hundred and sixty-five, which begin with the words "Apostolica sollicitudo," and tomorrow, adding something, we will briefly touch upon the canonical structure of the same institute; it is sufficient here to indicate its spiritual origin and the moral good by which it is sustained. In this regard, we have said that this new institute of this kind, serving the visible governance of the Church, is to be referred to the Council recently held as its immediate beginning: for it was established by us while the Council was in session, and was, as it were, brought forth by the Council. In the Council, the need for closer communion among Catholic bishops became apparent, not only with regard to their status, but also with regard to their actions; this collegial episcopate, indeed, has rightly been brought to light by the Council in the constitution describing the Church; and we have also seen a greater and more pressing need for a broader and more organized way of using the helpful efforts and counsel of our Brothers in the episcopate for the pastoral governance of the Church, a method which is truly made easier in these times by the progress of vehicles in forma. Therefore, this Synod of Bishops wishes to present itself as a ministry of ecclesial charity; and this ministry of charity, placed within the Church, truly and profoundly arises from the mystery of charity, which we call the Eucharistic Sacrifice: which is clearly indicated in A. A. 8. LVII, 1965, pp. 775-780.

[*Latin ed. p. 968*]

968 Acta Apostolicae Sedis - Commentarium. These words seem to be confirmed by those very words which our Lord Jesus Christ spoke at the last supper, which are to be considered the essence of His Gospel, namely: "A new commandment I give unto you: That you love one another, as I have loved you, that you also love one another." By this all men shall know that you are my disciples, if you have love one for another. To these divine words, so that we may interpret them in some way, we can add those most remarkable and common words which the Apostle Paulus wrote: "... we are one body, many that partake of one bread." These things all remind us that the Holy Church is a communion and a society, founded on faith

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and charity. We have already spoken of faith. What, however, must be said about charity, with regard to the matter proposed? Namely: we must always remember that charity – we call it that love which is from God, and which is diffused in the hearts of the faithful, and which makes them fit to love, just as Christ loved them – is the constitutive and vital principle of the Holy Church, which is not united by blood, nor by territory, nor by the worship of the mind, nor by the reason of the state, nor by utility, but by love. We will also add this question: can such love grow in the Church of God? To this question, we will immediately answer, while remembering and considering that such charity has had alternating periods in its actions and in the institutions of the Church; we will answer by saying: such love can grow, indeed it must grow. It is necessary that the Church love itself, that it love itself more; we say that it is necessary that in this our time, all those who constitute it, and especially those who act in its parts and lead it, feel more and more united by that secret and most powerful bond, which is love, given, commanded, and entrusted by Christ. If it has been said with a certain eloquence and effectiveness: "Let the spaces of charity be widened," may we add: "Let the bonds of charity be strengthened." In order that all kinds of difficulties which the Church faces in this our age may be overcome, and that it may respond to the urgent impulse which urges it to spare no effort in promoting the Kingdom of God and in providing for the benefit of the human race, the Church must acquire this remedy, this virtue: that it may grow in charity, which declares and distinguishes it as Christian, and its members.

[*Latin ed. p. 969*]

The acts of Pope Paul VI, paragraph 969, state: "It [the College of Bishops] makes one thing and one soul." If this is so, it is not surprising that those whom the Holy Spirit has placed as bishops to govern the Church of God desire and strive to be more and more moved by the charity of Christ, and to give a new expression to their profession of charity, taking care that this profession be increased by a new institute. The Synod of Bishops wishes to accomplish all these things, to be all these things. May God grant that we may bring it to such effect and purpose, as it itself desires and intends: namely, as we have already said, a ministry of charity flowing from charity, by the mystery itself. May God deign to grant this to us, through the intercession of the Blessed Virgin Mary, ever Virgin, of Saint Michael the Archangel, and of all the Angels, of the Holy Apostles Peter and Paul, and of all the Saints, now and forever. Amen.

To the Most Reverend Fathers and Most Eminent Prelates of the Synod of Bishops, who diligently labored in the first assembly.

We give thanks to God the Father Almighty, through Jesus Christ, His Son, our Lord, in the Holy Spirit, the Paraclete, for granting us to celebrate this first session of the Synod of Bishops, for the glory of His most holy

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name, for the benefit of the holy Catholic Church, and for the furtherance of its salvific mission throughout the world. Therefore, we again greet you, venerable Brothers, and, for the good of all, we reaffirm our hope that this new institute—the Synod of Bishops—may be able to strengthen and more closely bind the bonds of faith, charity, and pastoral zeal, between the apostolic ministry and the ministry of all Catholic Bishops, and between all Bishops and religious families. For first of all, this institute is founded so that there may be unity or a united will in the Catholic hierarchy and in the pastoral governance of the Church. Secondly, the reason for establishing this institute is to provide assistance, counsel, and support, which we hope to receive from the episcopate in greater measure in our apostolic ministry. (Cf. Acts 4:32; Acts 20:28).

*September 30, 1967.

[*Latin ed. p. 970*]

The Acts of the Apostolic See, Official Commentary, supports this. If this serves the benefit of Our primary office, which is to provide for the good of the entire Church, a ministry that Christ entrusted to Peter the Apostle and, after him, to his legitimate successors in this Roman See, it also redounds to the honor of the College of Bishops, which, for this reason, is in a certain way associated with the Roman Pontiff in the care of the universal Church. From this it follows that, although the Synod of Bishops cannot be considered to be the same as an Ecumenical Council, since it lacks the Council's own composition, authority, and purpose, it nevertheless reflects, expresses, and embodies its essence, and, if God wills, obtains its principal gifts, namely wisdom and charity. Indeed, you, Venerable Brothers, fulfill many roles. First of all, you represent the Churches of which you are the leaders and foundation, just as We, by the will of God, are the principle and foundation of unity, whether of this Roman Church, or of the universal Church, or of the entire episcopate and multitude of the faithful; therefore, we gladly receive you, the representatives of your Churches, and we offer you greetings. Secondly, you, to a large extent, represent the Episcopal Conferences, from which the members of this Synod have been elected; and this mandate requires that the same Conferences be legitimately represented here through you, and that their desired outcomes and experiences be brought to bear. The roles entrusted to you bestow dignity and authority upon these ecclesiastical institutions, namely the Episcopal Conferences, which the Ecumenical Council has promoted and whose functions it has described, so that, just as they appear to be suitable for introducing a proper and opportune division of power in ecclesiastical governance, and for fostering a certain diversity of forms in the life of the Church, which fully corresponds to the tradition and character of the local Church, so likewise they contribute to strengthening that well-ordered unity which is the proper characteristic of the Church of Christ. Therefore, We must

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take into account the opinions expressed by your Conferences, and you must be their interpreters. However, as is evident, this does not detract from the supreme and common duty to which you are bound, which is always to obey the authority of the Holy Scriptures, the tradition of the Church, and its legitimate magisterium; nor does it prevent us all, in the discussions of this Synod, 1 2 1 Cf. Second Vatican Ecumenical Council, Dogmatic Constitution on the Church, *Lumen Gentium*, n. 23: *A.A.S.* 57, 1965, p. 27. Apoc. 1, 2 ff. 2

[*Latin ed. p. 971*]

Acta Pauli PP. VI 971. We carefully consider the opinions and arguments that may be presented. Finally, you, esteemed Fathers, represent the entire hierarchical body of the Catholic Church, which, in its entirety, represents the person of Christ the Lord, who is the unique supreme Head of the holy Church, invisible, and from whom all heavenly grace flows to us, and from whom all power is given to us. It can also be affirmed that you, in a certain sense, represent the person of the Christian people, not as if your mandate derives its force and authority from that source, but because you, when fulfilling the office of Christ's legation among the Christian people, are aware of their needs and desires, and you strive for their spiritual good and salvation. Therefore, Venerable Brothers, if the office that you are to fulfill in this Synod of Bishops is, by its very nature, advisory, it nevertheless has great weight and importance, whether with us, who have called you to this consultation, and who, in certain cases, grant your votes deliberative power, or even with the entire Church, which recognizes you as masters, witnesses, and pastors of the people of God in the most serious and particular aspects of your most exalted ministry. It is fitting for us all to conform to what we have simply explained, as we begin the work of this Synod, and there is no need to define its purpose more precisely or to refine it, but rather to expand upon what is described in the preceding Statutes. There are many people devoted to the cultivation of doctrines or the dissemination of news who dare to transfer the inquiry to the legal reasons of this Institute, so that they may assign to it a form and function that they believe to be appropriate, according to certain new notions pertaining to the constitutive law of the Church. For us, however, it is sufficient at present to note that this new Institute, as if placed in the midst of the Church, serves to promote that sense of unity and mutual cooperation between the Apostolic See and the Bishops and the superiors of the Religious Families, which the Council has experienced and encouraged; and to favor this Synod in the dissemination of information and knowledge about the life of the Church, and also to provide an opportunity for the superiors of the Dicasteries of the Roman Curia and the leaders of various ecclesiastical jurisdictions to meet and discuss certain matters of common interest; and finally, to make this Synod effective in ensuring that those who bear the burden and fulfill the office

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of teaching and pastoral governance in the Church remain vigilant.

[*Latin ed. p. 972*]

972 Acta Apostolicae Sedis - The affairs and labors of this Synod concern matters of great importance, as the conditions of these times demand. Here, without delay, we could begin the proper work of this Synod, were it not that certain matters, by reason of Our office, seem to require to be addressed first. Firstly, the absence of some members of the Synod is noted, some of whom are prevented from attending due to infirmity, while others are hindered by civil authorities, having not received the necessary permission for legitimate travel. We commend to God those who are ill, greeting them with joyful tidings and remembering them with affection; and to the others, especially to the Most Reverend Father Stephen Wyszyński, Archbishop of Gnesen and Warsaw, and, together with him, to Cardinal Charles Wojtyła, Archbishop of Cracow, and to the other sacred dignitaries of Polonia, who, without the Primate, did not wish to come to Rome for mutual consultation, we express our most heartfelt greetings. Nevertheless, we cannot refrain from openly lamenting the obstacles placed in the way of their innocent journey, and also the unjust conditions in which the Church is placed in certain nations: we speak of nations where the legitimate freedom of the Church is still denied, where it is harassed by unwarranted suspicions, by coercion of consciences, by laws and statutes, and by constant attacks on religion. It is clear to you, Venerable Brothers, how harshly Catholic life is afflicted in matters of the greatest importance, concerning the regulation and functioning of affairs, and how deliberately it is being driven step by step into distress and danger. A time of discrimination, a time of profound and serious discrimination, afflicts many Christian communities, and it reminds the world that the principle of justice and freedom, which is the proper characteristic of any civil society in this our time, has not yet been sincerely implemented in certain nations, where forms of government prevail that either attribute too much authority to the State, or reduce everything to the power of the State, and thus attack the holy religion. For this reason, those civil societies are all the more to be esteemed by us, in which the presence and activity of the Church can be freely and honorably affirmed. For this reason, we feel it is all the more important that we should be united in spirit with those brothers of ours, to whom it is not permitted to openly profess their faith, and who, nevertheless, with the silent tolerance of their ancestors and with Christian fortitude, often reaching the heroism of virtue, remain faithful to Christ and to His Church. We must never forget them, whenever we offer our prayers; meanwhile, the wishes and remembrance of this assembly are united with those brothers.

[*Latin ed. p. 973*]

Acta Pauli Pp. VI 973. A second consideration pertains to those Brothers

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who are still separated from us. Because the Synod of Bishops possesses a canonical and, so to speak, domestic character – since the Synod is a gathering, by its nature and purpose, concerning internal matters of the Catholic Church – it was not possible, as happens when an Ecumenical Council is held, to invite these groups to participate in the Synod itself. However, with regard to this matter, we wish to state two things immediately, the first of which concerns the fact that, while our deliberations are taking place, we must never lose sight of how these gatherings affect our Christian Brothers. For the convocation of the Synod itself has great significance, precisely because the Synod, following in the footsteps of Councils, demonstrates that the ancient institution of Synods, which the Churches of the East have so admirably employed, is still effective in the life of the Catholic Church, and that it will strengthen, in a new way, the bonds between the Roman Church, which presides over charity, and the various local Churches.

4. Furthermore, certain Christian Churches and ecclesial communities, which do not yet fully share in our communion, are carefully watching us and are hoping that the deliberations, the methods by which they are discussed, and the conclusions to which they will arrive, will provide new opportunities for further progress in the ecumenical dialogue that has already begun. We are firmly convinced, Venerable Brothers, that you, faithfully adhering to the faith once delivered, and drawing from its very treasury both new and old, will fulfill this expectation. Therefore, the Synod will clearly understand that each argument to be discussed is of great importance, not only with regard to the internal life of the Catholic Church, but also for the holy cause of Christian unity.

But as a second point remains to be said, and it is a good omen, that the observance, the charity, and the Christian spirit with which We wish to approach, at the very beginning of this Synod of Bishops, both all Christian Churches and other Christian communities, with whom, although a perfect and desired communion is not yet present, many and weighty reasons truly impel us, is such that we may strive together, in a mutual way, for complete unity in faith and in love, as the Lord...

[*Latin ed. p. 974*]

974 Acta Apostolicae Sedis - Commentarium Officiale. Noster Iesus Christus, sua ipse voce, docuit. Hoc autem iter, bene iam sumus aggressi: notatis enim priorem partem catholicae Ordinationis Oecumenicae, quam in vulgo Directorium appellant, nuper esse evulgatam; notatis oecumenica iam nunc colloquia inter homines a quibusdam christiani nominis societatibus electos et catholicos a Nobis electos homines publice interseriri; notatis denique superiore mense Iulio, non sine magna animi affectione ac spe, Nos iter Constantinopolim fecisse, ut ibi SSmum Dnum Athenagoram, orthodoxorum christianorum Patriarcham, inviseremus... Nos immo id referre iuvat, eundem venerabilem Virum ad Nos vicissim

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se esse adventurum, mense Octobri huiusce anni exeunte, nuntiasse. Tum profecto vos, Venerabiles Fratres, nobili vestra corona alteram hanc occurationem cingere poteritis, quae sane sive Orientis sive Occidentis Ecclesiam suavi perfundit iucunditate miraque spe complet. Nostram demum considerationem in pacem orbis terrarum intendimus. Pax enim vestri conventus et vigilantiam et curam studiumque precandi effugere nequit, tantaque res, cum communi omnium utilitate coniuncta, eius praecipuas quasque maximas cogitationes in se convertit. Non enim oblivisci possumus — ne in serenis quidem Synodi Nostrae sessionibus — hominum pacem gravi vulnere laborare infestisque insidiis peti. Adhuc enim in orientali Asia, quae ad meridiem vergit, luctuosum ac dolendum saevit bellum, dubiae vero indutiae Medii Orientis bellum exceperunt, contentiones nondum compositas minoraque bella hic atque illic pluribus in regionibus aspicimus, adeo ut, quamvis multa et probabilia ineantur consilia, nulla fere videatur esse securitas in orbe terrarum, unde necessario novos fore luctus novaque exitia praesentimus. Verum non est haec hora, qua penitius in harum rerum causas atque remedia inspiciamus. Id tamen rursum volumus confirmare: pacem non solum esse bonum pernecessarium publicumque negotium, sed munus etiam et officium, quod vario sane modo ad omnes pertinet. Id ipsum in primis discipulos Christi commonemus, qui auctor fraternae inter homines exstitit sodalitatis, Dei paternitate innitentis, atque adeo Princeps est pacis. Eos porro iterum adhortamur, ut preces pro pace fundant, ut pacis causae inserviant, ut animos sive singulorum sive totius communitatis ad germanam fovendam pacem conforment. Quod enim nos pacis causa revera facere studemus, id non in verbis tantum externisve significationibus volumus consistat, sed pro viribus eo volu-

[*Latin ed. p. 975*]

The Acts of Pope Paul VI, paragraph 975, urge that peace be established and promoted, which must never be separated from the justice of public institutions and the freedom of citizens and peoples. Therefore, we, even in this Assembly, again implore those upon whose fortunes the nations depend, that with ever vigilant minds they consider the sorrows and devastations that arise from the use of arms, so that they may always enter into agreements with constancy, faith, and equity. No one should ever refuse to engage in discussions and conventions; rather, each one should strive to bring about a happy outcome for the affairs of peace. We ourselves are ready to foster all endeavors for a true and lasting peace, and we join our efforts to all those who, with wise and effective effort, promote concord and fellowship among peoples, and who strive to establish peace in civil and human society. Indeed, Venerable Brothers, we have no doubt that you feel as we do about these excellent things, and that, remembering and retaining the charity of Christ, you, together with us, cultivate the outstand-

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ing, vigilant, and most loving pursuit of peace, to be achieved among all men. But now is the time to begin this undertaking, in the name of our Lord Jesus Christ, of this first Synod of Bishops. Therefore, we publicly begin this work, requesting the Most Reverend Father Eugene Tisserant, Dean of the Sacred College, to address you with a discourse. IV. Held in the Basilica of Saint Peter, for the Clergy and the faithful, especially those who have made a pilgrimage to Rome, so that they may participate in the solemn rite of the beatification of the Venerable Handmaid of God, Maria Fortunata Viti. * Having happily concluded the long process of the beatification of Maria Fortunata Viti, and now having concluded the sacred ceremony, in which we have given thanks to God and paid honor to this Daughter of the Heavenly Church, we shall express our congratulations to the religious family that educated her in holiness in the earthly Church, to that Benedictine family, which has been "a school of divine service" for so many centuries and for countless souls, both in the male and female branches, and which today rejoices to number among its ranks... * On the 8th of the month of October, in the year 1967.

[*Latin ed. p. 976*]

976 Acta Apostolicae Sedis - Official Commentary. Among the souls elected, recognized as worthy of the eternal reward, this humble student of ours, who testifies with the silent suffrage of the Christian virtues professed in an eminent degree to the perennial fruitfulness of the great tree, planted by Saint Benedict, and which is always ready to adorn itself with new flowers and new fruits in the tempestuous seasons of history, drawing faithfully from its original root the sap of the Gospel. We congratulate the entire Benedictine Order, which we see here represented in such a conspicuous manner; and we offer our wishes for its stability, its growth, and its sanctification, rejoicing in the recognition of the merit it has earned in giving to the world a new example of its characteristic holiness. Thus, we wish to congratulate the monastery of the Benedictine nuns of Veroli, which had the good fortune to have the new Blessed as a member of its pious and austere community for over seventy years, and which provided her with a fervent and edifying environment for the formation of her religious spirit and the practice of cloistered virtues; and we are confident that, under the protection of the glorious sister, the examples she left behind will always be faithfully remembered and perpetually followed in the monastery of Santa Maria de' Franconi.

It is likewise pleasing to us to think that the joy of the monastery of Veroli will spread to all the daughters of Saint Benedict and Saint Scholastica throughout the entire Church of God, and will encourage those intentions of constancy in their tried and tested traditions and in the post-conciliar renewal of religious life, of which we received an edifying testimony during the meeting we had with the Abbesses and Priors of the Benedictine

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monasteries in Italy, last October. Nor do we wish to forget, in this chorus of spiritual joy, the diocese of Veroli and Frosinone, its worthy pastor present here, its clergy, its faithful, and the nearby, most celebrated abbeys of Monte Cassino and Casamari; likewise, the entire beloved region of Ciociaria, with its civil authorities, which we see here appropriately represented, and its population, whom we had the satisfaction of meeting last year during a brief but unforgettable visit to those illustrious places, rich in papal memories; yes, let the entire valley of the Sacco and the neighboring Abruzzo and Campania rejoice for this religious event, which, by exalting to the honor of the altars a modest, but worthy, singular, and authentic woman of that blessed land, recalls its history woven with faith and labor, personifies its ingenuous and human virtue, and encourages its present and future generations to its centuries-old and flourishing Christian vocation.

[*Latin ed. p. 977*]

Acts of Pope Paul VI. Spiritual Portrait of the Blessed. And now, before concluding this sacred gathering, the first celebration of the new Blessed, we wish to impress upon your hearts the pious and gentle image of her, not so much in her outward features, which, although unknown to us in their physical form, are easily imagined to be similar to those of many religious women, collected and composed in their strict habit, radiating virginal purity and spiritual serenity – such, the biographers say, were indeed her appearances, veiled and adorned with monastic poverty and delightful innocence – but rather, we would like to define to ourselves the spiritual portrait of the Blessed, and to carry with us, in summary, her iconographic image, seen and understood with a single glance in her characteristic aspect, for our encouragement and comfort, and for comparison with other figures of holy souls, of which the Church of Heaven possesses a beautiful variety.

It would then be the moment to pronounce the eulogy of this new Blessed; and the simple uniformity of her very long life would seem to allow for this, as if it were easily accomplished. But we will not do this eulogy; firstly, because any narrative account and any psychological introspection of that very life would obligate us to lengthy discussions: the life of Mother Fortunata, although contained within the very simple and unadorned framework of a religious woman in a cloistered monastery, is not poor, not monotonous, not devoid of delicate and complex spiritual experiences, and of references that are most instructive in relation to the customs and events of her time. There would indeed be much to say. We are pleased with the biographers of the Blessed who have known how to highlight the ascetic and mystical richness of her humble life. The beautiful volume that describes the iconographic portrait of the Blessed Mary Fortunata is in your hands; and this is the second reason why We

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refrain from speaking more at length about her; it will be useful for anyone who wishes to become better acquainted with the new Blessed to allow themselves the opportunity of a quiet reading of those edifying pages.

Greatness in Humility. But this does not prevent us from condensing this life, this sanctity, into a single word, almost to classify under that word all that can be said about her; and the word is humility. We have expressed this also in the Brief of beatification; and it seems to Us to capture the truest aspect of her.

[*Latin ed. p. 978*]

Acts of the Apostolic See - Official Commentary

The very existence, as well as the principal reason for her present glorification, aims at nothing other than to display the reflection of the Gospel law in that soul which has made such a reflection its perfection. Humility: Mary Fortunata embodies this virtue. Her greatness lies in this very smallness. We are within the framework of the Magnificat; and this alone indicates the degree of Christian authenticity and spiritual depth of the perfection proper to Mary Fortunata. Humility is her message; which invites, and almost obliges, us to reconsider the paradoxical requirement of the Christian life, founded precisely upon a firm awareness of one's own nothingness, and upon the practical application of such awareness, both in the personal judgment that the Christian must cultivate of himself, and in the humbling (so difficult!) attitude that he must adopt in conversation with others, and in the accusatory dialogue of his own misery to which the presence of God calls him, a dialogue of supreme sincerity and of abyssal need for divine mercy. And that humility is demanded by Christ, as the first condition for admission to his kingdom, requires no proof; it is enough to recall, among many, those found throughout the Gospel, the words that seem to define Mary Fortunata, today revealed as first among the last: "Unless you repent and become like children, you will not enter the kingdom of heaven." Mary Fortunata is thus; and this explains how she preferred the lowest position within the religious life, and how, with victorious naturalness, she carried out her hidden and unassuming program of perfection. Saint Benedict was her teacher. Everyone knows the famous passage in his monastic rule, where he speaks of the degrees of humility (chapter VII); and in which, it seems to us, we can find the answer to the very serious objection that the consciousness of man, especially that of modern man, raises against humility, a consciousness that makes of itself the apex of all value and speaks of its own personality as the most precious treasure to be conquered and guarded; a passage, we say, where we speak of a double movement of the soul that becomes a student in the school of Christian humility; a movement of descent and a movement of ascent. Saint Benedict develops his lesson by recalling the biblical ladder of Jacob: *exaltatione descendere et humilitate ascendere*; it is the double, spontaneous and com-

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pelling movement of the soul that comes into contact with God. Humility is a fundamental virtue.

[*Latin ed. p. 979*]

The Acts of Pope Paul VI, page 979, speak of a religious mind. He who comes into contact with God is, at the same time, plunged into the awareness of the metaphysical reality of his own smallness, his own misery, his own nothingness; and yet, at the same time, he is lifted up to the intoxicating and dizzying height of nearness to God, and to the enlightened awareness of the ineffable gifts that come from Him; so that, truly, "he who humbles himself shall be exalted, and he who exalts himself shall be humbled," and that nothing is lost of that which is true, great, and unique in the man who makes evangelical humility the philosophy of his thought, the Christian wisdom of his life; rather, in such humility he discovers the true hierarchy of values, and almost without realizing it, he adopts those which the goodness of God makes available to him; this is the treasure of the humble, where everything is beautiful, because it bears the divine reflection, everything is full of peace, of joy, of hope, because to the humble these higher gifts are revealed and offered. Mary Fortunata presents herself to us in this way; and it seems that with her gentle countenance and her mysterious words: "Power and charity of God!" she introduces us to the arduous, true, and joyful paths of evangelical perfection. Now let us say to ourselves the truth: a sense of confusion, not perhaps of humility, but rather of humiliation, surprises us; she, indeed, has known how to ascend through humility; and we remain to admire, to invoke, and, God willing, to imitate.

And at this point, our gaze, from the vision of the new Blessed, extends over the immense throng of Catholic Religious women: cloistered nuns absorbed in the singing of divine praise, and sisters engaged in the most varied works of charity, in schools, in hospitals, in missions, all of them covered by the dark veil of anonymous humility, and all striving in the pursuit of the love of God and of neighbor, of a dreamed-of evangelical perfection. Their name is humble sacrifice and burning love; and all seem to reflect the smile, the purity, the courage, the obedience, the work, the piety of Mary Fortunata. How many, how many sisters follow in your footsteps, O Blessed! How much quiet splendor flows from them upon the Church! To see the People of God blossoming through you, O Blessed Mary Fortunata, and through their generous offering to Christ Jesus, your beatification, O Mary Fortunata, with the long line of pious followers, brings us joy, and with new ardor, with new hope, we bless the Lord.

Matthew 23:12. Compare Matthew 11:25.

[*Latin ed. p. 980*]

980 Acta Apostolicae Sedis - Official Commentary. SECRET DOC-

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UMENT ADDRESSED TO His Eminence, the Most Reverend James, Cardinal Lercaro, Archbishop of Bologna, regarding the International Congress of Christian Artisans held in Bologna. With heartfelt greetings to the International Congress of Christian Artisans, which the learned city of Bologna welcomes with generous hospitality, We entrust to you, Our Beloved Son, the task of conveying Our sentiments and Our esteem to the distinguished men who participate in this gathering. Recognizing the merits of those who, inspired by a truly ecumenical spirit, have convened this excellent assembly of minds, We believe that their aims and endeavors are perfectly suited to the needs of our age and to the expectations of the Church. For, at this time, when men, captivated and enticed by the remarkable advancements of technology, are so often led away from the higher goods of human life and from its ultimate end, which is God, those who cultivate the arts with a Christian spirit can certainly contribute greatly to the proper cultivation and education of souls; indeed, a love of beauty, rightly cherished and promoted by Christian artists, elevates the mind and leads it to an appreciation of spiritual goods, in which alone true human dignity and genuine culture are founded. While We desire, We hope, We aspire that Christian artists may always strive towards this lofty goal, We implore God, through our prayers, for a successful outcome to the labors of this Congress, and We earnestly bestow Our blessing upon it. From the Vatican, on the fourteenth day of the month of September, in the year 1967. PAULUS PP. VI. MESSAGE TO ALL HOLY BISHOPS AND CATHOLIC CHRISTIANS, concerning the annual day dedicated to the promotion of the missionary cause throughout the world. Brothers and children of the whole world, The World Mission Day returns this year; it is scheduled for Sunday, October 22nd. We wish Our voice to be the most prominent in announcing it, because...

[*Latin ed. p. 981*]

The Acts of Pope Paul VI, page 981, state: "Our apostolic ministry obliges us more than all others to the evangelization of the world; and this is precisely what the Missionary Day concerns. We announce it to you first, Our Brothers in the office of the episcopate; upon whom, above all and by divine mandate, rests with Us the duty, never exhausted, of spreading throughout the world the Christian message of salvation. To you, Priests, to you, Religious men and women, to you, all the faithful of the Church of God, to whom likewise is imposed the obligation and offered the honor, in virtue of your belonging as living members to the Mystical Body of Christ, of cooperating positively and personally in the spread of the Kingdom of God on earth. And to you, Missionaries and Missionaries, we announce it, because this Day is for you, for you, skilled workers of the Gospel, dedicated to its first expansion among the peoples not yet Christian, who need to feel behind you the solidarity of the entire Church, for whose expansion

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on earth you give, in the vanguard, life, preaching, working, and suffering with Christ. We desire that the Missionary Day be celebrated everywhere: in all the Dioceses, in all the Parishes, in all the religious families, in all the Catholic associations, and also in all the nascent Christian communities of the mission territories. And we would like it to be celebrated with great awareness and with great fervor. What the Missions are, what they require from us, and why, is now known. The missionary idea has penetrated the Christian people; the fate of the Missions is now a matter of universal interest; and the theological and practical doctrine on the Missions has been so widely and authoritatively illustrated by the Decree of the Second Vatican Ecumenical Council concerning the missionary activity of the Church, that everyone today knows the nature and importance of the missionary question; but precisely because of this primary and universal aspect of the question itself, it is never vain to dwell upon it; indeed, it is never permissible to divert one's thoughts from it. Therefore, we celebrate this Day each year. Let two considerations suffice for this year: one on the conviction of the necessity of the missionary apostolate; the other on the generosity from which the missionary activity must be fueled. We will say, first, that the missionary apostolate derives from a great ideal; it is not merely the manifestation of a powerful idea, that is, of one of those thoughts which constitute the essence, the principle, the intrinsic exigency of the Christian conception of life, of history, and of the world; and this powerful idea is the discovery of God's plan."

[*Latin ed. p. 982*]

Acta Apostolicae Sedis - Official Commentary 982 on the fate of humanity. When rereading the conciliar decree mentioned regarding missionary activity, one finds this fundamental concept of God's plan recurring many times. The missionary idea interprets the idea of God. It is, therefore, a divine idea, a mysterious and immense idea, a wonderful and loving idea, a necessary and urgent idea. It is an idea of faith for faith. "The reason for this missionary activity stems from the will of God," says the Council, "who desires that all men be saved and come to the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, who gave Himself as a ransom for all," and "there is no salvation in anyone else, for there is no other name under heaven given to men by which we must be saved." Therefore, it is necessary that all be converted to Him, after having come to know Him through the preaching of the Church, and to Him and to the Church, His Body, we are incorporated through Baptism." A chain of necessities (of different natures, but converging on the same goal) supports missionary activity. God, the Being, the Life, is necessary. Christ, the Savior, is necessary. The Church, the ark of salvation, is necessary. Baptism, the sacrament of rebirth, is necessary. Faith, in order to access the sacrament and Christ, is necessary. To arrive at faith, the mis-

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sionary is necessary. And this series of necessities governs the destinies of men. It traces the divine thought on their salvation. It does not restrict the breadth of divine mercy, which can spread and reach, in many different and mysterious ways, far beyond the historical and established plan of Christianity, to save those who "dwell in the shadow of death," that is, outside the light of the Gospel. It does not restrict the heart of God, but it determines His will for us: "Without faith it is impossible to please God." Therefore, it is the right and duty of the Church, because of the faith it has in Christ, and because of the love it bears Him, to spread the Gospel of salvation, "so that missionary activity fully retains its validity and its necessity, today as always." This is something to remember in order to strengthen our conviction regarding the excellence and urgency of missionary activity. We must not think that the missionary idea has lost anything of its importance because of the various and new difficulties it encounters. Is not the true task of the missions yet complete, when the announcement of the Gospel has now reached the ends of the earth? And is it not today...

[*Latin ed. p. 983*]

The Acts of Pope Paul VI, page 983, state that it is more difficult than ever to carry out religious preaching in nations that are no longer primitive, and which, becoming aware of themselves, are jealous of their own culture? Is it not to be considered that God will also save those who, in good faith, profess a religious cult different from that of the Catholic Church? Finally, the dialogue that the Church today wishes to establish with all forms of civilization, does this hinder its proselytism, nor does it obligate it to respect the religious freedom of others? These are true and strong difficulties. But they cannot and must not diminish the missionary zeal, because the plan of salvation conceived by God is always that, unique and necessary, of faith in Christ; and because the vast majority of humanity is still deprived of the regenerating and saving announcement of the Gospel. These difficulties should rather stimulate than weaken missionary zeal. Appropriate solutions must be studied for these problems; methods and forms must be modified for a modern evangelization; missionary effort must be intensified where it still finds open paths today, and we must not give up overcoming obstacles where the paths are blocked. But we must continue. Therefore, secondly, we say that today missionary activity demands new generosity. The Missions live from the generosity of the Church; they are indeed an expression of the potential for generosity of which she possesses. Generosity: we mean charity. It has pleased the wisdom and goodness of God to save men in Christ, our only Redeemer, but not without a ministry of men. The love of God, in order to reach all, needs the love of men who dedicate themselves to the salvation of their brothers. This is the design of Christianity; it finds its specific manifestation in the hierarchical apostolate, and in the missionary apostolate, which derives from it, its typical

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explanation. The Holy Spirit, the Charity of the Father and the Son, blows in this system of salvation; He raises up apostles, infuses inspirations, generates heroes, inspires love of sacrifice, strengthens those who trust in their vocation, and rewards with intimate consolation those who, on missionary paths, feel weak, feel alone, feel misunderstood, feel hated. Thus was the genesis of the Church, thus is its history. Thus, even today, and especially today, the Church wants to live: from the urgency of charity. For the charity of Christ urges us. 2 Corinthians 5:14.

Therefore, Brothers and children of this our laborious and beloved Catholic Church, we must celebrate the Missionary Day.

[*Latin ed. p. 984*]

The Acts of the Apostolic See - Official Commentary 984, are characterized by this very quality and this inner exigency of the missionary endeavor: it unfolds along the trajectory of Christ's charity, extending, diffusing it; it is a gift, a great gift, a free gift, a reckless gift (like that of the Crucified); it is a sacrifice; it is, as we said, generosity. We must think of missions in this way. Let us not remain indifferent, inactive, estranged, selfish; but let us be generous. Generosity manifests itself in two ways: it offers oneself: hence, missionary vocations; it offers one's own riches: hence, the collection of offerings for the missionary cause: "Let every one give according as he hath determined in his own heart, not of constraint, nor of necessity, for God loves a cheerful giver" (2 Corinthians 9:7). And remembering these words of the Apostle Paul, the missionary Apostle par excellence, do not be surprised if, for the sake of the missions, We extend Our hand to you. We could make a long discourse to you about the needs of the missions, about the necessities, especially, of Our Pontifical Missionary Works, to which falls the "care of all the Churches" in the phase of evangelization. But you know these needs; as We know your heart. And with this certainty of your love for Christ, for the Church, for the missions, invoking upon you every good, under the protection of the Most Blessed Virgin Mary, Queen of the Apostles, with a fraternal and paternal spirit, We bless you all.

2 Corinthians 9:7.

2 Corinthians 11:28.

[*Latin ed. p. 985*]

Sacred Congregational Acts 985

SACRED CONGREGATION CONSISTORIAL

Decree Concerning the Conference of Bishops of the ecclesiastical region of Latium.

Concerning gatherings to be held by the Bishops of Latium, suburban vicariates excepted, already Pope Leo XIII, dividing the Italian land into

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regions, decreed that all should come together as one group and that the episcopal sees of the ecclesiastical province of Latium should constitute a single region for the discussion of common affairs. With the passage of time, Pope Pius X, of blessed memory, divided the region of Latium into two parts, establishing two groups of Bishops: one for Upper Latium, that is, for that part of the region which extends to the north of the City, and another for Lower Latium, namely, for that part which lies to the south of the City; and more recently, the suburban vicariates have been joined to one Conference, presided over by the Cardinal Vicar of the City. In this our age, in which mutual necessity has so developed that neither great distances nor different ways of life and customs prevent people from uniting more closely with one another, religious reasons also appear to be so pressing in Latium that they compel the diocesan Bishops to work together with common effort and concerted action in order to promote pastoral care. Since the united efforts of the Holy Pastors and their concordant counsels are a clear sign of a more fruitful apostolate, the recent Second Vatican Ecumenical Council rightly recalled this, and in order to encourage the groups of Bishops with renewed vigor, the sacred prelates of Latium requested the Apostolic See that all should coalesce into a single Conference of the region of Latium. Our Holy Father Paul VI, considering that this would be beneficial for the good of souls, after hearing the President of the Conference of Italian Bishops, and with outstretched hands, graciously approved, and with the present Consistorial Decree, commands that all the Bishops of the dioceses of the ecclesiastical region.

[*Latin ed. p. 986*]

Acts of the Apostolic See - Official Commentary 986. The Conference of the Latin Region, with the exception of the suburban dioceses, is restored, with three Episcopal Colleges remaining dissolved. Of this constituted Conference of the Latin Region, due to its particular bond with the Apostolic See of Rome, the Cardinal Vicar of the City will be appointed as President by the Supreme Pontiff, who is the Archbishop and Metropolitan of the aforementioned Latin Region. The Vice-President and Secretary will be freely and temporarily elected by the College of Bishops, but they will only assume their office after their election is confirmed by the Supreme Pontiff. Notwithstanding any objections. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 25th of July, 1967. CHARLES Cardinal CONPALONIERI, Pro-Prefect. L. © S. © Ernestus Civardi, Archbishop titular of Serdica, Secretary.

VELLETRI-TERRACINA, AND SETIA-PRIVERNUS. DECREE Concerning the alteration of boundaries. In order that the faithful might be better served and that the work of the sacred pastors might be more fruitful, it seemed opportune that that part of the territory which is situated in the civil province of Latin and belongs to the suburban diocese of Velletri

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should be separated from the diocese of Velletri and incorporated into the neighboring diocese of Terracina. Therefore, the Sacred Consistorial Congregation, having taken into consideration the interests of those concerned, or presumed to be concerned, and supplementing what is necessary, by virtue of the special faculties granted to it by the Most Holy Lord Pope Paul VI, Divine Providence, by the present Consistorial Decree, which shall have the same validity as if it were a decree issued under the Apostolic seal, separates from the diocese of Velletri the territory which exists in the civil province of Latin, together with the parishes established therein, churches, chapels, parochial houses, pious foundations, and other ecclesiastical goods belonging to those parishes or churches, and incorporates it into the diocese of Terracina, thereby changing the boundaries of both dioceses.

[*Latin ed. p. 987*]

The Sacred Congregational Congregation, 987. As soon as the present Decree is ordered for execution, the documents and records pertaining to each parish, church, oratory, and so forth, shall be transmitted from the curia from which they originate to the diocesan curia to which the parishes are to be aggregated; and with regard to the clergy, priests shall be considered as assigned to that diocese in which they legitimately hold a benefice or office; and other clerics shall remain incardinated in that diocese in which they have a legitimate domicile. To carry out all of these matters, the Sacred Congregational Congregation appoints the Most Reverend Father Henry Pintonello, Archbishop-Bishop of Terracina-Latina, Priverno, and Sezze, granting him the necessary and appropriate powers, including the power to delegate, to any man holding an ecclesiastical office, in order to effect the aforementioned purpose, and imposing upon him the obligation to submit to the same Sacred Congregation, as soon as possible, an authentic copy of the act of execution completed. All contrary decrees notwithstanding. Given at Rome, from the offices of the Sacred Congregational Congregation, on the 12th of September, 1967. CHARLES Cardinal CONFALONIERI, Pro-Prefect. L. >R S. © Ernestus Civardi, Archbishop titular of Serdica, Secretary.

TERRACINA, PRIVERN, AND SEZZE. DECREE Concerning a new diocesan title. In the diocese of Terracina, there exists the city of Latina, which, since it is the capital of the civil province of the same name and therefore the seat of magistracies and public offices, has begun to experience great growth in recent times. Therefore, the Most Holy Pope Paul, by Divine Providence, PP. VI, having duly considered all of these matters, and desiring to honor the city of Latina as a sign of his special Apostolic benevolence, with the advice of the undersigned Cardinal, Pro-Prefect and Substitute of the Sacred Congregational Congregation, and with the consent of those who have an interest in the matter, or are

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presumed to have an interest, by the present Congregational Decree, which shall have the same validity as if it were issued by Apostolic Letters sealed with the papal seal, Latina is...

[*Latin ed. p. 988*]

988 Acta Apostolicae Sedis - Official Commentary, bearing the title from the city of the same name, is permanently united with the ancient title of Terracina, so that henceforth the diocese and the Bishop of Terracina-Latina, Priverno, and Sezze may be called and must be called. All contrary things notwithstanding. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 12th of September, 1967. CHARLES Cardinal CONFALONIERI, Pro-Prefect. L. © S. © Ernestus Civardi, Archbishop titular of Serdica, Secretary.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

NIANGARAËNSIS - DORUMAËNSIS

DECREE

Concerning the alteration of diocesan boundaries.

Since, for the benefit of ecclesiastical discipline, it has been requested that the entire territory of the Mission, commonly called Dungu, located in the Congo, be assigned to the Dorumaënsis diocese, this Holy Council, for the propagation of the Christian Name, having received the favorable opinion of the Most Reverend and Reverend Lord John Baptist Maury, Archbishop titular of Loadicea in Phrygia and Apostolic Delegate in the Congo, with the consent of the Ordinaries concerned, namely the Niangaraënsis diocese and the Dorumaënsis diocese, and having carefully considered the matter, deemed it fitting, by virtue of the special faculties granted to it by the Most Holy Lord, our Pope Paul VI, by the Divine Providence, to grant the requested petition. Regarding this matter, the Council has decided to amend the boundaries between the aforementioned ecclesiastical divisions in such a way that the territory of the Mission, commonly called Dungu, which until now belonged to the Niangaraënsis diocese, be separated from it and united with the Dorumaënsis diocese, so that it may henceforth belong to the latter, and the present Decree concerning this matter is hereby issued.

Given in Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 26th of September, in the year of Our Lord 1967.

G. P. Cardinal AGAGIANIAN, Prefect. L. m s.

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B. Sergius Pignedoli, Secretary.

[*Latin ed. p. 989*]

The Sacred Congregation of Rites, 989. THE SACRED CONGREGATION OF RITES, in Aosta, concerning the beatification and canonization of the Servant of God, Aegidius Ioannes Laurent, a lay brother of the Regular Canons of St. Augustine, of the Congregation of the Most Holy Savior of the Lateran. CONCERNING THE DOUBT as to whether a commission should be appointed for the introduction of the cause, in the case and for the purpose mentioned. Those whom the world sometimes mocked and considered to live lives similar to the improper, considered their lives to be madness, and their end without honor (cf. Wisdom 5:3-4). However, God, who exalts the humble and resists the proud, has placed them in a high position, so that all may see their good works and praise the infinite holiness of God. Among these illustrious men, chosen by God, whom the foolish judge ignorantly and contemptibly, the Servant of God, Aegidius Ioannes Laurent, undoubtedly deserves to be mentioned. He, who despised and wished to be despised, overcame adversity, bore the cross, chastised his body, and subjected himself to servitude, shunned honors, and willingly endured insults, finding delight in these things, according to the golden book, *De Imitatione Christi* (cf. 11, 12, 13). He was born in the village called Montjovet, within the territory of the diocese of Aosta, on September 12, 1884, and four days later, he was reborn in the waters of sacred baptism, receiving the name Ioannes. His parents were Franciscus and Melania Challancin, who, although lacking in temporal goods, were rich in probity and in works of the Christian religion. From his childhood, he surpassed his brothers and sisters in docility and obedience. He attended school for a short time; for the most part, he worked with his father. At the age of nine, he received the Holy Communion for the first time. Until he was seventeen years old, he remained at home, helping his father in the art of bricklaying. In his youth, he delighted most of all in prayer, and he attended the sacred functions in the parish church with great devotion. During the summer months, from 1901 to 1909, he often traveled to Switzerland or to France for work; he also lived for some time in Belgium, working as a porter in a bookstore, a perfect example of Christian life: for every morning, he attended Mass, and after the sacred...

[*Latin ed. p. 990*]

990 The Acts of the Apostolic See – An official commentary was added: on festive days, he remained in the church as long as Mass was being celebrated. He diligently performed the duties of his office. In the year 1909, he returned to the valley of Augusta and undertook work in the ironworks "Gravetto," near Verret. Every day he attended to his work there, and in the evening hours, he assisted in cultivating the fields. Although among

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his fellow workers, a studious faction of atheists flourished, he nevertheless openly professed his Christian religion and piety, without any human timidity. In the year 1910, he entered the Priory of the Regular Canons of St. Giles, in Verret; the following year, he joined the Congregation of the Most Holy Savior at the Lateran Palace, where he was first received as a novice, and later admitted among those being tested. In the year 1916, during the most terrible war, he was called to arms and assigned to the Alpine troops; on May 6th of the following year, with his eyesight worsening, he was sent to the place called "La Thuile" to guard prisoners. When the war finally ended, on December 28th, 1918, he was discharged from the army and returned to the monastery, where on February 16th, 1920, he began his novitiate, receiving the name John of Giles. On June 24th of the following year, he pronounced his simple vows, and finally, on June 2nd, 1927, he was admitted to solemn profession. In the only Priory he knew, he was assigned the most humble duties of the community; yet, although burdened with so much labor, he always remained calm, humble, and patient; and every free moment he had, he spent in prayer in the choir, near the tabernacle. He rejoiced in diligently assisting the priests in the sacred ministry, in dedicating his entire life to their service, in caring for the sick with maternal concern, and in showing diligence in the service of the House of God; in all things, he always sought the glory of God and the salvation of souls above all else. In the year 1941, he undertook a pilgrimage to Rome, and after completing spiritual exercises there with great benefit, he returned to his Priory, where, afflicted by a serious illness, after devoutly receiving the Sacraments of the Church, and frequently repeating the names of Jesus and Mary, he breathed his pure soul on December 30th of the same year, in Verret. His admirable virtues and sanctity spread his fame widely, and moved by this, the Bishop of Augusta, between the years 1950 and 1955, initiated canonical inquiries with ordinary authority; petitions were made in the Curias of Ventimiglia, Ghent, Milan, and Lugo, and were subsequently sent to Rome to the Congregation of Holy Rites. However, while preserving all that must be observed by law, a decree was issued on May 29th, 1958, regarding the documents, so that further proceedings could be carried out without impediment. Also, letters of recommendation from certain Cardinals, and...

[*Latin ed. p. 991*]

The Sacred Congregation of Rites, consisting of 991 bishops, prelates, superiors of orders and religious congregations, as well as the clergy and faithful who came to the Apostolic See, presented the cause for the beatification of the Servant of God. Finally, at the urgent request of the Most Reverend Lord George Idamo Scatena, General Postulator of the Congregation of Regular Canons of the Most Holy Savior at the Lateran Palace, the undersigned Cardinal Prefect of the Sacred Congregation for Rites, as

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Promoter of the Cause, in the Ordinary Particular Congregation of the Sacred Rites held on February 21st of this year, proposed the following question for discussion: Whether a commission should be appointed for the introduction of the cause of the Servant of God, in this case and for the purpose in question. And the Most Eminent and Reverend Fathers entrusted with the safeguarding of sacred rites, after hearing the report of the aforementioned Promoter, and after considering the votes of the Official Prelates, having carefully deliberated on all matters, judged that: The commission should be appointed, if it pleases the Most Holy [Father]. Finally, the aforementioned matters were faithfully reported to the Most Holy Lord Pope Paul VI by the undersigned Cardinal, and His Holiness, with paternal benevolence, deigned to sign the commission for the introduction of the cause of the Servant of God Aegidius Ioannes Laurentius, a lay professed member of the Regular Canons of Saint Augustine, of the Congregation of the Most Holy Savior at the Lateran Palace. Given at Rome, on March 30, 1967. ARCADIUS M. Card. LARRAONA, Prefect. L. % S. © Ferdinandus Antonelli, Archbishop titular of Idicren., Secretary II of Beatifications and Canonizations of the Venerable Servant of God Maria Fortunata Viti, a nun of the Order of Saint Benedict. CONCERNING THE QUESTION: Whether, with the approval of virtues and miracles, it is possible to proceed safely to the solemn beatification of the Venerable Servant of God. O God, who resists the proud, but gives grace to the humble, and who raises up those whom the world despises, so that they may show the way of salvation to all the faithful, we implore you to grant that the Venerable Handmaid of God, Maria Fortunata Viti, a nun of the Order of Saint Benedict, may be glorified by your grace.

[*Latin ed. p. 992*]

992 Acta Apostolicae Sedis - Official Commentary: The life of a nun of the Order of St. Benedict, a true example of genuine humility, who, according to the rule of St. Benedict, lived her entire life in prayer and labor, and whom the Holy Church has deigned to elevate with benevolence. Born in Verulis on February 10, 1827, she possessed the gentlest disposition, preferring the joys of youthful pursuits and anticipating the domestic solitude. In 1851, on March 21, she entered the Verulan monastery of nuns of the Order of St. Benedict as a novice. After duly completing her novitiate, on September 8, two years later, she pronounced her monastic vows. Humble duties were entrusted to her, especially as a sacristan and minister to the sick, to which she diligently devoted herself until her death, obedient to her superiors, and offering a most excellent example of charity to all. She bore long sufferings and ill health with a cheerful spirit. Finally, after many years and accumulated merits, on November 20, 1922, she passed away, leaving behind a reputation for holiness. Concerning this growing reputation, juridical inquiries were duly conducted by the ordinary authority in

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the episcopal curia of Verula during the years 1934-1936; and on February 5, 1941, Pope Pius XII, of blessed memory, deigned to sign with his own hand the commission for the introduction of her cause. Subsequently, in 1941, an Apostolic process was held in the same Verulan curia, in which the virtues of the Servant of God were discussed in three Congregations: the Preliminary Congregation, the Preparatory Congregation, and finally, in the General Congregation before our Holy Father Paul VI, on March 10, 1964. His Holiness, after freely accepting the favorable votes of the Fathers Cardinals, Officials, and theological Consultors, decreed on April 8 of the same year that the virtues of the Servant of God Mary Fortunata Viti were heroic. Two healings, exhibiting the characteristics of a true miracle, were proposed by the witnesses of the proposed cause and were subjected to the judgment of the medical council of the Congregation of Holy Rites, which declared that these events occurred outside of natural laws. These matters were then discussed in the Preparatory Congregation and finally in the General Congregation before our Holy Father Paul VI on July 17 of this year, who solemnly decreed that the two asserted miracles attributed to the intercession of the aforementioned Venerable Servant of God were established. Only one question remained to be judged: whether the Venerable Servant of God Mary Fortunata Viti could safely be enrolled among the Blessed. The Cardinals entrusted with safeguarding the sacred rites, the Reverend Officials, and the theological Consultors gave their favorable vote. After carefully considering these matters, the Most Blessed Pope Paul VI decreed: It is permissible to proceed to the solemn beatification of the Venerable Servant of God.

[*Latin ed. p. 993*]

The Sacred Congregation of Rites, in its 993rd decree, ordered that Apostolic Letters in the form of a Brief be drawn up for the solemn beatification whenever it is to be carried out in the Basilica of the Vatican. It also ordered that this decree be made public and recorded in the Acts of the Sacred Congregation of Rites. Given in Rome, on the 25th of September, 1967. ARCADIUS L. m M. Cardinal LARRAONA, Prefect. •© Ferdinandus Antonelli, Archbishop titular of Idicren., Secretary. Concerning the Canonization of the Blessed Brother Benildus, Confessor, of the Institute of the Brothers of Christian Schools. REGARDING THE QUESTION: Whether, with the approval of two miracles already granted, and after the veneration of the aforementioned Blessed has been permitted, it is possible to proceed safely to his solemn canonization. It is most fitting to render due honor and praise to those men who have flourished in the adornment of virtues and the sanctity of their lives, so that the minds of men, enveloped in darkness, may be illuminated by the splendor of the saints, and the works of God, which shine forth especially in His servants, may be commended to eternal glory. Among the countless sons of the Church, the Blessed Benildus, of

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the Institute of the Brothers of Christian Schools, offers himself for the admiration and praise of the faithful, having served the Lord in humility, guarded himself from the temptations of this world, and having spread the fragrance of sweetness, especially among the young. Brother Benildus, called Petrus Romançon in the world, was born in the humble town of Thuret, in the diocese of Clermont, on the 14th of June, in the year of the restored salvation, 1805. He grew up pious, docile, obedient, and inclined to virtue, like a pure field that promises a rich future harvest from the seed sown. He learned the first letters of the alphabet from a certain John Délais. Moved by admiration for the Brothers of Christian Schools in the city of Clermont, whom he had seen reciting the Rosary of the Blessed Virgin with singular modesty, he felt himself drawn in some way to that way of life. 63 - A. A. s.

[*Latin ed. p. 994*]

994 Acta Apostolicae Sedis - Official Commentary.

Because I frequented the schools of Rigoduni, where piety and diligence shone forth. Having entered the Claromonte Institute, he began his studies at the age of sixteen, receiving the name Benildus. In the year 1821, he pronounced his simple vows, and then his perpetual vows. He lived always and in the same ministry, namely, to educate and sanctify youth. Most studious in humility and obedience, he embraced even the most humble offices. He never began to teach boys unless first he had fortified his soul with prayer and sought heavenly light. He especially fostered devotion to the Mother of God in the boys. Moreover, the charity with which he practiced his teaching was equally and everywhere outstanding. Having bravely endured various illnesses, full of merits, he fell asleep in the Lord in the house of the late Mr. Saugues on August 13th of the year 1862, having piously received the sacraments of the dying. Because of the growing fame of the sanctity of the Servant of God, both before and after his death, an ordinary process was held in the episcopal curia of Aniciensi during the years 1899-1900, and, as is proper, it was transmitted to Rome to the Congregation of Sacred Rites. Meanwhile, observing the laws that must be observed, Pope Leo XIII, on February 22nd, 1903, signed the commission for the introduction of the cause, and in the same curia of Aniciensi, the Apostolic Process was conducted during the years 1904-1910. Finally, according to the law, the discussion began concerning the heroic virtues of the Servant of God, Brother Benildus, which heroism was solemnly confirmed by Pope Pius XI on January 6th, 1928. Then, the question of two miracles was raised, which were said to have been wrought by God, with the help of the Venerable Servant of God. After three Congregations, the Preliminary, the Preparatory, and finally the General, before Pope Pius XII on January 28th of the year 1947, the same Pope declared on February 16th of the same year that the two proposed miracles had been divinely wrought. With the favorable vote

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of the Fathers Cardinals, Prelates Officials, as well as theological Consultors, the same Most Blessed Father decreed on March 25th, 1947, that it was permissible to proceed safely towards the beatification of the Venerable Servant of God, Benildus. The solemn beatification was completed in the Basilica Vaticana on April 4th, 1948. Subsequently, a commission was appointed to resume the cause, and, observing all that must be observed, the medical council of the Congregation of Sacred Rites extensively and thoroughly discussed the two proposed healings attributed to the intercession of the Blessed Benildus, and declared that they had occurred outside of natural laws. After discussion in the Preparatory Congregation and finally in the General Congregation before our Holy Father Pope Paul VI, the Fathers Cardinals, Prelates Officials, and theological Consultors gave a favorable vote, which, after careful consideration, the same Holy Father solemnly...

[*Latin ed. p. 995*]

The Sacred Congregation of Rites, in its 995th decree, decided: That two miracles, attributed to the intercession of the Blessed Benildus, are established. One, however, remains to be discussed, namely, whether it is safe to proceed to the solemn canonization of the Blessed Benildus. Therefore, the doubt was proposed to the Cardinals, Prefects responsible for safeguarding the sacred rites, and to the Official Prelates and theological consultants, who gave a positive opinion, which the Most Blessed Father Paul VI, the Pope, deigned to confirm with benevolence, declaring: It is safe to proceed to the solemn canonization of the Blessed Benildus, Confessor, Founder of the Institute of the Brothers of Christian Schools. This decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 25th of September, 1967. ARCADIUS M. Card. LARRAONA, Prefect. Ferdinandus Antonelli, Archbishop titular of Idicren., Secretary.

[*Latin ed. p. 996*]

996 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Summonses

I. NEO-EBORACENSIS

Nullity of Marriage (Semels - Piro)

Since the actual place of residence of Mr. Quin Piro is unknown, the aforementioned parties, convened in the cause mentioned above, are hereby summoned to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - ROMA), on December 15, 1967, at the eleventh hour, for the purpose of

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resolving or signing the following question: Does a nullity of marriage exist in this case?

The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the actual residence of the aforementioned Mr. Quin Piro, are to take care that he is duly informed of this summons.

* Henricus Ewers, Secretary

From the Chancery of the Tribunal of the S. R. Rota, on September 28, in the year 1967.

Orlandus Di Jorio, Notary

* The place of current residence of Mr. Quin Piro, the defendant in this cause, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (ROMA, Palazzo della Cancelleria) on December 15, 1967, at 11 o'clock, to resolve or sign the following question: Does a nullity of marriage exist in this case?

The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Quin Piro, should, insofar as possible, inform him of this summons.

[*Latin ed. p. 997*]

997 Sacred Roman Rota II, Lyons. Concerning the Nullity of Marriage (Fromaget - Lespinas). Since the actual place of residence of the aforementioned Lord John Lespinas is unknown, we summon him, the party involved in the aforementioned cause, to appear, either in person or through a legitimately constituted procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on the 25th of November, 1967, at the eleventh hour, for the purpose of resolving or signing the following question: Does a nullity of marriage exist in this case? The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the actual residence of the aforementioned Lord John Lespinas, ought to take care to ensure that he is duly informed of this edictal summons.

* Henry Ewers, Secretary from the Chancery of the Sacred Roman Rota, on the 28th of September, in the year 1967. Orlandus Di Jorio, Notary.

* The place of current residence of Mr. Jean Lespinas, the defendant in this cause, is unknown; therefore, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on the 25th of November, 1967, at 11 o'clock, to resolve or sign the following question: Does a nullity of marriage exist in this case? The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Jean Lespinas, should, insofar

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as possible, inform him of this present summons.

[*Latin ed. p. 998*]

998 Acta Apostolicae Sedis - Official Commentary III, Providence. Nullity of Marriage (Rhodes-Morton - Rhodes-Proper). Since the actual place of residence of Lady Helen Morton and Lady Ingeborg Proper, parties in this cause, is unknown, we summon them, either in person or through a lawfully appointed representative, to appear before the Sacred Roman Rota (Piazza della Cancelleria, 1, Rome), on December 20, 1967, at the eleventh hour, for the purpose of agreeing upon or signing the following question: Whether the decision of the Rota of April 27, 1967, should be affirmed or overturned in this case. The Ordinaries of the places, the parish priests, and the faithful, who have knowledge of the actual place of residence of the aforementioned Lady Helen Morton and Lady Ingeborg Proper, are to take care that they are duly informed of this official summons.

* Ioannes Angelus Abbo, Prefect from the Chancery of the Tribunal of the S. Roman Rota, September 30, 1967. Orlandus Di Jorio, Notary.

* The place of current residence of Madame Hélène Morton and Madame Ingeborg Proper, defendants in this cause, being unknown, we summon them to appear, either in person or through a lawfully constituted representative, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on December 20, 1967, at 11 o'clock, to agree upon or sign the following question: Should the decision of the Tribunal of the Rota dated April 27, 1967, be affirmed or overturned in this case? The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Helen Morton and Ingeborg Proper, should, insofar as possible, inform them of this summons.

[*Latin ed. p. 999*]

The Sacred Roman Rota, 999, IV CALARI TANA, concerning the nullity of marriage (Murru - Caddeo). Since the actual place of residence of the Lord Joseph Caddeo is unknown, the aforementioned party, involved in the cause mentioned above, is hereby summoned to appear, either in person or through a legitimately appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on December 11th, at the eleventh hour, for the purpose of reaching an agreement, or failing that, for the signing of the following question: Does the nullity of the marriage exist, in this case? The Ordinaries of the places, the parish priests, and the faithful, who have knowledge of the actual place of residence of the aforementioned Lord Joseph Caddeo, are obliged to ensure that he is duly informed of this edictal summons.

* Gerard M. Rogers, Secretary from the Chancery of the Tribunal of the S. Rota, on October 2nd, in the year 1967. Orlandus Di Jorio, Notary.

* The place of current residence of Mr. Joseph Caddeo, the defendant in

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this cause, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on December 11, 1967, at 11 o'clock, to agree or to sign the following question: Does the nullity of the marriage exist, in this case? The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Joseph Caddeo, must, insofar as possible, inform him of this present summons.

[*Latin ed. p. 1000*]

1000 Acta Apostolicae Sedis - Official Commentary V

PORT-LOUIS

Nullity of Marriage (Rungiah Laval - Chemmah)

Since the place of residence of the Lady Mary Aloisia Chemmah is unknown, and she is a party in the aforementioned cause, we summon her to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on the 7th of December, 1967, at half-past eleven o'clock, for the purpose of resolving or confirming the following question: Does a nullity of marriage exist in this case?

The Ordinaries of the places, the parish priests, and the faithful, who may have knowledge of the current residence of the aforementioned Lady Mary Aloisia Chemmah, are to take care that she is duly informed of this official summons.

* Hugo Felice,

Chancellor of the Tribunal of the S. Rota,

October 4th, 1967.

Orlandus Di Jorio,

Notary

* The current place of residence of Madame Marie Louise Chemmah, the defendant in this case, being unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria) on December 7th, 1967, at 11:30 AM, to resolve or confirm the following question: Does a nullity of marriage exist in this case?

The Ordinaries of the places, the pastors, and the faithful who have knowledge of the residence of the aforementioned Marie Louise Chemmah, should, insofar as possible, inform her of this summons.

[*Latin ed. p. 1001*]

1001 Sacred Roman Rota, VI CALARITANA, concerning the nullity of marriage (Pani - Peis). Since the actual place of residence of Lady Adelina Peis, involved in the aforementioned cause, is unknown, we summon her

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to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on December 16, 1967, at noon, for the purpose of resolving or signing the following question: Does the nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the actual residence of the aforementioned Lady Adelina Peis, are to take care to ensure that she is duly informed of this edictal citation.

* Hugo Felice, Secretary from the Chancery of the Tribunal of the Sacred Roman Rota, October 16, 1967. Orlandus Di Jorio, Notary.

* The place of current residence of Madame Adeline Peis, defendant in this cause, being unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria), on December 16, 1967, at 12 o'clock, to resolve or sign the following question: Does the nullity of the marriage exist in this case? The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the place of residence of the aforementioned Adeline Peis, should, as far as possible, inform her of this present citation.

[*Latin ed. p. 1002*]

1002 Acta Apostolicae Sedis - Official Commentary VII QUEBECENSIS Nullity of Marriage (Toutant - Morin) Since the actual place of residence of Mr. Paul Emile Morin, the party involved in the aforementioned case, is unknown, we summon him to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on January 24, 1968, at ten o'clock, for the purpose of agreeing or signing the following question: Whether the decision of the Rota dated July 16, 1963, should be confirmed or overturned in this case. The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the current residence of the aforementioned Mr. Paul Emile Morin, must take care to ensure that he is duly informed of this official summons.

* Ovidius Bejan, From the Chancery of the Tribunal of the S. Rota, October 18, 1967. Orlandus Di Jorio, Notary.

* Because the place of current residence of Mr. Paul Emile Morin, the defendant in this case, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Holy Roman Rota (Rome, Palazzo della Cancelleria), on January 24, 1968, at 10 o'clock, to agree or subscribe to the following question: Must the sentence of the Tribunal of the Rota dated July 16, 1963, be confirmed or overturned, in this case? The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the place of residence of the aforementioned Paul Emile Morin, must, as far as possible,

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inform him of this present summons.

[*Latin ed. p. 1003*]

Diarium Romanae Curiae 1003

DIARIUM ROMANAE CURIAE

SEGRETERIA DI STATO

NOMINE

Cum Brevi Apostolici, Sanctissimus Pater Paulus VI, felix regnans, nominavit:

14 Iulii 1967.

S. E. Revma Monsig. Gordon Giovanni, Archiepiscopus tit. Nicopoli ad Nestum, Pro-Nuntius Apostolicus in Lesotho.

5 Augusti.

S. E. Revma Monsig. Antonio Del Giudice, Archiepiscopus tit. Gerapolis Syriae, Nuntius Apostolicus.

6 Augusti.

S. E. Revma Monsig. Caprio Giuseppe, Archiepiscopus tit. Apollonia, Pro-Nuntius Apostolicus in India.

S. E. Revma Monsig. Rotoli Ippolito, Archiepiscopus tit. Tibiuca, Pro-Nuntius Apostolicus in Corea.

S. E. Revma Monsig. Rocco Carmine, Archiepiscopus tit. Giustinianopolis Galatiae, Nuntius Apostolicus in Republica Dominicana.

2 Septembris.

16 Septembris.

Sanctissimus Pater Paulus VI, felix regnans, constituit PONTIFICIAM COMMISSIONEM AD INTERPRETATIONEM DECRETORUM CONCILII VATICANI II, ita compositam:

S. E. Dominus Card. Felici Pericle, Praeses.

S. E. Dominus Card. Villot Giovanni.

S. E. Dominus Card. de Furstenberg Massimiliano.

S. E. Mons. Violardo Giacomo.

S. E. Mons. Schroetter Giuseppe.

S. E. Mons. Rubin Ladislao.

Cum Litteris Secretarii Status, Sanctissimus Pater Paulus VI, felix regnans, nominavit Illustrissimo Domino Card. Felici Pericle, Praesidem Pontificiae Commissionis ad revisionem Codicis Iuris Canonici.

Cum Litteris Secretarii Status, Sanctissimus Pater Paulus VI, felix regnans, nominavit:

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Praelatos Domesticos Sanctitatis Suae:
12 Maii 1965.
Monsig. Moverley Giraldo (Leeds).
8 Iulii 1966.
Monsig. Menges Girolamo (Bucaresti).
20 Ianuarii 1967.
Monsig. Schwieder Giorgio (Rieti).
14 Februarii.
Monsig. Kang Benedetto (Jeon Ju).
24 Februarii.
Monsig. Cabrera Stanislao (Lipa).
24 Februarii.
Monsig. Caguicla Valeriano (Lipa).

[*Latin ed. p. 1004*]

Acts of the Apostolic See - Official Commentary 1004, February 24, 1967.
Most Reverend Castillo Ambrogio (Lipa).
Most Reverend De Villa Nicànore (Lipa).
Most Reverend Garcia Carlo (Lipa).
Most Reverend Glinoga Angelo (Lipa).
Most Reverend Poblete Elia (Lipa).
Most Reverend Eosai Nicomede (Lipa).
April 13: Most Reverend Gasbarri Aroldo (Rome).
April 18: Most Reverend Daly Patrizio (Southwark).
April 25: Most Reverend Blum Cristoforo (Basel).
May 8: Most Reverend Lof tus Filippo (Salford).
June 1: Most Reverend Mupapi Willibaldo (Bukoba).
June 28: Most Reverend Collins Gerardo Alberto (Northampton).
Most Reverend Davidson Carlo Madgwick (Northampton).
July 19: Most Reverend Laverty Enrico (Armagh).
Most Reverend Me Kevitt Pietro (Armagh).
July 25: Most Reverend Del Prete Antonio (Aversa).
Most Reverend Maglione Rocco (Benevento).
Most Reverend da Mata Giovanni Pietro B. (Lourenço Marques).
Most Reverend de Abreu Alvaro Firmino (Lourenço Marques).
Most Reverend Seoane Prego Igino (Santiago de Cuba).
Most Reverend Torres Gómez Ranulf o (Tuxtla).
July 28: Most Reverend Carnatiu Pamfilo (Făgăras e Alba Iulia).
August 5: Most Reverend Corr Guglielmo Lorenzo (Armidale).

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Most Reverend O'Connor Giovanni M. (Armidale).
August 30: Most Reverend Trotta Tommaso Ilo (Lanciano).
Secret Chamberlains in Ordinary to His Holiness:
1966.
Most Reverend Bachmeier Adolfo I. (Bucharest).
Most Reverend Pozar Mattia (Bucharest).
January 11, 1967.
Most Reverend Wustefeld Francesco (Paderborn).
January 23, 1967.
Most Reverend Hermann Francesco (Freiburg im Breisgau).
March 1: Most Reverend Gregori Antonio (Padova).
April 8: Most Reverend Kébreau Emanuele (Port-au-Prince).
April 20: Most Reverend Umurie Stefano (Warri).
May 10: Most Reverend Barraza Menéndez Martino (San Vicente).
May 24: Most Reverend Gambaro Francesco (Novara).
June 6: Most Reverend Banetta Enzo (Perugia).
Most Reverend Giommini Giulio (Perugia).
Most Reverend Millucci Antonio (Perugia).
Most Reverend Sensi Decio (Perugia).
June 15: Most Reverend Hernández Valle Efraim (Guatemala).
Most Reverend Blanc Angelo (Pinerolo).
June 23: Most Reverend Ortiz Alfonso (Autlán).
June 28: Most Reverend Aquilina Vittorio (Bergamo).
Most Reverend Bellini Alberto (Bergamo).
Most Reverend Casari Alberto (Bergamo).
Most Reverend Donati Giacomo (Bergamo).
Most Reverend Foresti Bruno (Bergamo).
Most Reverend Fornoni Mario (Bergamo).
July.

[*Latin ed. p. 1005*]

Diarium Romanae Curiae, June 28, 1967.
Most Reverend Monsignor Gualandris Luigi (Bergamo).
Most Reverend Monsignor Poli Serafino (Bergamo).
Most Reverend Monsignor Serughetti Labindo (Bergamo).
Most Reverend Monsignor Becerra Fernández Gesù (Guadalajara).
Most Reverend Monsignor Barbaresi Dario (Senigallia).
Most Reverend Monsignor Collamati Ernesto (Senigallia).
Most Reverend Monsignor Giulianelli Eugenio (Senigallia).

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July 4: Most Reverend Monsignor Rossi Guglielmo (Perugia).

July 11: Most Reverend Monsignor Baldelli Fortunato (Assisi).

Most Reverend Monsignor Morandini Giovanni Battista (Brzesc).

Most Reverend Monsignor Oles Mariano (Lomza).

Most Reverend Monsignor Rigali Giustino (Los Angeles).

Most Reverend Monsignor De Paoli Ambrogio (Miami).

Most Reverend Monsignor Shimamoto Francesco Saverio (Yokohama).

July 19: Most Reverend Monsignor Bonacchi Giuseppe (Pistoia).

August 2: Most Reverend Monsignor Quaglia Emilio (Genova).

Most Reverend Monsignor Ziadè Pietro (Patriarchate Antiocheno Maronita).

August 5: Most Reverend Monsignor Sibilla Franco (Genova).

August 9: Most Reverend Monsignor Bertani Luigi (Rome).

Most Reverend Monsignor Virtuoso Cesare (Rome).

August 30: Most Reverend Monsignor Monteverdi Davide (Bobbio).

Most Reverend Monsignor Di Pino Angelo (Sorrento).

September 14: Most Reverend Monsignor Scabini Giuseppe (Tortona).

Honorary Chamberlains in the purple cassock of His Holiness:

May 1967.

Most Reverend Monsignor Auer Massimiliano (Augsburg).

Most Reverend Monsignor Götz Giovanni Evangelista (Augsburg).

Most Reverend Monsignor Otto Riccardo (Augsburg).

June 12: Most Reverend Monsignor Giunta Tommaso (Palermo).

HONORS

By means of letters from the Secretariat of State, the Holy Father Paul VI, happily reigning, has conferred:

August 5: The Order of Saint Gregory the Great, with commendatorship, upon Mr. Jahlan Edmondo (Principality of Monaco).

February 1: The Order of Saint Gregory the Great, with commendatorship and insignia, in the civil class, upon Mr. Giménez Carrazana Emanuele (Sucre).

June 22: The insignia of the Order of Saint Gregory the Great, in the civil class, upon Mr. Magno Luigi (Rome).

August 4, 1966: The Order of Saint Gregory the Great, with commendatorship, in the civil class, upon Mr. Knott Helmut (Köln).

September 19: Upon Mr. Splett Bruno (Köln).

Upon Mr. Thywissen Ermanno (Köln).

[*Latin ed. p. 1006*]

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Most Reverend Robert De Broqueville (Antwerp). To the Most Reverend Leonardo Hendrickc (Antwerp). To the Most Reverend Paul Chiang Fu-Tsung (Taipei). To the Most Reverend Ignatius Pao Tseng-Peng (Taipei). To the Most Reverend Paul Sin Kung-Tsien (Taipei). To the Most Reverend Edward Montai va (Basel and Lugano). On May 30th, to the Most Reverend Edward Pittion (Autun). On June 6th, to the Most Reverend Melchior Bega (Bologna). To the Most Reverend Guy Miraglia (Bologna). In July, to the Most Reverend Raphael Arcangelo Lavacca (Rome). To the Most Reverend John Valletta (Rome). On the 7th, to the Most Reverend Louis Fatuzzo (Rome). To the Most Reverend Mario Guidotti (Rome). On August 2nd, to the Most Reverend Julius Giorgi (Lucca). On September 4th, to the Most Reverend Omero Raengo (Concordia). In April, the Order of Saint Gregory the Great, military class: May 12, 1965. To Captain Stefano Tempest (Leeds). The Order of Saint Gregory the Great, civil class: November 30, 1966. To the Most Reverend Victor Ruello (Chartres). On December 16th, to the Most Reverend Rinaldo Lenzi (Bologna). On January 2, 1967, to the Most Reverend Renato Monnier (Malines-Bruges). On March 22nd, to the Most Reverend John Döllgast (Munich and Freising). On May 23rd, to the Most Reverend Robert L. Peeters (Bruges). In June, to the Most Reverend William Floris Paul Osse (Groningen). To the Most Reverend Ferdinand Hubert Biessels ('s-Hertogenbosch). To the Most Reverend Frederick Henry Terwindt ('s-Hertogenbosch). On the 19th, to the Most Reverend Joseph Cornelius Van Heesewijk ('s-Hertogenbosch). To the Most Reverend Cornelius Henry M. Verhaak ('s-Hertogenbosch). On the 28th, to the Most Reverend Bartholomew Van Slobbe (Roermond). On July 4th, to the Most Reverend John William E. Ariens (Utrecht). To the Most Reverend Peter Delegrange (Lille). On the 25th, to the Most Reverend Joseph Cornelius M. Van Winkel (Rotterdam). To the Most Reverend Henry De Wit ('s-Hertogenbosch). On September 4th, to the Most Reverend Danilo Basaglia (Concordia). To the Most Reverend Benjamin Zanin (Concordia). The Order of Saint Gregory the Great, military class: June 5, 1967. To the Most Reverend Joseph Hubert M. Chappin ('s-Hertogenbosch). The Order of Saint Sylvester, with plaque: September 17, 1967. To the Most Reverend Joseph De Corato (Italy). On July 27th, the Order of Saint Sylvester: 1966. To the Most Reverend Werner Koch (Paderborn). To the Most Reverend Joseph Henry Sommer (Cologne).

[*Latin ed. p. 1007*]

Diarium Romanae Curiae, March [1967]. To Mr. May at Ottone (Würzburg). To Mr. Schädel, John (Würzburg). To Mr. Van Ussel, Edward (Antwerpen). April 8. To Mr. Van Ussel, George (Antwerpen). To Mr. Duvernell, Helmut (Paderborn). May 30. To Mr. De Baere, Daniel (Antwerpen). June 15. To Mr. Araz, Cernii, Hanna (Mardin). To Mr.

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Paoloni, Mario (Boma). To Mr. Dominech, Raphael (Italia). June 23. To Mr. Van der Brüggen, Conrad (Malines-Bruxelles). June 27. To Mr. Roncaglia, Aldo (Reggio Emilia). To Mr. Feruglio, George (Udine). To Mr. Lugatti, Enzo (Udine). July. To Mr. Pellegrini, Raymond (Roma). July 7. To Mr. Paratore, Gaetano (Roma). July 19. To Mr. Nardelli, Charles (Chiusi). To Mr. Pulcinelli, Ferdinand (Roma). July 25. To Mr. Cazzaniga, Henry (Milano). To Mr. Orsini, Mario (Roma). August 2. To Mr. Bertini, Bertino (Lucca). To Mr. Cancro, Daniel (Newark). To Mr. Mazza, Marino (Rimini). August 18. To Mr. Chiavassa, Giacinto Gabriele, John (Principality of Monaco). To Mr. Marconi, Pasquale (Reggio Emilia). August 24. To Mr. Mazzola, Joseph (Palermo). To Mr. Righini, Piercostante (Roma). August 30. To Mr. Di Gennaro, Alfonso (Italia). To Mr. Latour, Joseph (Italia). To Mr. Lipani, Armando (Italia). September 4. To Mr. Galameri, Giulio (Acqui). To Mr. Odasso, Joseph (Acqui). September 19. To Mr. Pinna, Elio (Italia). September 22, 1007. The Knighthood of the Order of Saint Sylvester, Pope: August 29, 1966. To Mr. Schirpenbach, Joseph (Münster). September 19. To Mr. Drobny, George (Köln). September 23. To Mr. Aschfalk, Christian (Aachen). January 2, 1967. To Mr. Sanborn, Leo (New York). January 23. To Mr. Grein, William (Freiburg im Breisgau). To Mr. Ruf, Frederick (Freiburg im Breisgau). To Mr. Wolf, George (Freiburg im Breisgau). March 22. To Mr. Ebert, Frederick (Würzburg). To Mr. Schulze, Helmut (Würzburg). May 15. To Mr. Beeckmans de Westmeerbeek, Giulio (Antwerpen). To Mr. Della Faille de Leverghem, Guy (Antwerpen). To Mr. Vollebergh, Henry (Antwerpen). June 1. To Mr. Di Giovanni, Carmelo (Palermo). To Mr. Fontana, Roger (Roma).

[*Latin ed. p. 1008*]

1008 Acta Apostolicae Sedis - Official Commentary 1967. To the Reverend Mr. Giuseppe Enrico Pickkers (Haarlem). To the Reverend Mr. Bernardo Korthagen (Haarlem). To the Reverend Mr. Guglielmo Van den Brandt ('s-Hertogenbosch). To the Reverend Mr. Teodoro Guglielmo G. Van Steen ('s-Hertogenbosch). To the Reverend Mr. Antonio H. M. Giesen (Utrecht). To the Reverend Mr. Roberto Alejos Arzú (Guatemala). To the Reverend Mr. Giulio Asensio "Wunderlich (Guatemala). To the Reverend Mr. Otto Ernesto Becker Meyer (Guatemala). To the Reverend Mr. Ferdinando Beltranena Valladares (Guatemala). To the Reverend Mr. Agostino Estrada Monroy (Guatemala). To the Reverend Mr. Roberto Girón Ariz (Guatemala). To the Reverend Mr. Carlo Pérez Avendaño (Guatemala). To the Reverend Mr. Umberto Vizcaino Leal (Guatemala). To the Reverend Mr. Cornelio G. P. Van Saase (Haarlem). To the Reverend Mr. Francesco A. Tetteroo (Rotterdam). To the Reverend Mr. Pietro Van Schaick (Rotterdam). To the Reverend Mr. Chafik Adham El Zein (United Arab Republic). To the Reverend Mr. Felice Monette (Malines-Bruxelles). To the Reverend Mr. Andrea Maramotti (Reggio Emilia). To the Reverend

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Mr. Domenico Zanuttini (Udine). To the Reverend Mr. Daniele Arnoldi (Bergamo). July 3rd. To the Reverend Mr. Carlo Catania (Reggio Emilia). July 4th. To the Reverend Mr. Giovanni Martino A. Hillen (Haarlem). To the Reverend Mr. Ermanno Giacomo C. Smits (Haarlem). To the Reverend Mr. Guglielmo Bult ('s-Hertogenbosch). To the Reverend Mr. Giovanni Francesco C. Tuerlings ('s-Hertogenbosch). To the Reverend Mr. Alberto Giovanni Grijpma (Utrecht). To the Reverend Mr. Giovanni Teodoro A. Messen (Utrecht). July 7th. To the Reverend Mr. Rodolfo Gentili (Rome). To the Reverend Mr. Antonio Renzi (Rome). To the Reverend Mr. Giovanni B. Longhi Bragaglia (Veroli-Frosinone). July 25th. August 2nd. To the Reverend Mr. Edoardo Pescatori (Trieste-Capodistria). August 18th. To the Reverend Mr. Ginepro Grisendi (Reggio Emilia). August 24th. To the Reverend Mr. Rodolfo Di Ohio (Melfi e Rapolla). To the Reverend Mr. Giuseppe Matera (Melfi e Rapolla). November 12th. To the Reverend Mr. Mario Scarpelli (Florence). June 2nd. NECROLOGY. September 29th, 1967. Most Reverend Monsignor Maurice Paul Rousseau, titular Bishop of Ausafa. October 2nd. Most Reverend Monsignor Celestine Ioseph Damiano, Archbishop-Bishop of Camden. October 20th. Most Reverend Monsignor Francis Chan, Bishop of Penang. October 21st. Most Reverend Monsignor Kazimierz Tomczak, titular Bishop of Sicca Veneria, Auxiliary Bishop of Lodz. October 27th. Most Reverend Monsignor Franjo Salis-Seewis, titular Bishop of Corico, Auxiliary Bishop of Zagreb. October 30th. Most Reverend Monsignor Joseph Patrick Hurley, Archbishop-Bishop of Saint Augustine.

[*Latin ed. p. 1009*]

20 December 1967, Year and Volume II, No. 16, ACTA APOSTOLICAE SEDIS, Official Commentary. Editors: Vatican Apostolic Palace, Vatican City. Administration: Libreria Editrice Vaticana. ACTA OF PAUL PP. VI. SACRED CONSISTORY. The SECRET CONSISTORY. On Thursday, the nineteenth day of the month of October in the year 1967, a Secret Consistory was held in the Clementine Hall of the Vatican Apostolic Palace, the acts of which are reported in order. I – APPOINTMENTS OF CHURCH OFFICIALS. The Most Blessed Father proposed the following appointment: To the Cathedral Church of Mantua, he appointed His Excellency Father Ferrari, formerly Bishop of Monopoli. Then, the Supreme Pontiff publicly announced the Sacred Prelates whom He had already appointed through Apostolic Letters sealed with lead, namely: The Archbishop of Kasama, the diocese of which has been raised to an archdiocese, Clement Chabukasansha, who was already the Bishop of that same diocese. The Archbishop of Thibuzabetum, the Church of which has been raised to the archiepiscopal rank, Smilja Franciscus Cekada, who was already the Bishop of Skopje, as Coadjutor with the right of succession to His Excellency Father Mark Alaupovic, Archbishop of Seraj. The Bishop of

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Suvanum, George Pearce, who was already the Bishop of Apia. 64 - A. A. s.

[*Latin ed. p. 1010*]

1010 Acta Apostolicae Sedis - Commentarium Officiale.

Serenensem, John Francis Fresno Larrain, already Bishop of Copiapó.

Antofagastensem, Francis de Borja Valenzuela Rios, already Bishop of that same diocese, the diocese having been raised to an archdiocese.

Carthaginensem, Augustine Casaroli.

Thagastensem, the Church, for this occasion, elevated to the rank of an archiepiscopal see, Anthony Mauro.

Gruardensem-McLennanpolitanum, the newly erected archdiocese, Henry Routhier, already Bishop of Naissita.

Kivotinum-Lepasanum, the newly erected archdiocese, Paul Dumouchel, already Bishop of Sufeta.

Hierpinianensem, the Church, for this occasion, elevated to the rank of an archiepiscopal see, Anthony Poma, already Bishop of Mantua, Auxiliary Bishop with right of succession, Most Reverend Father James, Cardinal Lercaro, Archbishop of Bologna.

Caesarianensem, the Church, for this occasion, elevated to the rank of an archiepiscopal see.

Angelum Felici, Apostolic Nuncio in Batavia.

Tamaïlumensem, the Church, for this occasion, elevated to the rank of an archiepiscopal see, George J. Biskup, already Bishop of Des Moines, Auxiliary Bishop with right of succession, Most Reverend Father Paul C. Schulte, Archbishop of Indianapolis.

Geramensem, the Church, for this occasion, elevated to the rank of an archiepiscopal see, Fortin Gómez León, already Archbishop of Antequera.

Antequerensem, Ernest Corripio Ahumada, already Bishop of Tampico.

y Paeensem in Bolivia, George Manrique Hurtado, already Bishop of Oruro.

Plestiensem, the Church, for this occasion, elevated to the rank of an archiepiscopal see, Leo Christopher Byrne, already Bishop of Sabadia, and Auxiliary Bishop with right of succession, Most Reverend Father Mark Carroll, Bishop of Wichita, Auxiliary Bishop with right of succession, Most Reverend Father Leo Binz, Archbishop of Paulopólis and Minneapolis.

Octabensem, the Church, for this occasion, elevated to the rank of an archiepiscopal see, Ernest Sena de Oliveira, already Archbishop-Bishop of Coimbra.

[*Latin ed. p. 1011*]

1011. The acts of Pope Paul VI: The Pederodiana vicariate, erected

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as a suffragan see, appointed Alcides Mendoza Castro, already Bishop of Abancay, as Vicar Apostolic of the Peruvian Castrum. The Tmbui vicariate, erected as a suffragan see, appointed Hippolytus Botoli as Apostolic Nuncio to Korea. The Regiopolis diocese in Jamaica, raised to an archdiocese, appointed John Joseph McEleney, already Bishop of that same diocese. The diocese of Saint Peter and Fort-de-France, raised to an archdiocese, appointed Henry Mary Varin de la Brunelière, already Bishop of that same diocese. The Natal vicariate, appointed Mvaldo Monte, already Bishop of Elusa. BISHOPS: The Gavióla vicariate in Marianum, appointed Gavióla as Bishop of Cabanatuan. The Moroto vicariate, appointed Xystus Mazzolai, already Bishop of Lamen. The Kurnool vicariate, newly erected, appointed Joseph Rajappen. The Uccula vicariate, appointed John Van Cauwelaert, already Bishop of Inongo. The Inongo vicariate, appointed Leon Lesambo. The Tasaccora vicariate, appointed Francis Patrick Carroll, as Coadjutor with right of succession to the Most Reverend Francis Augustine Henschke, Bishop of Corvopol. The Masclianae vicariate, appointed John Peter Urkia, as the first Apostolic Vicar of Paksé. The Horrea vicariate, appointed Francis Xavier Hsu Cheng Pin, as Auxiliary to the Most Reverend Lawrence Bianchi, Bishop of Hong Kong. The Elephantari vicariate in the Proconsular region, appointed Andrew Alex D'Souza, already Bishop of Poona. The Poona vicariate, appointed William Zephyrinus Gomes, already Bishop of Parlita. The Ban Mê Thuột vicariate, newly erected, appointed Peter Nguyen Huy Mai. The Hamilton vicariate in Bermuda, newly erected, appointed James Murphy. The Gornicul vicariate, appointed Thomas Shoury, as Coadjutor with right of succession to the Most Reverend William Bouter, Bishop of Nellore.

[*Latin ed. p. 1012*]

1012 Acts of the Apostolic See – Official Commentary. Tamagrista, William Cobben, already Bishop of Helsinki. Téglat, in Numidia, Peter Meurice Estiu, Auxiliary to the Most Reverend Father Henry Pérez Serantes, Archbishop of Santiago de Cuba. Beira, Emmanuel Ferreira Cabrai, already Bishop of Obbita. Aptuca, Aloysius Stöger, Auxiliary to the Most Reverend Father Francis Zak, Bishop of Saint Hippolytus. Tigillava, Anthony Ribeiro, Auxiliary to the Most Reverend Father Francis Maria de Silva, Archbishop of Braga. Coadjutor with right of succession to the Most Reverend Father Paul Chevalier, Bishop of Le Mans, Bernard Alix, Bishop of Mediana. Vicohabent, Angel Scapecchi, Auxiliary to the Most Reverend Father Telesphorus John Cioli, Bishop of Arezzo and Apostolic Administrator of Sansepolcro. Churchill, newly erected diocese, Mark Lacroix, already Bishop of Rhosus. Whitehorse, newly erected diocese, James Philip Mulvihill, already Bishop of Capitis Vella. Labrador-Scheifer, with Legaré, newly erected diocese, Henry Maclcenzie, newly erected diocese, Paul Piché, already Bishop of Orcista. Muson, newly erected

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diocese, Julius Leguerrier, already Bishop of Bavagaliana. Prince George, newly erected diocese, John Fergus, already Bishop of Aspedia. Sokoto, Michael James Dempsey. Thubun, in Numidia, Anthony Mary Cazaux, already Bishop of Luçon. Ciudad Obregón, Michael González Ibarra, already Bishop of Autlán. Gummitan, in the Proconsular region, John Moleón Aridreu, Auxiliary to the Most Reverend Father John Joseph Hannibal Mena Porta, Archbishop of the Most Holy Assumption.

[*Latin ed. p. 1013*]

1013 The acts of Pope Paul VI: Canary Islands, Joseph Anthony Infantes Florido. Thuccese in Mauretania, Ignatius de Alba and Hernández, now Bishop of Colima. Golimense, Leobard Viera. Maximianense in Byzacena, Celestine Fernández and Fernández, now Bishop of Huajuapan de León. Matharesse in Numidia, Lawrence Böggering, with the Most Reverend Father Joseph Höffner, Bishop of Münster. Auxiliary of Velia, Peter Santoro, Auxiliary of the Most Reverend Father Albert Carinci, Bishop of Boiano-Campobasso and Apostolic Administrator of Trivento. Rivoriense, Eyerard López. Coadjutor with right of succession to the Most Reverend Father George Leo Leech, Bishop of Harrisburg, Joseph Thomas Daley, Bishop of Barca. Dipolog, newly erected diocese, Felix Zafra and Sánchez. Rusubisiritan, Leo Theobald Delaere, now Bishop of Molegbe. Suachense, Lawrence León. Callaense, newly erected diocese, Edward Picher Peña. Urusitan and Prelate of Huarí, Dante Frasnelli. Caranhunense, Milton Correa Pereira, now Bishop of Coron. Legis Volumni, Francis Paul McHugh, Prelate of Itacoatiara. Cabanatuanense, Vincent Reyes, now Bishop of Boronga. Planense Albanense, Joseph Perniciaro, now Bishop of Albano Laziale. Tetcitan, James Collins, Prelate of Miracema Superior. Lemellefense, Juvenal Roriz, Prelate of Rubiataba. Pacatense, Thomas Balduino, Coadjutor with right of succession.

[*Latin ed. p. 1014*]

1014 Acta Apostolicae Sedis - Official Commentary by the Most Reverend Aloysius Anthony Palha Teixeira, Bishop of Lund and Prelate of the Most Holy Conception of Araguaia; Naratcata, Uriarte, and the Prelature of Moyobamba, by Celestinus Orbe Gairnensem, by John Ahern Torpie; Kole, the newly erected diocese, by Victor van Beurden; Sinus Serenae, the newly erected diocese, by Edgerton Roland Clarke; Simingitanum, by Henry Kennedy, Auxiliary to the Most Reverend Patrick M. O'Donnell, Archbishop of Brisbane; Lemfocta, by Rudolph Guibord Levesque, Auxiliary to the Most Reverend Joseph Damas Laberge, Bishop of Clypia and Apostolic Vicar of Saint Joseph of the Amazons; Subaugustanum, by Ferdinand Maggioni, Auxiliary to the Eminent Peter, of Holy Roman Empire, Cardinal Colombo, Archbishop of Milan; Zellensem, by Caesar Zacchi; Turretamallensem, by Thomas

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Keogh, who is now Bishop of Kildare and Leighlin; Kildare and Leighlin, by Patrick Lennon, who is now Bishop of V mensem; Taparurensem, by Mark K. Carroll, who is now Bishop of Wichita; Laoniensem, by Michael Harty; Versaliensem, by Louis Simmoneaux; Tingaria, by Robert Frossard, Auxiliary to the Eminent Peter, of Holy Roman Empire, Cardinal Veuillot, Archbishop of Paris; Reperitanum, by Daniel Pézeril, Auxiliary to the Eminent Peter, of Holy Roman Empire, Cardinal Veuillot, Archbishop of Paris; Sebanensem, by Anthony Fustella, who is now Bishop of Tudertin; Nigizubitanum, by Hugh Ryan, who is now Bishop of Townsville; Townsville, by Leonard Anthony Faulkner; Vilcanniensem, by Douglas J. Warren, who is now Bishop of Aquaenovensis in Numidia; Rusguniae, by Joseph Gabriel Anaya and Diez de Bonilla, who is now Bishop of Zamora in Mexico.

[*Latin ed. p. 1015*]

Acts of Pope Paul VI, 1015. In Zamora, Mexico, Joseph Salazar López, already Bishop of Prusias ad Hypium. In Terracina, Latinium, Privernum, and Setium, Arrigum Pintonello, already Archbishop of Theodosiopolis in Arcadia, retaining the title of Archbishop "ad personam." Furthermore, the Supreme Pontiff declared that he had given his assent to canonically made elections: — in the Synod of Syrian Bishops: Father Michaelis Djarwe, to the Cathedral Church of the Syrians of Spin; — in the Synod of Armenian Bishops: Father Leontii Tchantayan, to the Cathedral Church of the Armenians of Hispania; — in the Synod of Melchite Bishops: Father Nicolai Naaman, to the Metropolitan Church of Boston and Auran; — he also confirmed the canonically made election in the Synod of Chaldean Bishops: Father Ioannis Issaye, to the titular Episcopal Church of Hieropolis, with the office of Coadjutor to the Most Reverend Father Joseph Cheikho, Archbishop of Sehna of the Chaldeans.

II. REQUESTS FOR THE HIGHER RANK.

Then, in person, the Metropolitan Churches requested the sacred Pallium: Regiopolitana in Jamaica, Most Reverend Father Ioannes Iosephus McEleney; Delhiensi, Most Reverend Father Angelus Fernandes. By means of a proxy, the request for the Pallium was made for the Metropolitan Churches: Kasamaënsi (recently erected), Suva, Serenensi, Antofagastensi (recently erected), Antequera, La Paz in Bolivia, Sancti Petri et Arcis Gallicae (recently erected), Natalensi, Grouard-McLennanpolitana (recently erected), Kivotina-Lepasana (recently erected).

II. THE SINGLE CONSISTORY (PUBLIC AND SEMI-PUBLIC).

Immediately after the secret consistory, a single consistory (instead of the two consistories, public and semi-public) was held in the same hall,

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for the solemn conclusion of the cause of canonization of Blessed Brother Benildus, of the Institute of the Brothers of Christian Schools.

[*Latin ed. p. 1016*]

1016 Acta Apostolicae Sedis - Official Commentary. The Reverend Father, Cardinal Arcadius Maria Larraona, Prefect of the Sacred Congregation of Rites, recounted, in a concise narrative, the life, virtues, and miracles of the aforementioned Blessed, and reviewed all the acts which the Sacred Congregation of Rites, after a careful examination, admitted and approved in the cause for the canonization of the same Blessed. The Most Reverend Father John Ferrata, Advocate of the Sacred Consistorial Court, standing before the Pontifical Throne, proposed, according to the established custom, the canonization of Brother Benildus. The Reverend Father Hamlet Tondini, from the Office of Briefs to Princes, standing on the left side of the Pontifical Throne, in the name of His Holiness, responded according to custom with these words: "Since in this age many men, absorbed in excessive concern for earthly matters, often forget heavenly truths, and, alas, think very little about the eternal life that is to be attained, it seems fitting, in order to stir and encourage their minds, to present before them examples of outstanding virtues, the light of which has never failed to shine in the Catholic Church. From this it is easily understood how gladly, and how pleasingly, the August Pontiff will consider what has been briefly said about the life and virtues of Blessed Benildus, a member of the Institute of Christian Schools. For he put into practice both precepts of charity, not only burning with ardent piety towards Christ Jesus, especially in the Holy Eucharist, and towards His immaculate Mother Mary, but also loved other men as brothers for Christ, and helped them in every way, especially by forming the minds of children in the rudiments of religion, in the integrity of morals, and in the cultivation of their talents. Why, therefore, should the Supreme Pontiff not desire to enroll this most innocent man among the Saints in Heaven, and to present him as an example to the faithful? However, lest any custom, handed down by our ancestors, be neglected in a matter so important and so closely related to the Catholic faith, he considers that his opinion should not be made known until all those present have opened their minds: in whose worthy assembly, with the happy permission of the Most Blessed Father, the Fathers themselves are now present, who are celebrating the Synod of Bishops during these days." Then, each Eminent Cardinal and Most Reverend Prelate, in due order, expressed their opinion regarding the proposed cause. Except for...

[*Latin ed. p. 1017*]

Acts of Pope Paul VI, 1017. With the votes of the esteemed Cardinals and Excellencies of Bishops present, the Most Blessed Father pronounced these words: "We are indeed greatly pleased that you, with harmonious voices

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and concordant minds, have requested that Blessed Benildus the Confessor be enrolled in the order of the Saints; for this, too, had long been our own desire. Therefore, we judge him worthy to be included in the list of the Saints, and to be proclaimed with the honors that the Church grants to men of sanctity as a reward for their merits in heavenly glory. This, with God's help, we shall accomplish on the twenty-ninth day of this month, when the feast of Christ the King is celebrated, in the majesty of the Vatican Basilica. In the meantime, we implore you, most devotedly, not to cease your prayers, so that what we are about to decree may contribute to the growth of the Catholic Church, and may incite the Christian people to strive to emulate the virtues of which Blessed Benildus has left such clear examples." To ensure that these matters were carried out, the Reverend Doctor Salvator Capoferri, Interim Prefect of the Apostolic Ceremonies, ordered, in the customary manner, that the Apostolic Protonotaries be present.

The solemn canonization of Blessed Benildus, of the Institute of the Brothers of Christian Schools, took place in the Patriarchal Basilica of the Vatican on the twenty-ninth day of October, in the year 1967, on the twenty-fourth Sunday after Pentecost, on the feast of our Lord Jesus Christ the King. The Most Blessed Father, hindered by his infirm health from attending the solemn ceremony, entrusted the Most Reverend Cardinal Arcadio M. Larraona, Prefect of the Congregation for Divine Worship, to preside over the sacred rite of canonization, representing His person, as publicly stated in this decree: "Our Lord Pope Paul, by Divine Providence VI, grants and commands the Most Reverend Cardinal Arcadio M. Larraona..."

[*Latin ed. p. 1018*]

1018 Acta Apostolicae Sedis - The Official Commentary of the Congregation for Sacred Rites, the Prefect, proclaims, in his own name and with his authority, the formula of canonization of the Blessed Brother Benild, Confessor. From an audience granted by His Holiness, as indicated below, on the twenty-ninth day of the month of October in the year 1967, that is, this day. His Eminence, Cardinal CICOGNANI, after the prayers of the Litany of the Saints, having been spoken by the Advocates of the Sacred Consistory, His Eminence, Cardinal Larraona, in the name and with the authority of the Supreme Pontiff, pronounced this formula of canonization: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the increase of the Christian Religion, by the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and of Ourselves, after mature deliberation and frequently implored divine assistance, and with the counsel of the Venerable Brothers, our Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church present in the City, We declare and define that Blessed Benild is a Saint, and We add him to the catalogue of the Saints, decreeing that his memory ought to be religiously observed each year on the day of his birth, the thirteenth of

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August. In the name of the Father, and the Son, and the Holy Spirit. Amen. Following the Mass celebrated (His Eminence, Cardinal Ioanne Villot, the first to celebrate), the following Homily of the Supreme Pontiff was read by the Most Reverend John Benelli, Substitute for the Public Affairs of the Sacred Council: To our Venerable Brother and beloved children, A Saint, a new Saint. We have now declared to belong to the heavenly Church, and there to be thought of and honored, associated with the glory of Christ. A feeling of joy rightly invades our hearts, as if a victory has been achieved, the victory of salvation, as if a light of Christ has been reflected upon us, as if a good and powerful kinship has been acquired. It is genuine joy, it is legitimate joy; we should enjoy it and comfort with it the sense, so often weakened in us, of the...

[*Latin ed. p. 1019*]

1019 The acts of Pope Paul VI, in union with the Saints, declare that we are, as Saint Paul says, "fellow citizens of the Saints and members of the household of God." Thus, the joy of this canonization will transform within our spirits, first into astonishment at our eschatological destiny, called, as we also are, "to have a share in the inheritance of the Saints in the light"; and then, this astonishment will transform into our joy, indeed into admiration for the "phenomenon," the prodigy of Brother Benildo, who not only succeeded in attaining that "inheritance of the Saints," a legacy offered to every faithful Christian, but who was able to achieve it with such a degree of splendor and exemplarity as to be proclaimed a Saint by the Church of God.

Yes, brothers and sons, you now look upon Brother Benildo as a most singular figure; and knowing that he was surrounded during his mortal life by humility, silence, and simplicity, and almost diminished by the social context in which he found himself, you all ask with us what values gave prominence to his hidden existence, what is the title to greatness in his smallness, what is the secret of his exaltation; and the answer is easy and ready: sanctity.

But a new and more urgent question assails our curiosity: and what is sanctity? Oh, what an attractive and profound theme, sanctity! It seems that it must now occupy our spirits, eager to satisfy an urgent and recurring curiosity: let us now finally see what it means to be a saint.

But we will not now undertake the subtle investigation, attempted by the wise, of its recondite and seemingly obvious meaning; an investigation that would lead to converging in a single absolute term, God, "just and justifying," some fundamental concepts of human life considered in its highest and truest degree, that is, the moral degree, such as the concepts of purity and firmness, that of exemplarity and imitability, that is, of typicality, the abstract concept that encompasses everything of perfection, and the concrete and existential concept of charity.

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A glance, however brief and superficial, at the figure of the Saint before us, will allow us to glimpse that sanctity is a form of life entirely referred to God; Saint Thomas essentially equates religion and sanctity: from God comes our first and...

[*Latin ed. p. 1020*]

Acts of the Apostolic See - Official Commentary 1020: Effective sanctity, the grace; from Him, the norm that makes us just and good, that is, His will; from Him, in Christ Jesus, the example to contemplate and emulate; from Him, all help to preserve and develop the gift of new life; from Him, the invitation to spiritual conversation, which in prayer nourishes the inner life; from Him, the love that enables us to love and to strive for union with Him, a union that can be perfected in this life, and consummated fully, to His liking, in the life to come. And this form of life, entirely directed towards God, entirely suspended in response to His vocation, entirely absorbed in prayer and in the observance of the acts proper to religion, entirely engaged in the infusion of the highest religious truths into the innocent souls of the young students, entirely permeated with simple and spontaneous conversation with God, with Christ present in the Eucharist, with the Virgin Mary, with St. Joseph, with the Saints, has it not been the form of life proper to our new Saint, Benildo, our own? It is in your hands, venerable Brothers and beloved children, his biography; if you will peruse its pages, you will see how this reference to God marks the focal point of his psychology and also of his activity. A testimony, often repeated, tells us: "He always prayed, his hand never left his rosary; he was called the man of the rosary." But sanctity presents other aspects. Sanctity, we might say, is a form of life strongly stylized by a singular interplay of two operative principles, which characterize it to such an extent that it almost gives it a certain evidence; one internal, through which conscience, freedom, initiative, moral will, and personal temperament exert an incessant tension, a calm but unceasing effort to reach "virtue," perfection in doing good, to the maximum, even heroic at times, of which the subject is capable; while the other principle, external, the law, the rule, offers to virtuous action a concrete observance, a discipline, which seeks to be a reflection of the superior and wise will, which derives its inspiration and its effective goodness from the transcendent order of the divine will. Thus, the saint is both the freest and most voluntary of men, and at the same time the most docile and obedient; and it is precisely from this original composition of spontaneity and conformity to the established norm that sanctity shines forth as an art of living, as an enviable harmony, as an admirable balance, which transforms an existence, however humble it may be, into a moral phenomenon of human beauty.

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Fr. Niomède.

[*Latin ed. p. 1021*]

1021 The Acts of Pope Paul VI, also Benildo. It is clear to all, observing the quiet and humble course of his life, how this union of two wills, his own and that of God (manifested by the precepts that guide Christian and religious life), was constantly faithful, almost giving evidence of an austerity, an innocence, a serenity, a fortitude, which remind us of the gifts of the Spirit, of which Saint Paul speaks, and from which true holiness proceeds. We cite, as a decisive word among all the testimonies that could be adduced on this subject, a statement from the saintly Brother Benildo himself: "I would be happy if I could die having fulfilled one point of the Rule." The saintly Religious shines through this simple declaration. 9 And again. The brief glimpse we are giving of the figure of the new Saint pauses on another aspect, which characterizes and permeates his entire existence. He was a teacher, a teacher in an elementary and popular school, a teacher in an Institute, unlike any other, distinguished and meritorious in the education and upbringing of youth. An humble teacher, poor, sickly, in a mountain village. Is this title enough to call him a saint? We are tempted to say yes. What other title did Jesus claim for Himself, other than that of Teacher? We could apply Saint Ambrose's praise of Saint Agnes to this sublime name: "Her voice is a proclamation; it is heard by the aged, by the young; it is sung by children. No one is more worthy of praise than he who can be praised by all; the very name is a praise." It resounds on the lips of the old, the young, and the children. And who is more worthy of praise than he who can be praised by all? The very profession of Teacher contains within itself a demand for holiness, and it possesses a virtue that generates it. This is a principle that projects a great dignity upon the entire teaching profession, and upon the entire religious family of the Brothers of the Christian Schools, a well-founded presumption of Christian perfection. And behold, the title of Teacher, of a teacher in a rural and elementary school, explodes with its inherent beauty in the Saint we celebrate, Brother Benildo of the Christian Schools, because he was a teacher, and what a teacher! His biography documents this, especially for the merits that make even an obscure teacher a great and beneficial man; the merits of wisdom, selflessness, and love. Praise would have difficulty finding an end if it were to illustrate the proofs that justify him; but, fortunately, we think, you all...

[*Latin ed. p. 1022*]

You know sufficiently about the perfect, total, and blessed dedication that Brother Benildo devoted to his mission as a teacher, so We refrain from saying more: let the declaration of the Church, which proclaims him a Saint, suffice to bring joy to our spirit, seeing this highest title associated with that of elementary school teacher, and allowing us to exclaim with

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all the Church: Saint and Teacher! May we be permitted to invite France in a special way to this joy! France, which, once again, demonstrates its prodigious fruitfulness, France which always produces for the Church and for the world new and original figures of men, living embodiments of its human and Christian virtues, worthy of being presented for veneration and imitation by the universal Church; France which, through the most dramatic historical vicissitudes and the most radical spiritual evolutions, knows how to preserve a stable heritage of religious and moral values, a treasure of ancestral traditions, we would say, an instinct of fidelity to itself, to its Christian vocation, to its civilizing mission; France, which, in the exaltation of a humble son of Auvergne – the geographical and ethnic heart of this great country – sees celebrated the simple, wholesome, and authentic social and civic virtues of its people. Yes, let France rejoice with Us, with the Catholic Church, and let it inscribe in the golden book of its best sons the name of a Saint, whom all the earth and all future history will honor: Brother Benilde of the Christian Schools! And you also, dear, very dear Brothers of the Christian Schools, rejoice, who, alongside the glorious name of Saint John Baptist de La Salle, can finally add that of one of your confreres; rejoice in being, as he was, teachers of the children of the people, dedicated to this most exalted mission, to this most worthy apostolate, and to nothing else; completely absorbed in this noble and delicate task above all others; completely convinced that the School, the Catholic School, deserves your total sacrifice, deserves that you give it with generosity and genius your pedagogical and didactic ministry; completely confident that the offering of your lives to the cause of the School imbued with Christian wisdom will not be in vain, will not be rendered superfluous by the diffusion of culture and by the progress of school organization, but rather, it will be honored and...

[*Latin ed. p. 1023*]

1023 The Acts of Pope Paul VI are praised. Yes, rejoice! A new model comes to guarantee the excellence of your vocation; a new protector comes to assist you from Heaven, both you and your institutions; a new Master comes to sit beside you in the countless classrooms of your schools; and over all the youth who are honored by your instruction, Saint Benilde radiates his wonderful holiness, bringing to all, teachers and students alike, with Ourselves, his blessing. After the Eucharistic Sacrifice, the Reverend Father Hamlet Tondini, Secretary for Affairs with Princes, at the command of the Supreme Pontiff, read this address, which the Most Blessed Father wished to direct especially to the Most Reverend Prelates who attended the first session of the Synod of Bishops, now that that assembly has concluded. Now, however, we gladly address you, Venerable and most beloved Brothers, in a special way, who have participated in the Synod of Bishops, noting how appropriately and significantly your most excellent assembly con-

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cludes on this day, on which the liturgy of the Roman Church venerates Christ the King. We believe it fitting that, before you return to your Sees, we celebrate this feast together with the most united voices, from which such a delightful spectacle of light, grace, and grandeur is presented to our eyes: for Christ, shining with the splendor of His divinity, is shown to us, as He is described by the Apostle Paul: the image of the invisible God, the firstborn of all creation, for in Him all things were created, both in the heavens and on earth, visible and invisible... and He is the head of the body, which is the Church, who is the beginning, the firstborn from the dead, that He might have the preeminence in all things. 1 Therefore, this feast, which is celebrated shortly before the commemoration of All Saints, proclaims the praises of Christ, and illustrates His relationship with the Church founded by Him. From these two points of doctrine that are present in this feast, let us take arguments that we propose to you here, at this solemn hour, for the purpose of encouragement and consolation. And first, it is fitting to turn our minds to the royal dignity of Christ, 1 Col. 1, 15-16, 18.

[*Latin ed. p. 1024*]

We strive to direct our minds so that we may both include our firmly established opinions concerning divine matters within a broader and more secure framework, and also be moved to a more ardent action in our lives through a greater love. For Christ is the Son of David, whom the Holy Scriptures foretold, whose coming the Patriarchs and Prophets were promised, to whom even His adversaries, unknowingly, bore witness; and upon His cross—then a sign of disgrace, later a sign of glory—was inscribed this title: "Jesus of Nazareth, King of the Jews." As Peter, the Prince of the Apostles, affirmed on the day of Pentecost, "This Jesus, whom God hath made both Lord and Christ," is truly the one; for in Him, human nature is hypostatically united with the divine, and therefore, He is both true God and true Man, the Son of God incarnate. And since He is the Redeemer of mankind through His Passion and Death, the authority and power which He exercises as God over all created things rightfully pertain, both by nature and by acquisition, to His humanity. Concerning Him, we read in St. Paul: "Which [God] hath appointed heir of all things, by whom also He made the worlds: Who being the brightness of His glory, and the image of His person, and upholding all things by the word of His power, when He had purged sins with His hands, sat down on the right hand of the Majesty in the heavens; being made so much better than the angels, as He hath inherited a more excellent name than they." Therefore, to Him belongs this universal primacy, the principle of unity and governance, of love and salvation, which He exercises, and which, with provident wisdom, He shares with His Church. For it is a great mystery of piety which hath been manifested in the flesh, justified in the Spirit, seen by angels, preached among the Gentiles, believed on in the world, and received up into glory.

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Hence, as we have said, arise the reasons which connect the regal power of Christ with His Church. Indeed, Jesus reigns in the Church, but not yet in the world; for that ancient prophecy concerning David...

[*Latin ed. p. 1025*]

Acta Pauli Pp. VI 1025: The apostolic preaching manifestly points to the dominion over all nations which is promised to it, although it has not yet been attained. For it is written: "The Lord said to my Lord: Sit on my right hand, until I make thy enemies thy footstool?" Indeed, the true enemies strive to hinder the propagation of the Kingdom of Christ. But this Kingdom pertains to nothing other than the minds of men, as Christ testifies: "My kingdom is not of this world." This Kingdom is the Kingdom of truth and life; of holiness and grace; the Kingdom of justice, love, and the Kingdom of peace. This Kingdom seeks nothing in men except that the word of God may be sown in them, as in a fertile field; it seeks out those who are far astray, in order to gather them into one family. Now, the power, prophetic, and sacerdotal power of Christ Jesus is represented by the *catholica* Church among men, which has received the mission of proclaiming the Kingdom of Christ and of God, and of establishing it in all nations, and which has constituted the seed and beginning of this Kingdom on earth. Therefore, although the Church is endowed with authority – in which its most excellent reason is joined with its divine Founder – and it has Christ with it, as He lives in it through grace and the word of salvation, and continually renews its Sacrifice through the Sacrament of the Eucharist – in which its mystical reason is placed with Christ – nevertheless, it must not be considered a queen – if we apply the meaning of that name in a temporal sense – because it continues among men the mystery of the humility of Christ, who did not come to be ministered to, but to minister. Furthermore, just as Christ, its exemplar and sanctifier, inspires this in the minds of men, that they may serve others, and that, through pastoral means, they may be led to salvation, and that the seeds of life may be sown in their minds; as is clearly indicated in the Constitution of the Vatican Council II, entitled *Gaudium et spes*. For these reasons, a grave responsibility falls upon us, the pastors of the Church.

[*Latin ed. p. 1026*]

The burden falls upon you, that you may sustain those duties and offices which the Church owes to men, that you yourselves may sustain them. Therefore, returning to your Sees, Venerable Brothers, consider this: you have been sent to announce the Kingdom of Christ; and you have been sent by Him who once sent these words: "Go, and preach, saying: The kingdom of heaven is at hand;" that very kingdom, which, although not yet fully realized on this earth, will one day become the perfect Kingdom of

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God. Therefore, Venerable Brothers, meditate upon this within yourselves: you have been sent in the name of Christ, indeed, by Christ Himself, who said: "Behold, I send you." And remember also that you are pastors of the Church; for which reason, strength, care, solicitude, labor, discomforts, and even, if it should be necessary, life itself, are to be expended for her. Since the Synod, which we celebrated, pertains to nothing other than the good of the Church, let each one of us, just as the Apostle Paul did, pledge this: for the Bride of Christ, I will spend and I will superabound. Finally, allow me, before you depart from us, to give to each of you, as a pledge of charity, a sign of union, a testimony of brotherhood, a kiss of peace, before God and before men. Furthermore, we wish to bestow upon you a pectoral cross, which, wearing it, we have no doubt will remind you of the days spent here with us, and will serve as a bond by which you will feel perpetually united with us. With the discourse concluded, the hymn "Te Deum" was sung by the entire clergy and the Christian faithful.

[*Latin ed. p. 1027*]

Acta Pauli Pp. VI 1027 APOSTOLIC CONSTITUTIONS I. SURIGAO (BUTUAN). Certain regions having been separated from the diocese of Surigao, another diocese is established, named "Butuan." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of this event, and moved by the same office as the most blessed Peter, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Timothy 3:15), and by the same love and zeal for the Christian flock which we have undertaken to feed, and striving to procure all that is good, holy, and useful for it, as we understand it to be, we decree the following: We separate from the diocese of Surigao the civil province, which in the vernacular is called Agusan and Butuan City, and from this we establish a new diocese, to be called Butuan, and to be bounded by the province of Agusan. The seat of the new Church will be the city of Butuan, and there the Bishop will reside; the episcopal chair of the magisterium will be placed in the church of St. Joseph, the B. Virgin Mary's Spouse, in that same city, which will enjoy the dignity of a cathedral. The new diocese of Cagayan de Oro will be a suffragan of this See; and the Bishop to whom it will pertain to govern will take care to establish a college of Canons, choosing, in the meantime, diocesan Consultors; he will also build a seminary to receive boys who are called by the Holy Spirit to the priesthood; and the administration of the seminary, and the education of the students, will be regulated according to the common norms of Canon Law and the rules of the Holy Congregation.

[*Latin ed. p. 1028*]

Acts of the Apostolic See - Official Commentary 1028 concerning Semi-

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naries and Universities, taking into account the decree of the Vatican Council II "Optatam totius". The episcopal table shall provide: either the revenues of the Curia, or collections from the faithful, or goods, in proportion, which will benefit the Butuan diocese, according to canon 1500 of the Code of Canon Law. As soon as a new diocese is established, priests are added to that ecclesiastical circumscription in which they hold a benefice or office; other clerics and seminarians are added to it in which they legitimately reside; and those who are more distinguished shall be sent to Rome at the opportune time, so that they may learn sacred theology and philosophy in the Pontifical Philippine Seminary. Finally, all acts and documents pertaining to the newly established diocese shall be sent to its Curia and carefully preserved. Furthermore, all of these things shall be brought to a conclusion by the venerable Brother Charles Martini, or by someone whom he may designate; and the acts and documents shall be transcribed and sent to the Sacred Congregation for the Consistory with faithful copies. We wish this Constitution to be effective now and in the future; so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. Nothing, of any kind, contrary to the effectiveness of this Constitution shall be able to take effect, since by it we derogate from all such things. Moreover, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity and are signed by a public notary, shall have the same validity as if the original were presented. Given in Rome, at St. Peter's, on the twentieth day of the month of March, in the year of Our Lord one thousand nine hundred and sixty-seven, in the fourth year of Our Pontificate. For the Holy Roman Church: Hamlet I, Cardinal, Prefect of the Sacred Congregation for the Consistory. Charles, Cardinal, Secretary of the Sacred Congregation for the Consistory. Francis Tinello, Regent of the Apostolic Chancery. John Calieri, Apostolic Protonotary. Eugenius Sevi, Apostolic Protonotary. SB Plumbi. In the Apostolic Chancery records, volume CXXIII, number 49.

[*Latin ed. p. 1029*]

Acta Pauli PP. VI, 1029, II, CAACUPENSIS. The Prelature of Caacupé, located within the territory of the Republic of Paraguay, is raised to the rank of a diocese.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THINGS, the remarkable progress made by the Prelature of Caacupé, thanks to the grace and help of God, and indeed, the even greater progress that is foreseen for the future, is the principal reason why the Most Reverend Brother Victor Hugo Righi, Archbishop with the title of Biltensis and Apostolic Nuncio in the Republic of Paraguay, and with the consent of the Sacred Seat, requested that this

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Prelature be raised to the rank of a diocese.

Considering that We ought to accede to their prayers, and with the supreme authority vested in Us, and with the consent of those who have some right or claim to this matter, We decree the following:

We raise the Prelature of Caacupé to the dignity of a diocese, retaining the same name and boundaries, and We make it a suffragan of the Metropolitan See of the Most Holy Assumption. The episcopal see shall be located in the city commonly called Caacupé, and the episcopal cathedra shall be in the temple, which is currently a prelaticate, dedicated to the Blessed Virgin Mary, conceived without original sin, which We raise to the dignity of a cathedral, granting it appropriate rights and privileges.

Furthermore, in addition to granting rights and privileges, We impose duties and obligations upon the Bishop, which are those proper to the residence of Bishops. Thus, the first Bishop of the newly established diocese will be the Most Reverend Brother Ismael Blas Rolón Silvero, who is currently the Ordinary of that Church, and is released from the prior titular see of Furnitani.

The Bishop shall see to it that, until a canonical college can be established, which will certainly be done through other Apostolic Letters, he appoints diocesan consultants, in accordance with canon law, who shall cease from their duties according to the canonical statutes.

We also decree that the episcopal treasury, which is called the Curia, be established with the revenues of the Curia, with the money freely offered by the faithful, and with the goods that have hitherto belonged to the Prelature of Caacupé.

The Most Reverend Brother Victor Hugo Righi, whom We have mentioned, or a priest delegated by him, shall see to it that what We have prescribed be carried out. And whoever completes this task shall take care to draw up the appropriate documents.

[*Latin ed. p. 1030*]

1030 The Acts of the Apostolic See shall be sent to the Commentary Office and to the Sacred Congregation of the Consistory, duly marked and sealed. We desire that this Constitution be effective now and in the future; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind, contrary to the efficacy of this Constitution, shall be able to take effect, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person of authority in ecclesiastical dignity, and which have been signed by a public notary, shall be held to be entirely trustworthy, just as if the original were presented. Given in Rome, at St. Peter's, on the thirtieth

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day of the month of March, in the year of Our Lord one thousand nine hundred and sixty-seven, in the fourth year of Our Pontificate. For the Holy Roman Church: Hamlet I., Cardinal, Secretary. Charles Cardinal Confalonieri, Prefect of the Sacred Congregation of the Consistory. Francis Tinello, Regent of the Apostolic Chancery. John Calieri, Apostolic Protonotary. Eugenius Sevi, Apostolic Protonotary. Place 33. Lead, in the Apostolic Chancellery, volume CXXIII, number 51. III ATAMBUENSIS (KUPANGENSIS) After some islands were taken from the diocese of Atambua, a new diocese is established, to be called "Kupangensis." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of the matter, the Holy Church, mother and parent of peoples, according to the commands of the Divine Founder ("Go therefore into the world the whole, and preach the Gospel to every creature" [Mt. 28:19]), strives to ensure that nothing is overlooked.

[*Latin ed. p. 1031*]

Acta Pauli Pp. VI 1031 states that: either the Christian faith must be strengthened in the hearts of the faithful, or it must contribute to the propagation of the most holy religion of the true God, or it must be deemed in some way to be beneficial to the holy people of Christ; for those who hope for new heavens and new earth, believe that this can only be achieved through the splendor of Christian truth and the leaven of heavenly grace. Therefore, when the Sacred Congregation for the Propagation of the Faith considered establishing a new diocese in Indonesia, we deemed it equally fitting if we concurred with this decision, and therefore, after careful consideration and with the advice sought from the venerable Father Salvatore Pappalardo, Archbishop with the title of Miletus and Apostolic Pro-Nuncio in Indonesia, and from the Ordinary to whom the matter pertains, we have decided as follows. We separate from the diocese of Atambua the regions known in the vernacular as Timor Tengah and Kupang, and the islands of Semau, Roti, and Sawu, and we establish a new diocese, named Kupang, which we decree shall be a suffragan of the metropolitan See of Ende, and subject to the Sacred Congregation for the Propagation of the Faith. We deem that the seat of this diocese should be the city commonly known as Kupang, where the cathedral is located, which is the most important building in that city. We also decree that, if a canonical college cannot be established at present, diocesan consultants shall be chosen, who will assist the Bishop in counsel and in works. Furthermore, all matters pertaining to the episcopal household, the seminary, the election of vicars capitular when the See is vacant, and similar matters, shall be governed entirely by canon law. Finally, we entrust the management and governance of this new diocese to chosen sons from the Society of the Divine Word, with the firm hope that those who have already exerted much labor and effort in this ecclesiastical jurisdiction will continue to care for it with no less diligence in

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the future. Furthermore, the venerable Father Salvatore Pappalardo, whom we have mentioned, will bring this to a conclusion, or he will delegate someone to do so. Once the matter is concluded, the documents shall be drawn up, and examples of their sincere faith shall be promptly sent to the Sacred Congregation for the Propagation of the Faith. We intend this Constitution to be effective now and in the future, so that those to whom it pertains shall observe the things decreed therein with religious devotion, and thus obtain its full effect. No prescriptions of any kind shall be able to be contrary to the effectiveness of this Constitution, since we derogate from them all by means of it. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a man constituted in ecclesiastical dignity, and which have been attested by a public notary, shall be valid.

[*Latin ed. p. 1032*]

1032 Acta Apostolicae Sedis - The Official Commentary shall be held to be entirely trustworthy, just as if it were demonstrated. Given in Rome, at St. Peter's, on the thirteenth day of the month of April, in the year of Our Lord nineteen hundred and sixty-seven, in the fourth year of Our Pontificate. For the Holy Roman Church, the Chancellor, 93. Hamletus I. Card. CICOGNANI, Prefect of the Congregation for Public Affairs. Gregory P. Card. AGAGIANIAN, Prefect of the Congregation for the Propagation of the Faith. Franciscus Tinello, Apostolic Chancellor. 83. Joseph Rossi, titular Bishop of Palmyra, Apostolic Protonotary. Eugenius Sevi, Apostolic Protonotary. At the place © Plumbi In Ap. Cane, table, vol. CXXIII, n. 72. IV. FARAFANGANENSIS - ARCIS DELPHINI (IHOSIENSIS). A new diocese is established, called "Ihosiensis," after certain territories have been taken from the dioceses of Farafangana and Arcis Delphini. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. It wonderfully agrees with the words of the Prophets concerning the condition of the Christian religion in the island of Madagascar, who proclaim that the island will offer its services to the true God (cf. Ps. 71, 10) and that all nations will come before the face of the Most High God and worship (cf. Tob. 13, 13). For in that most noble, vast, and distant land, the word of God has so spread and been made clear, that the people already know of the Christian truth, and they venerate God and His Son, and adorn altars with the most honorable gifts, in which the "munda oblatio" is offered to the Almighty Father (cf. Mal. 1, 11). Therefore, in order to promote the Christian faith, it has been deemed fitting to establish a new diocese in that part of the world. After hearing the opinion of the Sacred Congregation for the Propagation of the Faith and of those Ordinaries who are concerned, as well as after carefully considering the opinion of the venerable Brother Felix Pirozzi, Archbishop in title of Gratiana and Apostolic Pro-Nuncio in

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Madagascar, We have decided and decreed as follows. The civil prefectures, which they call, Ihosy, Ivohibé, and...

[*Latin ed. p. 1033*]

The Acts of Pope Paul VI, 1033: The territory of Midongy-Sud is separated from the diocese of Farafangana; furthermore, the prefecture of Betroka is removed from the Church of Arc-et-Trèves. We establish a new diocese within these territories, which shall be called Ihosy, named after the principal city of the region. We make it a suffragan of the metropolitan see of Fianarantsoa, and subject to the Sacred Congregation for the Propagation of the Faith. We decree that the episcopal see be located in the city of Ihosy; the cathedral shall be placed in the church of Saint Joseph, in the same city, and shall be adorned with the dignity of a cathedral. A college of canons shall be established; if it is not immediately possible to do so, We grant permission for diocesan consultors to be chosen, whom the Bishop may use in carrying out affairs as advisors. With regard to all other matters, everything shall, of course, be governed by canonical law. To carry out these things that We have decreed, We read the venerable Brother Felix Pirozzi, or whoever he may designate, with the necessary faculties. After these matters have been carried out, the documents shall be drawn up, and true copies thereof shall be promptly sent to the Sacred Congregation for the Propagation of the Faith. We will and order that this Constitution be effective now and in the future; in such a way that those to whom it pertains shall religiously observe what has been decreed in it, and thus it shall obtain its force. No prescriptions of any kind contrary to the efficacy of this Constitution shall be able to take effect, since We derogate from them all by means of it. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were shown. Given at Rome, at Saint Peter's, on the thirteenth day of the month of April, in the year of Our Lord nineteen hundred and sixty-seven, in the fourth year of Our pontificate. For the Holy Roman Church: B. Hamlet, I. Cardinal, Prefect of the Sacred Congregation. Cicognani, Secretary of State. Gregory P. Cardinal Agagianian, Prefect of the Congregation for the Propagation of the Faith. Francis Tinello, Regent of the Apostolic Chancery. Ioannes Calieri, Apostolic Protonotary. Caspar Cantagalli, Apostolic Protonotary. s. n. Place: In Ap. Cane, tab., vol. CXXIV, n. 11.

[*Latin ed. p. 1034*]

1034 Acta Apostolicae Sedis - Official Commentary ..., and concerning the Apostolic Prefecture of Deaarensis, which is raised to the rank of a diocese. PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR

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PERPETUAL REMEMBRANCE. Our office, which we have received by divine will, compels us to govern the entire Church of Christ, providing all assistance to the faithful that may more suitably contribute to the progress of Catholic affairs. Therefore, considering that we believe that considerable benefit will result from the Apostolic Prefecture of Deaarensis being raised to the rank of a diocese, and having heard the opinion on this matter of either the Sacred Congregation for the Propagation of the Faith, or the venerable Brother Joseph McGeough, holding the title of Archbishop of Hemes, and Apostolic Delegate in Mahdia, we decree and order the following. We raise the Apostolic Prefecture of Deaarensis to the rank of a diocese, retaining the same name, and entrust it to the members of the Congregation of Priests of the Sacred Heart of Jesus, who have hitherto diligently cared for it, and, with God's help, have achieved abundant results. Thus, the suffragan diocese will be subject to the metropolitan See of Cape Town, and will continue to be subject to the Sacred Congregation for the Propagation of the Faith. Furthermore, its seat shall be established in the city commonly called De Aar; and the episcopal chair of the pastoral office shall be in the sacred church, located in the same city, dedicated to God in honor of the Blessed Virgin Mary, which we raise to the rank of a pro-cathedral, with appropriate rights and privileges. The Bishop shall take care to appoint diocesan consultants, as appropriate, according to the norms of canon law, as long as a college of canons cannot be established. The venerable Brother Joseph McGeough, whom we mentioned, or a priest delegated by him, shall take care to ensure that these things are brought to fruition. Whoever completes this task shall endeavor to draw up the documents in the customary manner and send them to the Sacred Congregation, duly signed and sealed. We intend that this Constitution be effective now and in the future; in such a way that those things which have been decreed by it are observed by those to whom it pertains.

[*Latin ed. p. 1035*]

Acta Pauli PP. VI, 1035, must be religiously observed, and therefore, must have its full force. No prescriptions of any kind can impede the effectiveness of this Constitution, since through it, we abolish all others. Furthermore, no one is permitted to alter or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a person holding a position of authority in the Church, and which have been signed by a public notary, shall be considered entirely valid, just as if the original were presented. Given in Rome, at St. Peter's, on the thirteenth day of the month of April, in the year of Our Lord nineteen hundred and sixty-seven, in the fourth year of Our Pontificate. For His Holiness, the Cardinal Secretary of State, Hamletus I. Card. CICOGNANI, Prefect of the Congregation for the Propagation of the Faith, GREGORIUS P. Card. AGAGIANIAN, Secretary for Apostolic

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Affairs, Franciscus Tinello, Regent of the Apostolic Chancery, Ioannes Calieri, Apostolic Protonotary, Eugenius Sevi, Apostolic Protonotary. In the Apostolic Chancellery, volume CXXIII, number 66. APOSTOLIC LETTERS: Concerning the title and privileges of the Basilica Minor, the priory church of Cluny, dedicated to the Blessed Virgin Mary "del Prado." PAULUS PP. VI. For the perpetual memory of the matter. — It is certainly fitting to call the church dedicated to the Most Blessed Virgin Mary "del Prado" the ornament and glory of the city of Cluny, since it is not only the largest building of the Priory, which belongs to the most distinguished orders of Catholic Spain, but also stands out above all others for its ancient and artistic structure. From the eleventh century onward,

[*Latin ed. p. 1036*]

1036 Acta Apostolicae Sedis - Official Commentary. A humble chapel, established by the faith of our ancestors, led to the construction of a larger church there, which, perfected in the style of Gothic architecture, was subsequently embellished with exquisite decorations. The cult of the Mother of God enjoys equal honor and antiquity, and has attracted countless faithful of every order to the image, the house, and the bosom of the heavenly Mother throughout the centuries, while the Roman Pontiffs, our predecessors, have honored this noble dwelling with many benefits and privileges. At present, the splendor of the Priorate of the Canons, or the magnificence of the sacred rites, should be duly celebrated in the solemnities, especially during the months of May and August. Therefore, since the temple flourishes with so much piety and will soon flourish again, restored at public expense and with new artistic splendor, the Venerable Brother John Hervás y Benet, Bishop in title of Dora and Ordinary of the Cluniac Priorate, has requested, through letters addressed to Us, that We grant this temple the honor of a Basilica. This wish, which We, who always love and cherish the beauty of the houses of God, receive with a benevolent spirit, We have decided to grant. Therefore, after consultation with the Congregation of Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these Letters and perpetually, We adorn the Cluniac temple, dedicated to God in honor of the Most Blessed Virgin Mary of <(del Prado x)>, with the title and dignity of a Minor Basilica, with all the rights and liturgical privileges that properly belong to temples bearing this title. Notwithstanding any contrary provisions. We decree, establish, and declare that these present Letters shall remain firm, valid, and effective forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be duly judged and defined; and that, from this moment, they shall be void and of no effect, if anything to the contrary, concerning these matters, should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given

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at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-fifth day of the month of February, in the fourth year of Our Pontificate, 1967. © HAMLETUS I. Cardinal CICOGNANI, for public affairs of the Church.

[*Latin ed. p. 1037*]

The Acts of Pope Paul VI, 1037 II, declare that the Blessed Virgin Mary, assumed into heaven, and Saint Joseph, her most chaste Spouse, are the principal patrons of the diocese of the True Cross.

PAUL PP. VI. For the perpetual memory of this matter. We know that there are two loves that, flowing from the faith of Christ as from the purest source, adorn and enrich the piety of the beloved children of the True Cross. In this diocese, which, after having territories taken from the jurisdictions of Jalapa and Saint Andrew of Tuxtla, was established by John PP. XXIII, Our most holy predecessor, in the year 1962, the Blessed Virgin Mary, received into the heavens, and Saint Joseph, her most chaste Spouse, are venerated with great devotion and public reverence. It is also fitting to remember – and this is a strong argument for the long-standing nature of this devotion – that the church of the Blessed Virgin Mary, assumed into heaven, was already then elevated to the honor of the cathedral church.

Recognizing the widespread devotion to those who are closest to the mortal life of the Son of God, and accepting the prayers of the primary chapter of canons, of the other priests, and of the entire people, the Venerable Brother Joseph of Guadalupe Padilla Lozano, Bishop of the True Cross, chose the most august Virgin Mary and her Spouse as the heavenly patrons and immediately wrote to Us, so that the declaration of patrons made by him might be ratified by a decree of the Apostolic See. To this request, We, who believe that the sacred jurisdictions of the Church require the greatest heavenly protection, willingly wish to accede. Therefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, by the force of these letters, and perpetually, We confirm and establish, and declare, the Most Blessed Virgin Mary, assumed into heaven, and Saint Joseph, the Spouse of the same Blessed Virgin Mary, as the principal heavenly patrons of the entire diocese of the True Cross, with all the honors and liturgical privileges that rightly belong to the principal patrons of a place.

Notwithstanding any contrary provisions. These things We decree, We establish, We decide, that these present letters shall remain forever firm, valid, and efficacious; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully observe them; and that they shall be rightly judged and defined; and that—

[*Latin ed. p. 1038*]

1038 Acta Apostolicae Sedis - This commentary is official and shall re-

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main so from now on, and if anything contrary to these matters should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly, it shall be rendered void. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the tenth day of the month of May, in the year 1967, in the fourth year of Our pontificate.

83 HAMLETUS I. Cardinal CICOGNANI, for the public affairs of the Church, has decreed that the Blessed Virgin Mary, called "of the Gate," is established as the principal patroness of the city and of the entire Guastalla diocese, together with Saint Francis of Assisi, who is also a principal patron.

PAULUS P.P. VI. For the perpetual memory of this event.

The Blessed Virgin Mary is rightly called "of the Gate" by the Church, for those who follow her in this earthly life happily reach their goal, that is, they arrive at that court where they enjoy the good things which cannot be grasped by the sight of the eyes, nor perceived by the ears, nor conceived by any thought. The Guastalla diocese holds the most tender devotion to the Mother of God, called "of the Gate," or, as it is commonly called, "delia Porta." Formerly, the image of the Blessed Virgin Mary, which was long obscured by oblivion, began to shine with miracles on the gate of the city. For this reason, piety towards the Mother of God, expressed in that image, so inflamed the hearts of the citizens that they built a temple for her honor, conspicuous in its size, noble in its work, and placed that illustrious image there. Moreover, the Guastallese have repeatedly experienced the beneficial help of this Mother in public calamities. Therefore, they frequently celebrate this Marian church, especially on the seventh day of the month of February, on which day, in the year 1693, that image manifested signs, and during the month of May. Due to this pious devotion, which also inspires the faithful of neighboring regions, Pope Saint Pius X, Our Predecessor, granted that the golden image be adorned with a crown, in his name and with his authority. Moved by this, the Venerable Brother Angelus Zambarbieri, Bishop of Guastalla, heeding the wishes of the canons of the cathedral church and of the entire clergy, entrusted to his care, chose the Blessed Virgin Mary, the heavenly patroness of his jurisdiction, together with Saint Francis of Assisi, who had long been rightly established as a patron, and He requested,

[*Latin ed. p. 1039*]

Acta Pauli PP. VI, 1039, so that we might consider this matter favorably. Therefore, we, gladly heeding these petitions, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of our Apostolic authority, declare that the Blessed Virgin Mary, commonly called "of the Gate" or "the Gate," is hereby confirmed as, and we again establish and proclaim her to be, the principal patroness before God of the episcopal city and of the entire diocese of Guastalla, together with Saint Francis of Assisi, Confessor, who is likewise

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the principal patron. We confirm and again establish these things, with all the honors and liturgical privileges that rightfully belong to the principal patrons of dioceses. Notwithstanding any contrary provisions. We decree that these present letters shall forever remain valid and effective; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully benefit from them; and that they shall be rightly judged and defined; and that anything to the contrary, concerning these matters, attempted by anyone, knowingly or unknowingly, with any authority whatsoever, shall be null and void from this moment forward. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the fourth day of our pontificate, the twenty-sixth day of May, in the year 1967. © HAMLETUS I. Card. CICOGNANI, decorated with the title and privileges of the Basilica Minor of the church of Saint Stanislaus in Lublin, Bishop and Martyr. PAUL PP. VI. For the perpetual memory of this matter. The temple of Saint Stanislaus, Bishop and Martyr, in Lublin, is worthy of being commended by no single name, since it is illustrious in antiquity, noble in its work, and frequented by the people. In place of the wooden sacred building, founded in the thirteenth century, a church was built in the following century, constructed according to the Gothic style; which, through the vicissitudes of time, was almost destroyed, but was magnificently restored through the generosity of citizens and nobles, with a new type of structure. It is also noteworthy that in the seventeenth century, three chapels were added to the building, distinguished by their worship and ornamentation. This temple, in whose ministry the Brothers Preachers are engaged, is also to be held in high regard, because it is a kind of sanctuary of the Holy Cross, with excellent relics.

[*Latin ed. p. 1040*]

Acts of the Apostolic See - Official Commentary 1040. The most sacred wood, in which the Savior suffered, is kept there and venerated by the faithful with pious observances. It is also declared to be an outstanding seat of the Marian religion. Moved by all of this, the Venerable Brother Petrus Kalwa, Bishop of Lublin, signifying the prayers of the Brothers Preachers of the Polish Province and of the faithful whose interests are involved, requested that We grant this church, which has merited praise, the title and rights of a Minor Basilica. Having gladly acceded to these requests, We, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, by the force of these letters, perpetually consecrate the church, dedicated to God in honor of Saint Stanislaus, Bishop and Martyr, in Lublin, and raise it to the honor and dignity of a Minor Basilica, with all the rights and privileges that properly belong to temples of this name. Notwithstanding any contrary things. We decree, establish, and ordain that these present letters shall forever remain valid and effective; that they shall have and

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obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be duly judged and defined; and that they shall be declared void from this moment and null, if anything contrary to these things should be attempted by anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the twenty-first day of the month of June, in the year 1967, in the fifth year of Our pontificate. © HAMLETUS I. Card. CICOGNANI concerning public affairs of the Church. ADDRESS I. Given in the Vatican Basilica, after the concelebration of the Sacrifice of the Eucharist by the Most Blessed Father, to those who attended the third assembly on the apostolate of the laity from all nations held in Rome. * My dearest children, First of all, greetings! You have already received and exchanged very beautiful, very affectionate, and very meaningful greetings: they could not be lacking at a meeting like this. Well, receive also Our greeting; it is not conventional, * October 15, 1967.

[*Latin ed. p. 1041*]

1041 The Acts of Pope Paul VI are not rhetorical, nor are they superfluous. Our greeting expresses the heart with which you are received here, the heart of He who, in Christ, is your Shepherd, that is, bound to you by duties, sentiments, and hopes that engage feeling, thought, and life. Yes, the heart of He who, in Christ, is your Father, your Brother, your Friend. This greeting, as are those that have already been addressed to you, tells you that none of you here are strangers. You are here in your own home: the home of common faith; the home of central charity; the home of Christian unity and universality. We must all be aware of this fundamental and living communion, which we would seek in vain elsewhere, equal to this. May this greeting express our joy in seeing you gathered around the tomb of Saint Peter, upon which Christ wished to found His Church, and in recognizing in this meeting a sign and a hope of humanity that finds in Christ its vocation, its brotherhood, its peace, its destiny. In our spirit, we see the Peoples from which you come and whom you represent, and a great, supernatural affection is kindled in our heart for each of your Nations: your presence increases in us the awareness of our mission, as lovers of the human race; and it increases in us the confidence that one day, your history will surrender to the divine plan that guides it to find in Christ its meaning and its end; we say, the confidence that this great, unified plan, still enclosed in the heart of God, will hasten, also through your collaboration, the effectiveness of your commitment in the world, the fervor of your participation in the apostolate, of which the radiant Roman days of your Congress are for us a promise and an dawn. The words of Saint Augustine resonate in our memory, almost prophetically: "There is in the field, that is, in the world, until the end of time, the growing fruits of the Lord [sunt per agrum, id est per mundum, usque ad finem saeculi crescentia f rumenta

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dominica]." You attest to this spiritual growth; you are for us a "sign of the times": welcome, dearest children, be blessed! But we cannot forget that those who participate in this assembly of prayer, in communion of prayer and affection, are also all the Fathers of the Synod of Bishops, the representatives of the universal Episcopate, gathered here in Rome in their highest assemblies of study to offer us their collaboration in the universal governance of the Church. Therefore, they are...

[*Latin ed. p. 1042*]

Acta Apostolicae Sedis - Commentarium Officiale 1042: Vuestros obispos, que os miran con inmensa simpatía, y os animan y os saludan. Y aquí, el humilde Sucesor de Pedro, dirige su deferente y fraterno homenaje a todos vosotros, venerables miembros del Sínodo, ante el resplandeciente y policromo cuadro del laicado católico mundial, y se atreve a deciros fraternalmente: ¡amaos a los laicos, a vuestros laicos! Sed su guía paterna, perspicaz, abierta, y dadles plena confianza, ¡que no será decepcionada! Es el Concilio el que os lo pide, es el Papa el que os exhorta, seguro de encontrar en vosotros a los estimuladores conscientes de las generosas energías del laicado. Y un saludo lleno, cordial, repleto de afecto y estima, va luego a los Observadores de las diversas denominaciones cristianas, que honran con su piedad esta asamblea. Nos procura gran placer notar que habéis venido en número tan conspicuo; y cuánto agradeceríamos que también vosotros pudierais disfrutar plenamente de la belleza y el encanto de este encuentro, según las palabras inspiradas: *Ecce quam bonum et quam iucundum habitare fratres in unum!* Nosotros os agradecemos de corazón por esta presencia, tan significativa, mientras de Nuestro espíritu surge el augurio y la plegaria — que sabemos compartida por vosotros y vuestros hermanos, dispersos en el mundo — de que todos podamos un día celebrar juntos la comunión perfecta en la unidad deseada por Cristo, anhelo supremo de Su corazón.

Durante esta breve conversación, nos parece indispensable resumir, en unas pocas afirmaciones fundamentales, el pensamiento de la Iglesia sobre vosotros, queridos laicos católicos. Como los navegantes, durante su itinerario a través de la inmensidad de los mares, "hacen balance", es decir, determinan su posición y su dirección, así nos parece que vuestro tercer Congreso mundial exige que se pongan de relieve las adquisiciones doctrinales proclamadas por la Iglesia en esta más reciente fase de su historia, especialmente en el segundo Concilio Ecuménico del Vaticano. No son cosas nuevas, pero son cosas verdaderas, importantes, y para vosotros que las escucháis y las meditis aquí, cosas fecundas, ricas de una inmensa vitalidad. Aquí está la primera: la Iglesia ha concedido al laico, miembro de la sociedad a la vez mística y visible de los fieles, una solemne reconocimiento.

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Esto, si se puede decir,

[*Latin ed. p. 1043*]

Acta Pauli PP. VI 1043: a novelty that is ancient. The Church has reflected upon its nature, its origin, its history, and its "function," and it has given, from the perspective of the laity who belong to it, the most worthy and richest definition: it has recognized them as incorporated into Christ and as participating in the sacerdotal, prophetic, and royal function of Christ Himself, without, however, disregarding their own characteristic, which is to be secular, a citizen of this world, to be concerned with earthly matters, to exercise a secular profession, to have a family, and to dedicate themselves, in all areas, to studies and temporal interests. The Church has proclaimed the dignity of the Laity, not only because they are men, but also because they are Christians. It has declared them worthy of being, in a suitable form and measure, associated with the responsibilities of the life of the Church. It has judged them capable of bearing witness to their faith. To the Laity – men and women – it has recognized the fullness of rights: the right to equality in the hierarchy of grace; the right to freedom within the framework of moral and ecclesiastical law; the right to holiness in accordance with the state of each. It seems that the Church has been eager to manifest this doctrine concerning the laity, given that there are so many expressions on this subject that are read, repeated, and interwoven in several of the conciliar documents. And although it can be said that, in substance, the Church had always thought this way, it must be admitted that it had never expressed itself with such insistence, with such amplitude. Well, this recognition of the "citizenship" of the Laity in the Church of God, We repeat it here, happy to confirm the conciliar word; happy to see in it the culmination of a theological, canonical, and sociological process, desired for a long time by many discerning minds; happy to found upon it the hopes of an authentic, renewed Church, made more capable of accomplishing its mission for the Christian salvation of the world. But not everything is yet said, dear Sons and Daughters, when one has recognized and proclaimed what you are in the Church of God. It is also necessary to recognize and proclaim what you can and must do there, what you, Catholics freely dedicated to the apostolate, actually do there. And here we are at the heart of the matter, at the very definition of your ideal and your efforts, at what the whole world can read in the title of your Congresses: The Apostolate of the Laity. Here our difficulty is great: for we know not how to say to you in another form what the Council has proclaimed, with such...

[*Latin ed. p. 1044*]

1044 Acta Apostolicae Sedis - Commentarium Officiale, with authority and in very carefully crafted formulas, remarkable both for their precision and the richness of their content. The principle is established – and this

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alone is enough to indicate its importance – in the very text of the dogmatic Constitution on the Church. "The Laity – as it reads – united in the people of God and organized in the Mystical Body of Christ, under one head, are called, whatever their condition, to cooperate as living members in the progress of the Church and in its constant sanctification. (...) To all the Laity, therefore, belongs the noble task of working so that the divine plan of salvation may reach all men, in all times, and in every part of the earth." The Church, therefore, recognizes the Laity, as you can see, not only as faithful, but as apostles. And, opening before them an almost limitless field, she addresses them with confidence with the invitation of the Gospel parable: "Go you also into the vineyard." This work will be multiple and diversified. The conciliar Decree on the Lay Apostolate, after, in turn, firmly establishing the principle that "the Christian vocation is also, by its very nature, a vocation to the apostolate," dedicates two entire chapters to detailing the "various fields" and the "various modes" of this apostolate. These texts are certainly familiar to you. It suffices to have mentioned them to strengthen in your souls, dear Sons and dear Daughters, the unwavering conviction of the reality of the call that the Church addresses to you in the middle of the twentieth century, of the trust that it places in you, of the extent of the responsibilities that it invites you to assume to advance the Kingdom of Christ among your brothers, to be fully, as the theme of your Congress invites, "the people of God on the journey of men."

At this point, an objection arises. In fact, one may say, if the tasks entrusted to lay people in the apostolate are so vast, should it not be admitted that henceforth there are, in the Church, two parallel hierarchies, as it were – two organizations existing side by side, in order better to ensure the great work of the sanctification and salvation of the world? This, however, would be to forget the structure of the Church, as:

3 4 Const. dogm. de Ecclesia Lumen gentium, n. 33. Matth. 20, 4.

[*Latin ed. p. 1046*]

1046 Acta Apostolicae Sedis - Commentarium Officiale. The theological progress of which we have just spoken has facilitated the distinction of responsibilities between clergy and laity. In view of the great shortage of clergy, priests, and deacons in many parts of the world, it is necessary that the laity – both within the Catholic Action and also beyond it – increasingly assume those tasks which do not necessarily require the sacrament of Holy Orders. Even if these are humble tasks, such as the instruction of children in the Catechism, or the various works of charity of *Caritas*, the corporal and spiritual works of mercy, they should remember that these too are fundamental tasks, and they should undertake them with a joyful heart. In this way, they bear witness to the spirit of service to which the Council has called both clergy and laity alike. Another task is expressed by a word which has become a central idea in recent years: the *Consecratio Mundi*,

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the sanctification of the world. "The world is your sphere of activity, to which you are called." The natural course of events in this world, dependent on a thousand factors which we cannot now enumerate in detail, leads to a development which contemporary thinkers – whether they welcome or lament it – describe as "secularization," "laicization," or "desacralization." We say this with sorrow: there are even Catholic writers who, contrary to the two-thousand-year tradition of the Church, speak of a constant weakening, indeed, of the complete loss of the sacred character of places, times, and persons. Your apostolate, beloved sons and daughters, must oppose these trends. The Council has repeatedly called out to you: the laity must "consecrate the world to God"; they must work at the "sanctification of the world," at its "Christian animation," and at the "healing of the institutions and conditions of life in the world." Thus speak the documents of the Council. And what does this mean other than the renewed sanctification of the world through its renewed permeation with the powerful breath of faith in God and in Christ, which alone can lead to salvation and true happiness? The late Cardinal Cardijn repeatedly expressed this in moving words; and We have recently done so as well.

[*Latin ed. p. 1047*]

The Acts of Pope Pius VI, page 1047, express it thus: "The laity must undertake their proper task: the renewal of the earthly order. Their obligation is to permeate with the Christian spirit the thoughts, the morals, the laws, and the institutions of their society." We wish to impress upon you once again, with all our heart: Bring into the world of today those forces which can lead it forward on the path of progress and freedom, and which can resolve its great problems: hunger, justice among nations, and peace.

Therefore, beloved sons and daughters, we conclude with a few words about the spirituality that should characterize your activity. You are not reclusive hermits withdrawn from the world in order to better dedicate yourselves to God. It is in the world, in action itself, that you must sanctify yourselves. The spirituality that should inspire you will, therefore, have its own characteristics, and the Council has not forgotten to illustrate them in a lengthy paragraph of the Decree on the Apostolate of the Laity. Let us simply say it in one word: only your personal and profound union with Christ will ensure the fruitfulness of your apostolate, whatever it may be. You find Christ in the Scriptures, in the active participation both in the liturgy of the Word and in the Eucharistic liturgy. You find Him in personal and silent prayer, which is indispensable for ensuring contact between the soul and the living God, the source of all grace.

The commitment to apostolate in the midst of the world does not destroy these fundamental presuppositions of all spirituality, but rather presupposes them, even demands them. Who was more "committed" than the great Saint Teresa, celebrated each year on this day of October 15th? And

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who, more than she, knew how to find her strength and the fruitfulness for her action in prayer and in a union with God in every moment? We propose to recognize her, as we do with Saint Catherine of Siena, the title of Doctor of the Church.

Furthermore, may the grace of this Congress, the grace of this encounter with the Vicar of Christ, and the grace of Rome accompany you and sustain you. Called to address your second world congress in 1957, under our predecessor, Pope Pius XII, we... *Litterae Encycl. Populorum progressio, n. 8.* Cf. N. 4.

[*Latin ed. p. 1048*]

1048 Acta Apostolicae Sedis - Official Commentary: I believe I can say to you: "Have confidence: Boma is going ahead, and the Pope is guiding [him]." Let us repeat this to you today with a humble awareness of Our limitations, but with the same joyful certainty, strengthened by the splendid experience that the Church has lived through in these ten years. May all the fervor of the faith of Saint Peter, all the ardor of the charity of Saint Paul, resonate in Our voice. With Our authority, We impart to all of you from Our heart Our Apostolic Blessing, which We extend to your families, to your countries, to the Catholic laity of the entire world.

II To His Holiness Athenagoras I, Ecumenical Patriarch, residing in the Vatican Basilica, where he was received with kindness by the Most Blessed Father, and with him, pious prayers were offered.

*Most Beloved in Christ, Brother, All... we have unanimously given the highest praise to Almighty God for the wonderful things, for the sake of His Church. For is it not to His omnipotent goodness that we attribute the fact that we are here together again, with such incredible joy, to once again exchange the kiss of peace and reconciliation, among brothers in the episcopate, and above the tomb of the Prince of the Apostles, who is the glory of this Roman Church, surrounded now by a pious multitude, so that they may feel our spiritual joy, or our communion in prayer? Before our hearts could even speak, it was necessary to openly acknowledge that every good gift and every perfect gift comes down from the Father of lights; and to open our minds, illuminated by the Spirit of God, so that we may praise God Himself, for He alone can lead us to understand His secret counsels. And that You, beloved and honorable Brother, have long desired that this should not be hidden, so that you might see Our Roman Church, God has granted this to us today, as we can see you among us, you—we say—who represent the memories of those Churches of Pontus, Galatia, Cappadocia, Asia, and Bithynia, to which Peter the Apostle * on October 26, 1967. Act. 1, 14. Cf. Jac. 1, 17. 1 2

[*Latin ed. p. 1049*]

1049 Acta Pauli Pp. VI 3. Formerly, Jesus Christ sent a letter, in which

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the primeval life of the Church and its faith and hope are shown to be exceedingly great. Through this letter, with its doctrine and exhortations, the Church of Rome greets the Churches, so that it may be, as it were, the first witness to those reasons and relationships which, in subsequent centuries, have happily been increased and confirmed, although there were not lacking false contentions and interpretations – and this too must be admitted; which also happened after a lamentable time, when a schism occurred. Indeed, even in those centuries, the tenth and fifteenth, efforts were not wanting to reconcile this division. Those efforts, alas!, did not have a successful and certain outcome. However, has there ever been a time, as in this age, when these matters are so far removed from any political considerations, from every purpose which is not directed to bringing about the will of Christ concerning His Church? For on both sides we are led by this one desire: to purify our minds in obedience to the truth, in sincere fraternal love, with a simple heart, with a whole mind, diligently loving one another. Are not the integrity of our intentions and the brotherly faith of our designs signs of the action of the Holy Spirit, which is of the greatest value in renewing men and implanting in them a higher understanding; which we observe to occur, with admiration, not only in the Church, but also in individual Christian faithful? 5. It pleases Us to repeat and meditate on this, pertaining to the cultivation of faith, this year, at the beginning of which We wished to meet with you in this noble region, which is Yours. While visiting Smyrna and Ephesus, the message that the Spirit spoke to the Churches of Asia through John resonated in Our minds: "He that hath an ear, let him hear what the Spirit saith to the churches." The Spirit, who makes Christ known to us, who grants us the grace to guard the good deposit entrusted to the Church, who gives us to know the things that are of God, and all truth, for He is the life and... 6 7 8 9 3 1 Peter 1, 1. * Cf. 1 Peter 5, 13. Cf. 1 Peter 1, 22. Revelation 2, 7, 11, 17, 29; 3, 6, 13. 22. Cf. 1 Corinthians 12, 3. Cf. 2 Timothy 1, 14. Cf. 1 Corinthians 2, 11. Cf. John 16, 13. Cf. Galatians 5, 25. 5 6 7 8 9 10 11 10 11

[*Latin ed. p. 1050*]

1050 Acta Apostolicae Sedis - Official Commentary 12, a change operates within, and here, indeed, the Spirit urges us now, above all, to be one, that the world may believe. We see this demand of the Holy Spirit manifested especially in that renewal which He Himself excites everywhere in the Church. This renewal, this will to observe fidelity with greater vigilance and docility, is truly the primary condition by which we draw closer to unity. The Vatican Council I, with regard to the Catholic Church, was almost a certain station on this journey. Its decrees, in all aspects of the life of the Church, are diligently and firmly brought to effect. A witness to this is the Synod of Bishops, here present, which, in this our age, in which questions are raised concerning the entire world, ensures that, with

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newly introduced reasons, the Churches established in various places and the Roman Church, which presides over charity, may work together more effectively. We have also undertaken to revise our canonical laws, and, without awaiting the end of the work, we have removed certain obstacles that had gradually hindered the progress of fraternity in the daily life of the Church between the Orthodox Church and the Catholic Church, by new promulgated norms. 13 14 15 We know well that the same striving for renewal is burning in the Orthodox Church, whose progress we observe with the greatest care for the sake of our charity. You also, as we have just spoken, perceive the necessity of acting so that the Churches established in various places may cooperate more with each other. The first pan-Orthodox assembly, celebrated on the island of Rhodes, which was largely advanced by the constant and firm effort of Your Holiness, has made a very important contribution to this journey, and it should be particularly noted that the order of matters which it set out to address, although entirely at its own discretion and, in the main, before the Vatican Council I, was remarkably similar to it. Is this not another sign of the action of the Holy Spirit, which moves our Churches to diligently prepare themselves, so that the full restoration of their communion may be achieved? This effort must be pursued from both sides and promoted as much as possible, and through this union of works, the forms of which must be commonly investigated. Less should be discussed about the past than rather a certain and fruitful way of cooperating. 12 13 14 15 Cf. Rom. 8, 9, 13. Cf. Jn. 17, 21. Decree on ecumenism, restoration of unity, A. A. S. 57, 1965, pp. 96s. Cf. St. Ignatius to the Romans, title.

[*Latin ed. p. 1051*]

1051 We shall be able to overcome those things which still separate us, if we strive to do that which the Spirit today demands of the Church. If we consider the desire for renewal to be a sign of the action of the Holy Spirit, urging us to achieve full communion among ourselves and uniting us to this end, does not the world of our time, infected with incredulity, which has many reasons for it, most forcefully remind us of the necessity of establishing unity among ourselves? If the unity of the disciples is presented as a most excellent sign, exciting the faith of men, is not incredulity itself, among many of our brethren, also a kind of instrument by which the Spirit speaks to the Churches, and moves them, so that they may become aware of the necessity of fulfilling this command of Christ, who died that He might gather together into one those who were scattered, the sons of God? Does not the Spirit, above all, demand from the Churches this common testimony, a testimony that is indeed one and varied, firm and persuasive in faith, which, with humility, is free from all doubt, and which bursts forth with love and spreads hope? 16 For this reason, we dedicate the year in which the two thousandth anniversary of the martyrdom of Saints Peter

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and Paul is celebrated, the supreme testimony of their faith, their charity, and their hope, to the renewal and strengthening of faith. For what renewal could there be that would not lead to a more fervent profession of faith, to a greater ardor of charity, to a more profound certainty of hope? What renewal would not stir up our faith in this close and intimate communion, which is brought about among us by the same obedience with which we obey the Gospel of Christ, by the same Sacraments, and especially by the same Baptism and the same priesthood, celebrating the same Eucharist, one Sacrifice of Christ, by the same episcopate received from the Apostles to guide the people of God and to lead them to the Lord, and to announce to them His word? These are all the ways by which the Holy Spirit uses to urge us forward in our hearts to the fullness of this communion, which is already abundant but not yet perfect, in which, through the mystery of the Church, we are united among ourselves. 17 18 To this manner of the action of the Holy Spirit, of which we spoke at the beginning, to this action which is found in each Christian believer, bearing the fruits of sanctity and magnanimity which it brings, we add another condition, namely, John 11:52; Cf. John 15:13; Cf. Decree on Ecumenism, Unitatis Redintegratio, 15-17: A.A.S. 57, 1965, pp. 101 ff.

[*Latin ed. p. 1052*]

Let us foster a closer bond among ourselves, and we add: namely, an interior conversion, whereby it happens that in the life of each of us, day by day, we listen to and follow with greater docility that which the Spirit demands of us. Without this constant effort, this perpetual renewal of fidelity to the Holy Spirit, through whom we are transformed into the image of the Son, there is no true and stable fraternity. For, truly becoming sons of God in the Son, we are, in truth and in a mysterious way, brothers to one another. The more closely we are united with the Father, the Word, and the Spirit, the more intimately and easily we will be able to increase mutual fraternity. Furthermore, this effort of sanctity renders effective that entire common patrimony of which we spoke a moment ago, and concerning which the Second Vatican Council wished to speak more fully. With what assistance are we aided? By what bond of fraternity are we united? If we know, from faith, that we who follow Christ have so great a cloud of witnesses imposed upon us, among whom, above all, the martyrs of our common faith are to be remembered, who, as in the words in which You announced that You would be seen by us, signified Your very humanity, are the most illustrious ornament of the Roman Church! All those Saints in Heaven, from East and West, are here with us, rejoicing and praying that He who began this wonderful work may bring it to completion. All those Saints in Heaven, who, amidst countless difficulties, pains, and temptations, persevered as though seeing the invisible, teach us, by their very examples, to continue on the path, stretching ourselves towards what is before us, looking to the

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Author of our faith and the perfecter of it, Jesus. Do not all these things come to mind and are mystically signified by the very fact that you have arrived here, when the Western Church is celebrating the Feast of All Saints, a vast throng, which no one can number, from every nation and tribe and people and tongue?

[*Latin ed. p. 1053*]

Acts of Pope Paul VI, 1053. Having eyes of faith fixed upon this gathering of the elect people, surrounding Christ, who rose from the dead and sits at the right hand of the Father with glory, united in fraternal charity, which in no way may be obscured, impelled by one desire to obey those things which the Spirit demands from the Churches, raised up by one hope, which is stronger than all obstacles, we shall advance in the name of the Lord. III. To the Most Holy Athenagoras I, Ecumenical Patriarch, who, having departed from Rome, again visited the Most Blessed Father. * Most beloved Brother in Christ, how shall we express the sentiments that embrace our heart at this moment, as the fraternal visit concludes, which allowed Your Holiness to venerate the tomb of the holy Apostles Peter and Paul, in this year of the centenary of their martyrdom? We wish first of all to thank you for this undertaking, and also to thank the Metropolitans who accompanied you, as well as the other persons who came with you. Our joy is profound at this new encounter which has strengthened the bonds of fraternal charity between us, in the same prayer to the Lord. From the bottom of our heart, we give thanks to the Lord who has granted us to live these hours of fullness, in common prayer with our brothers in the episcopate and the Christian people, as well as in the intimate conversation which brought our thoughts and hearts closer together. We shall now proceed with greater assurance on the paths where the Gospel leads us, to joyfully testify to our faith in Christ before the world awaiting our testimony. And we ask the Almighty Father to guide your steps and ours, so that, in fidelity to the Spirit of truth and charity, the Roman Catholic Church and the Orthodox Churches may advance towards full communion. * October 28, 1967.

[*Latin ed. p. 1054*]

1054 Acta Apostolicae Sedis - Commentarium Officiale. DECLARATIO COMMUNIS Pauli Papae VI et Athenagorae I Patriarchae Oecumenici, ab Exc.mo P. D. Ioanne Willebrands, ab actis Secretariatus ad unitatem Christianorum fovendam, publice lecta. * Papa Paulus VI et Patriarcha Oecumenicus Athenagoras I, in Spiritu Sancto, Deo tribuent gratias, Auctore et Consummatore omni operis boni, quod eis permisit iterum convenire in sancta urbe Romae, ut simul orarent cum Episcopis Synodi Ecclesiae Catholicae Romanae et cum populo fideli huius urbis, ut se mutuò oscularentur pace et ut colloquerentur animo caritatis et fraternae sinceritatis. Cum agnoscant quod in itinere ad unitatem

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omnium Christianorum longum iter adhuc peragendum est, et quod inter Ecclesiam Catholicam Romanam et Ecclesiam Orthodoxam adhuc sunt quaestiones quae elucubrare debent et obstacula quae superari debent antequam ad unitatem perveniatur in professione fidei necessaria ad restitutionem plenae communionis, gaudent quod conventus eorum potuit adiuvare ut Ecclesiae eorum se invenirent pluries sicut Ecclesias sororas. In orationibus quae obtulerunt, in declarationibus publicis et in colloquio privato, Papa et Patriarcha voluerunt sublinere fidem suam, quod contributio essentialis ad restaurationem plenae communionis inter Ecclesiam Catholicam Romanam et Ecclesiam Orthodoxam invenitur in contextu renovationis Ecclesiae et Christianorum, in fide ad traditiones Patrum et ad inspirationes Spiritus Sancti, qui semper cum Ecclesia est. Agnoscent quod verus dialogus caritatis qui esse debet fundamentum omnium relationum inter ipsos et inter Ecclesias eorum, radicari debet in fide totali in unico Domino Iesu Christo et in mutuo respectu traditionum propriarum. Quilibet elementum quod potest fortalire vincula caritatis, communionis et actionis communis est causa laetitiae spiritualis et promovendum est; quod autem nocere potest caritati, communioni et actioni communi, auferendum est cum gratia Dei et cum vi creativa Spiritus Sancti. * Die 28 mensis octobris anno 1967.

[*Latin ed. p. 1055*]

The Acts of Pope Paul VI, page 1055, state: Pope Paul VI and the Ecumenical Patriarch Athenagoras I are convinced that the dialogue of charity between their Churches must bear fruit in disinterested collaboration in the area of common action on the pastoral, social, and intellectual levels, with mutual respect for the fidelity of each to its own Church. They desire that regular and profound contacts may be established between Catholic pastors and Orthodox pastors for the good of their faithful. The Roman Catholic Church and the Ecumenical Patriarchate are prepared to study concrete ways to resolve pastoral problems, especially those concerning marriages between Catholics and Orthodox. They desire better collaboration in works of charity, to help refugees and those who suffer, and to promote justice and peace in the world. In order that fruitful contacts between the Roman Catholic Church and the Orthodox Church may be prepared, the Pope and the Patriarch give their blessing and pastoral support to all efforts at collaboration between Catholic and Orthodox professors in the field of the study of history, the traditions of the Churches, patristics, liturgy, and a presentation of the Gospel that corresponds both to the authentic message of the Lord and to the needs and hopes of the world today. The spirit that must animate these efforts is a spirit of loyalty to truth and mutual understanding, in a genuine desire to avoid the rancors of the past and any kind of spiritual or intellectual domination. Paul VI and Athenagoras I remind the authorities of nations and all the peoples of the world of the

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thirst for peace and justice that is found in the hearts of men. In the name of the Lord, they implore them to seek every means to promote this peace and justice in all countries of the world.

[*Latin ed. p. 1056*]

1056 Acta Apostolicae Sedis - Official Commentary. A Written Communication Sent To His Eminence, The Most Reverend Father, Joseph Cardinal Garibaldi and Rivera, Archbishop of Guadalajara, concerning the inauguration of the new seat of the Mexican College in the City.

With sentiments of particular benevolence and profound joy, We address You, beloved Son, to assure you that at this moment, as the seat of the Mexican College is inaugurated in the Eternal City, We are spiritually present among Our Venerable Brothers in the Episcopate, the most beloved priests, seminarians, and faithful, who, coming from Mexico and surrounded by an affectionate gathering of personalities and friends, are attending an event of great importance for the life of the Church in that noble nation, which is always so close to Our paternal heart.

This date has been purposefully linked to that other, so historic, which recalls the arrival of the Message of Christ, of His Cross, and of His Mysteries, to the lands of America, where, throughout the centuries, the faith has taken root, thanks also to the fruitful ministry of zealous priests who came from the meritorious and glorious Pontifical Latin American College to spread and intensify the Kingdom of God under the maternal protection of the sweet Virgin of Tepeyac.

The providential increase in vocations and the desire for them to find, alongside the Chair of Saint Peter, a spiritual, intellectual, pedagogical, and disciplinary formation, suitable for the pastoral needs of the country where priestly activity will be exercised, have advised and made real the Pontifical Mexican College in Rome. To all those who have contributed to its realization, We express Our applause and congratulations.

Confidently, We hope that from this Vocational Sanctuary, erected in a period of intense post-conciliar renewal, many and select apostles will emerge, true ministers of the action of grace in souls, who will embody in their lives the examples and teachings of Our Lord Jesus Christ, Master, Priest, and Shepherd, who came to *serve and to give His life for the redemption of the world*.

Indeed, it is necessary to understand the world, to know it, and to share its...

[*Latin ed. p. 1057*]

1057 The Acts of Pope Paul VI address the problems, anxieties, and legitimate aspirations; but in the sacred character of the Minister of the Cult and of divine service, the supernatural disposition, nourished by meditation on the Word of God and by "familiar and constant converse with the Father

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through his Son Jesus Christ in the Holy Spirit," must always maintain its primacy. Conscious participation in the sacrificial and sacramentally sanctifying Mystery of the Church, the witness of unity among brothers that draws men to Christ, adherence to one's own Bishops, the spirit of self-denial and interior life, will be the best guarantee that vocational enthusiasm will preserve its vigor unchanged, and that the effectiveness of ministerial outreach will be abundantly blessed by God. With these ardent desires which we present as a supplication to the Most High, through the intercession of Our Lady of Guadalupe, We are pleased to grant to you, dear Son, to Our Venerable Brothers in the Episcopate, to the Priests and Seminarians of Mexico, in particular to the students of the new College, an effusive Apostolic Blessing which We extend from the heart to all who participate in the inauguration ceremony, and to beloved Mexico, upon which We invoke the continued assistance of heavenly gifts. From the Vatican, October 12, 1967. PAUL PP. VI.

2 f.7 Second Vatican Council, Decree on the Formation of Priests, n. 8. A. A. S.

[*Latin ed. p. 1058*]

1058 Acta Apostolicae Sedis - Official Commentary

ACTS OF THE HOLY CONGREGATIONS

SACRED CONGREGATION FOR THE DOCTRINE OF THE FAITH

Formula to be henceforth used in cases in which, by law, a Profession of Faith is prescribed, in place of the Tridentine formula and the anti-modernist oath.

PROFESSION OF FAITH

I, N., with firm faith, believe and profess all and each of the things contained in the Creed, namely: I believe in one God, the Father Almighty, Creator of heaven and earth, and of all things visible and invisible, and in one Lord Jesus Christ, the only-begotten Son of God, and born of the Father before all ages, God from God, Light from Light, true God from true God, begotten, not made, of one substance with the Father, through whom all things were made, who for us men and for our salvation descended from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and was made man; He was also crucified for us under Pontius Pilate, He suffered and was buried; and He rose again on the third day, according to the Scriptures, and He ascended into heaven, and sits at the right hand of the Father, and He will come again in glory to judge the living and the dead, and His kingdom will have no end; and I believe in the Holy Spirit, the Lord

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and Giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the prophets; and one, holy, catholic, and apostolic Church. I acknowledge one baptism for the remission of sins, and I look forward to the resurrection of the dead, and the life of the age to come. Amen.

I also firmly embrace and retain all and each of the things which, concerning the doctrine of faith and morals, have been defined by the Church, either by solemn judgment or by ordinary teaching, and which are declared by her, especially those which concern the mystery of the holy Church of Christ, and its Sacraments and the Sacrifice of the Mass, and the Primacy of the Roman Pontiff.

[*Latin ed. p. 1059*]

The Sacred Consistorial Congregation 1059. THE SACRED CONSISTORIAL CONGREGATION, concerning ecclesiastical appointments. His Most Holy Lord Pope Paul, by Divine Providence, has, through successive decrees of the Sacred Consistorial Congregation, appointed new pastors to the following churches: on July 25, 1967. — To the titular episcopal see of the Church of Velia, he appointed the Reverend Father Peter Santoro, archdiocese of Benevento, Rector of the Pontifical Regional Seminary "Pius XI," whom he appointed as Auxiliary to the Most Reverend Father Albert Carinci, Bishop of Boiano-Campobasso and Apostolic Administrator of Trent. on October 16. — To the titular episcopal see of the Church of Tiguala, he appointed the Most Reverend Father Aloysius Joseph Willinger, formerly Bishop of Monterey-Fresno. — To the cathedral church of Fresno, he appointed the Most Reverend Father Timothy Manning, formerly titular Bishop of Lesvitanum. — To the cathedral church of Monterey in California, recently erected, he appointed the Most Reverend Father Henry Anselm Clinch, formerly titular Bishop of Badia. on October 20. — To the cathedral church of Saskatoon, he appointed the Reverend Father James P. Mahoney, from the diocese of Saskatoon. on October 21. — To the titular episcopal see of the Church of Thisiduo, he appointed the Reverend Father John Raphael Quinn, Moderator of the Major Seminary of the diocese of San Diego, whom he appointed as Auxiliary to the Most Reverend Father Francis I. Furey, Bishop of San Diego. — To the titular episcopal see of the Church of Simidicca, he appointed the Reverend Father John Charles Reiss, a member of the curia at San Francisco, whom he appointed as Auxiliary to the Most Reverend Father George William Ahr, Bishop of Trenton. — To the titular episcopal see of the Church of Thunusudo, he appointed the Reverend Father Mark Joseph Hurley, from the archdiocese of San Francisco in California, an Urban prelate, whom he appointed as Auxiliary to the Most Reverend Father Joseph Thomas McGucken, Archbishop of San Francisco in California. on October 22. — To the titular episcopal see

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of the Church of Blandana, he appointed the Reverend Father.

[*Latin ed. p. 1060*]

1060 Acta Apostolicae Sedis - Official Commentary. Anthony Zama, Canon of the Metropolitan Chapter of Naples, assisting students of the Athenaeum who are members of the Action Catholica groups, appointed as Auxiliary by His Most Reverend Lordship, Cardinal Conrad Urs, Archbishop of Naples. November 3rd. — To the Titular Bishop of Obbiano, His Most Reverend Lordship, Francis von Streng, formerly Bishop of Basel. — To the Cathedral Church of St. Aloysius of Caceres, His Reverend Lordship, Maximum Biennés, a member of the Third Order of St. Francis. November 10th. — To the Cathedral Church of GoiÃ¡s, His Most Reverend Lordship, Thomas Balduino, formerly Titular Bishop of Vicus Pacati and Coadjutor to His Most Reverend Lordship, Aloysius Anthony Palha Teixeira, Titular Bishop of Lund and Prelate of the Most Holy Conception of Araguaya.

II. SANCTI IACOBI IN CHILE - RANCAGUENSIS. DECREE Concerning the alteration of the boundaries of dioceses. For the benefit of the faithful students, His Most Reverend Lordship, Cardinal Radulfus Silva Henriquez, Archbishop of Santiago de Chile, and His Most Reverend Lordship, Edward Larraín Cordóvez, Bishop of Rancagua, unanimously requested from the Apostolic See that the territory of the parishes commonly called Navidad and Pirque be separated from the Diocese of Rancagua and annexed to the Archdiocese of Santiago de Chile, so that the ecclesiastical boundaries of both dioceses would coincide with the civil boundaries. The Sacred Congregation Consistorial, after a favorable vote from His Most Reverend Lordship, Charles Martin, Titular Archbishop of Abari in the Republic of Chile, the Apostolic Nuncio, approved the requested change, which will be beneficial to the eternal salvation of the faithful, and, by virtue of special faculties granted to it by His Holiness, Pope Paul VI, Divine Providence, decreed that, with the consent of those who have or are presumed to have an interest, the territory of the aforementioned parishes of Navidad and Pirque is hereby separated from the Diocese of Rancagua and permanently annexed to the Archdiocese of Santiago de Chile.

[*Latin ed. p. 1061*]

The Sacred Consistorial Congregation, 1061. Therefore, the documents and records pertaining to the aforementioned parishes, concerning their clergy, faithful, and temporal goods, are to be transmitted from the chancery of Rancagua to the archives of the Chancery of Saint James in Chile, as soon as possible. With regard to the clergy: as soon as the present Consistorial Decree is put into effect, the priests of that Church are considered to be assigned to the territory in which they legitimately hold an ecclesiastical benefice or office; other priests, clerics,

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and seminarians remain or will be incardinated in the diocese in which they have a legitimate domicile. To carry out these matters, the Sacred Consistorial Congregation appoints the Most Reverend Father Charles Martin, granting him the necessary and appropriate powers, including the power to delegate, to any person holding an ecclesiastical office, to fulfill the aforementioned purpose, and to remit to the same Sacred Congregation, as soon as it is permissible, an authentic copy of the act of execution carried out. The present Consistorial Decree shall be valid as if it were issued with an Apostolic seal. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 15th day of the month of November, in the year 1967. CARDINAL CHARLES CONFALONIERI, Pro-Prefect. L. © S. © Ernest Civardi, Archbishop titular of Serdica, Secretary III.

TILARANENSIS - ALAIUELENSIS DECREE. With diligent regard for the spiritual good of the Christian faithful, the Most Reverend Fathers Roman Arrieta Villalobos, Bishop of Tilaran, and Henry Bolaños Quesada, titular Archbishop of Andropolis, Apostolic Administrator of the diocese of Alajuela, with unanimous consent, recently requested from the Apostolic See that the boundaries of the ecclesiastical circumscriptions entrusted to them be somewhat modified and arranged more appropriately. The Sacred Consistorial Congregation, having received the favorable opinion of the Most Reverend Father Paulin Limongi, titular Archbishop of Nicaea in Hemi-

[*Latin ed. p. 1062*]

1062 Acta Apostolicae Sedis - Official Commentary, concerning the Apostolic Nuncio in the Republic of Costa Rica, approved this petition for the benefit of souls, exercising the special faculties granted to him by His Most Holy Father, Pope Paul VI, by Divine Providence, and deemed it fitting to grant it. Therefore, with the consent of those who are, or are presumed to be, interested, this Consistorial Decree separates the civil region commonly called "Cantón Esparta" from the diocese of Alajuela, and also the civil region called "Cantón Central Puntarenas," located south of the river Jesus Maria, and permanently annexes these territories to the diocese of Tilarán, thereby changing the boundaries of both dioceses. Therefore, the documents and records pertaining to the clergy, the faithful, and the temporal goods of these territories, from the archives of the Curia of Alajuela, shall be transmitted to the archives of the Curia of Tilarán as soon as possible. With regard to the clergy: as soon as the present Consistorial Decree is put into effect, the priests of the Church shall be considered assigned to the territory in which they legitimately hold an ecclesiastical benefice or office; other priests, clerics, and seminarians shall remain or be incardinated in the diocese in which they have a legitimate domicile. To carry out these matters, the aforementioned

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Sacred Consistorial Congregation appoints the Most Reverend Father Paul Limongi, granting him the necessary and appropriate faculties, including the power to delegate, to any person holding an ecclesiastical office, to carry out the aforementioned purpose, with the obligation to remit to the same Sacred Congregation, as soon as possible, a certified copy of the executed act. Concerning the matters above, this Consistorial Decree is valid as if it were issued with Apostolic Letters sealed with the papal seal. Given in Rome, from the offices of the Sacred Consistorial Congregation, on the 16th day of the month of November, in the year 1967.

CAROLUS Card. CONFALONIERI, Pro-Prefect.

L. ÍB s.

© Ernestus Civardi, Archbishop titular of Serdica, from the Secretariat.

[*Latin ed. p. 1063*]

The Sacred Congregation for the Propagation of the Faith, 1063.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

Of Luebo and Luluabourg.

DECREE Concerning the Alteration of Boundaries.

Since it has been deemed necessary, for the benefit of ecclesiastical discipline, that the entire territory of the Mission commonly called Kabuluanda, located in the Diocese of Luebo, be assigned to the Archdiocese of Luluabourg, and that the entire territory of the Mission commonly called Ndekesha, located in the Archdiocese of Luluabourg, be assigned to the Diocese of Luebo, the Sacred Congregation, desiring to promote the Christian Name, having received the favorable vote of His Excellency and Reverend Lord, John Baptist Maury, Archbishop with the title of Laodicea in Phrygia and Apostolic Delegate in the Congo, with the consent of the Ordinaries concerned, having carefully considered the matter, and exercising the special faculties granted to it by the Most Holy Lord, our Pope Paul VI, by Divine Providence, has decided to accede to the requests.

Regarding this matter, the aforementioned Congregation has determined to amend the boundaries between the aforementioned ecclesiastical jurisdictions in such a way that the territory of the Mission commonly called Kabuluanda, which until now belonged to the Diocese of Luebo, be separated from it and united with the Archdiocese of Luluabourg, and that the territory of the Mission commonly called Ndekesha, which until now belonged to the Archdiocese of Luluabourg, be separated from it and united with the Diocese of Luebo, and has ordered the present Decree to be drawn up accordingly.

Given at Rome, from the offices of the Sacred Congregation for the Prop-

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agation of the Faith, on the 26th day of the month of September, in the year of Our Lord 1967.

G. P. Card. AGAGIANIAN, Prefect.

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Sergius Pignedoli, Archbishop, titular of Iconium, Secretary II.

NIANGARAENSIS - DORUMAENSIS

DECREE Concerning the Alteration of Boundaries.

Since it has been deemed necessary, for the benefit of ecclesiastical discipline, that the entire territory of the Mission commonly called Dungu, located in the Congo, be assigned to the Diocese of Doruma, the Sacred Congregation, desiring to promote the Christian Name,

[*Latin ed. p. 1064*]

1064 Acta Apostolicae Sedis - Official Commentary of the Congregation for the Propagation of the Faith, having received the favorable opinion of His Most Reverend and Illustrious Lord, John Baptist Maury, Archbishop with the title of Laodicea in Phrygia and Apostolic Delegate to the Congo, with the consent of the Ordinaries concerned, namely, the dioceses of Niangaraëris and Dorumaënsis, and after mature deliberation, exercising the special faculties granted to it by His Holiness, Our Most Holy Father Paul VI, by Divine Providence, Pope, it decided to accede to the requests made. Concerning this matter, the Council determined to amend the boundaries between the aforementioned ecclesiastical jurisdictions in such a way that the territory of the Mission, commonly known as Dungu, which hitherto belonged to the diocese of Niangaraëris, should be separated from it and united to the diocese of Dorumaënsis, so that it may henceforth belong to the latter, and the present Decree concerning this matter was ordered to be drawn up. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 26th day of the month of September, in the year of Our Lord 1967. G. P. Card. AGAGIANIAN, Prefect. L. © S. 93 Sergius Pignedoli, Archbishop with the title of Iconium, Secretary.

TRINGOMALIENSIS (Trincomalee) - BATTICALOAËNSIS

DECREE Concerning the change of name of the diocese.

Since His Most Reverend and Illustrious Lord, Ignatius Glennie, Bishop of Trincomalee, had proposed that the present denomination of the diocese of Trincomalee should be changed so that it would henceforth be called Trincomalee-Batticaloaënsis, this Sacred Congregation for the Propagation of the Faith, after mature deliberation, considered it fitting to approve the proposal made by the Most Reverend Lord Ignatius Glennie. Therefore, this same Sacred Congregation, exercising the faculties granted to it by His Holiness, Our Most Holy Father Paul VI, by Divine Providence, Pope,

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approved the aforementioned proposal and ordered the present Decree concerning this matter to be drawn up. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 23rd day of the month of October, in the year of Our Lord 1967. G. P. Card. AGAGIANIAN, Prefect. L. © S. 93 Sergius Pignedoli, Archbishop with the title of Iconium, Secretary.

[*Latin ed. p. 1065*]

The Sacred Congregation for the Propagation of the Faith, 1065
IV, MOMBASA and NAIROBI, DECREE Concerning the Alteration of Boundaries:

That the Catholic life and the missionary work in the Diocese of Mombasa and the Archdiocese of Nairobi might be arranged more suitably and effectively, this Sacred Council, for the Propagation of the Christian Name, having heard the favorable opinion of the Most Reverend and Venerable Lord, the Divine Master, the Archbishop with the title of Tuscamia, and already the Apostolic Pro-Nuncio in Kenya, having also heard the Most Reverend and Venerable Lords, Eugene Joseph Butler, Bishop of Mombasa, and John Joseph McCarthy, Archbishop of Nairobi, by virtue of the powers granted to it by the Most Holy Pope, Our Lord Paul, by the Divine Providence, Pope VI, has decided that the boundaries between the aforementioned ecclesiastical jurisdictions should be established in such a way that the entire civil district commonly called Taita should be assigned to the Diocese of Mombasa, and that the ecclesiastical boundaries should coincide with the civil boundaries of the districts commonly called Machakos and Taita, and has ordered that the present Decree be drawn up and published.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the twenty-fifth day of the month of October, in the year of Our Lord 1967.

G. P. Card. AGAGIANIAN, Prefect.

L- © S. * Sergius Pignedoli, Archbishop with the title of Iconium, from the Secretariat V.

MAHENGE and PERAMIHO, DECREE Concerning the Alteration of Boundaries:

That the Catholic life and the missionary work in the Diocese of Mahenge and the Abbey of the Nullius Diocese of Peramiho might be arranged more suitably and effectively, this Sacred Council, for the Propagation of the Christian Name, having heard the favorable opinion of the Most Reverend and Venerable Lord, the Divine Master, the Archbishop with the title of Tuscamia, and already the Apostolic Delegate in Eastern Africa, having also heard the Most Reverend and Venerable Lords, Elia Mchonde, Bishop

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of Mahenge, and Hermann Spiess, Bishop with the title of Cemerinianus.

[*Latin ed. p. 1066*]

1066 Acta Apostolicae Sedis - Official Commentary by the Ordinary Abbot of Peramihoënsis, exercising the powers granted to him by the Most Holy Pope Paul VI, by Divine Providence, among the aforementioned ecclesiastical divisions, he deemed it fitting to establish the boundaries in such a way that the entire civil district commonly known as Ulanga should be assigned to the diocese of Mahenge, and that the civil districts commonly known as Songea and Mbinga should henceforth entirely belong to the Abbey of Peramihoënsis, which is not part of any diocese, so that the ecclesiastical boundaries should coincide with the aforementioned civil boundaries, and he ordered the present Decree to be drawn up and published. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the twenty-fifth day of the month of October, in the year of Our Lord 1967. G. P. Card. AGAGIANIAN, Prefect. L. © S. © Sergius Pignedoli, Archbishop titular of Iconium, Secretary.

NAIROBIENSIS - MERUENSIS

DECREE

Concerning the alteration of boundaries.

In order that the life of the Catholic Church and the missionary work in the archdiocese of Nairobi and the diocese of Meru might be arranged more suitably and effectively, this Holy Council, for the Propagation of the Christian Name, having heard the favorable opinion of the Most Reverend and Venerable Lord, the Most Reverend Archbishop titular of Tuscamiensis, and already Apostolic Pro-Nuncio in Kenya, and having also heard the Most Reverend and Venerable Lords, John Joseph McCarthy, Metropolitan Archbishop of Nairobi, and Lawrence Bessone, Bishop of Meru, exercising the powers granted to him by the Most Holy Pope Paul VI, by Divine Providence, among the aforementioned ecclesiastical divisions, he deemed it fitting to establish the boundaries in such a way that the entire civil district commonly known as Garissa should be assigned to the aforementioned diocese of Meru, so that the ecclesiastical boundaries should coincide with the boundaries of the districts, and he ordered the present Decree to be drawn up and published. Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the twenty-fifth day of the month of October, in the year of Our Lord 1967. G. P. Card. AGAGIANIAN, Prefect. L. © S. © Sergius Pignedoli, Archbishop titular of Iconium, Secretary.

[*Latin ed. p. 1067*]

The Sacred Congregation for the Propagation of the Faith, 1067 VII,

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MOMBASAËNSIS - MERUENSI, DECREE Concerning the Alteration of Boundaries:

In order that the life of the Catholic Church and the missionary work in the diocese of Mombasaënsis and in the diocese of Meruensi might be arranged more suitably and effectively, this Sacred Council, for the Propagation of the Christian Name, having heard the favorable opinion of the Most Reverend and Venerable Lord, the Most Reverend Master, the Archbishop with the title of Tuscamiensis, and already the Apostolic Pro-Nuncio in Kenya, and having also heard the Most Reverend and Venerable Lords, Eugenio Iosephus Butler, Bishop of Mombasaënsis, and Laurentio Bessone, Bishop of Meruensi, by virtue of the powers granted to it by the Most Holy Pope, Our Lord Paul VI, by Divine Providence, has decided that the boundaries between the aforementioned ecclesiastical divisions should be established in such a way that the entire civil district commonly called Tana River should be assigned to the diocese of Mombasaënsis, and that the ecclesiastical boundaries should coincide with the civil boundaries of the districts commonly called Garissa and Tana River, and has ordered that the present Decree be drawn up and published.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the twenty-fifth day of the month of October, in the year of Our Lord 1967.

G. P. Card. AGAGIANIAN, Prefect.

L. © S. ffi

Sergius Pignedoli, Archbishop, titular of Icon., Secretary, VIII.

MAHAGIENSIS (MAHAGIENSIS - NIOKAËNSIS), DECREE Concerning the Alteration of the Name of the Diocese:

Since the Most Reverend and Venerable Lord, Thomas Kuba, Bishop of Mahagiensis, had proposed that the present denomination of his diocese should be altered so that it would henceforth be called Mahagiensis-NioJcaënsis, according to the name of the civil region commonly called Nioka, where the episcopal seat was recently transferred, the Sacred Congregation for the Propagation of the Faith, having carefully considered the matter and having heard the favorable opinion of the Most Reverend and Venerable Lord, Ioannes Baptista Maury, Archbishop...

[*Latin ed. p. 1068*]

Acts of the Apostolic See – Official Commentary 1068, concerning the title of Bishop of Laodicea in Phrygia and the Apostolic Nuncio to the Congo, it was deemed advisable to commend the aforementioned to the attention of the Ordinary. Therefore, the same Sacred Congregation, by virtue of the powers granted to it by His Most Holy Father, Pope Paul VI, by Divine Providence, approved the aforementioned proposal and ordered the drafting of the present Decree concerning the matter. Given in Rome,

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from the offices of the Sacred Congregation for Propaganda Fide, on the 30th day of the month of October, in the year of Our Lord 1967. G. P. Card. AGAGIANIAN, Prefect. L., © S. © Sergius Pignedoli, Archbishop titular of Iconium, Secretary.

SACRED CONGREGATION FOR SEMINARIES AND CATHOLIC UNIVERSITIES

DECREE

The Faculty of Philosophy in Bracara Augusta is hereby established as the first Faculty of the Catholic University of Lusitania.

The noble people of Lusitania have consistently deserved great merit for fostering and promoting the most sublime ecclesiastical studies, particularly in the fields of philosophy and theology, within the Universities of Studies, especially in Coimbra and Evora, whose professors remain a source of honor to the Church and to the Fatherland. However, after the occurrence of unjust times, the living witness of sacred science was long interrupted. Now, fortunate circumstances have arisen for the Church of Lusitania, and encouraged by these, the Lusitanian Bishops, since the Plenary Council held in the year 1926, have repeatedly decreed the restoration of the Catholic University.

With favorable circumstances now present, and with the Lusitanian Nation being the cornerstone of the Fatima Jubilee, which the entire Church joyfully celebrates, and with the "Year of Faith" proclaimed by the Supreme Pontiff Paul VI being observed throughout the world, the time has come for the common purpose of the Clergy and People of Lusitania, with the strong support of the Episcopal Conference and the civil authorities, to be brought to fruition. Therefore, while the central buildings of the Catholic University, to be soon opened, are being diligently constructed in the city of Lisbon, so that a select group of professors and students may be gathered there,

[*Latin ed. p. 1069*]

The Sacred Congregation for Seminaries and Catholic Universities, having first inaugurated higher studies, and having been praised by the Episcopal Conference of Lusitania, presided over by the Most Reverend Lord Cardinal D. Emmanuele Gonçalves Cerejeira, Patriarch of Ulyssipon, humbly requested that the Philosophical Faculty of the same Catholic University be opened to all in the metropolitan seat of Bracara, which, established by this Sacred Congregation in the year 1947 and reserved for the masters and students of the Society of Jesus, had gained great renown among experts in philosophy and all learned men of Lusitania, since it had assumed the illustrious traditions, labors, and endeavors of the ancient University of Ebora and the College of Arts of Conimbrica, to continue and perfect them.

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In obedience to this petition, the same Sacred Dicastery diligently informed His Holiness, Pope Paul VI, who graciously deigned to approve. Therefore, this Sacred Congregation for Seminaries and Catholic Universities, after examining the special statutes, with the authority specially granted to it by His Holiness, for the glory of God, for the honor and growth of the Holy Catholic Church, as the first fruit of the Catholic University of Lusitania, hereby establishes the Philosophical Faculty, now flourishing in Bracara, under the diligent guidance of the munificent Archbishop of Bracara and the members of the Society of Jesus, so that it may immediately begin its operations as part of the Catholic University of Lusitania, before extending itself as soon as possible to the central seat of Ulyssipon, in order to teach the eternal truth which leads all minds to a true and safe life, for the individual and for society. Recognizing the rights, honors, and privileges that customarily pertain to such Faculties throughout the Catholic world, the Sacred Congregation further decrees that the special statutes of this Faculty, as well as the general statutes of the Catholic University of Lusitania, be scrupulously observed, especially concerning the assembly of curators, as well as the duties of the moderators, professors, and students. All other rights are to be observed; nothing whatsoever to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Congregations of His Holiness, on the 13th day of the month of October, in the year of Our Lord 1957, marking the fiftieth anniversary of the apparition of the Blessed Virgin Mary at Fatima in Portugal.

† JOSEPHUS Card. PIZZARDO, Bishop in title of Alba, Prefect.

† GABRIEL M. Card. GARRONE, Archbishop in title of Turri in Numidia, Pro-Prefect.

† L. JOSEPHUS SCHROFFER, Bishop of Eystetten, Secretary.

[*Latin ed. p. 1070*]

1070 Acta Apostolicae Sedis - Official Commentary, Volume I. ACTS OF THE SACRED ROMAN ROTA. Citations of edicts. I. NANCEIENSIS. Complaints of nullity - Nullity of marriage (Wender - Hadjidimos). Since the actual place of residence of Mr. George Hadjidimos, the party involved in the aforementioned case, is unknown, we summon him to appear, either in person or through a duly appointed representative, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - ROMA), on January 31, 1968, at the eleventh hour, for the purpose of resolving or signing the following question: Does the nullity of the judgment of the second instance of February 24, 1966, exist? And, to the extent that it does not, does the nullity of the marriage exist in this case? Ordinary pastors, parish priests, and the faithful, who may have knowledge of the current residence of the aforementioned Mr. George Hadjidimos, are to ensure that he is duly informed of this edictal citation. * Adamus Pucci, Secretary from the Chancery of the Tribunal of the S. Roman Rota, November 15, 1967. Orlandus Di Jorio,

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Notary. * The current place of residence of Mr. Georges Hadjidimos, defendant in this case, is unknown; therefore, we summon him to appear, either in person or through a legitimately constituted representative, at the seat of the Tribunal of the Holy Roman Rota (ROMA, Palazzo della Cancelleria) on January 31, 1968, at 11 o'clock, to resolve or sign the following question: Does the nullity of the judgment in the second instance pronounced on...

[*Latin ed. p. 1071*]

1071 The acts of Pope Paul VI, dated February 24, 1966; and concerning the matter at hand: does it appear that the marriage is null? The Ordinary pastors of the places, the parish priests, and the faithful who have knowledge of the place of residence of the aforementioned Georges Hadjidimos, must, insofar as possible, inform him of this citation.

LAUSANNE - GENEVA - FRIBOURG

Concerning the Nullity of a Marriage (Charlet - Baerfuss)

Since the actual place of residence of Mr. Dionysius Baerfuss is unknown, the aforementioned party, involved in the cause mentioned above, is hereby summoned to appear, either in person or through a lawfully appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on January 16, 1968, at half-past eleven o'clock, for the purpose of resolving or signing the following question: Does it appear that the marriage is null, in this case?

The Ordinary pastors of the places, the parish priests, and the faithful who have knowledge of the actual place of residence of the aforementioned Mr. Dionysius Baerfuss, must take care to ensure that he is duly informed of this edictal citation.

Lucianus Anne,

From the Chancery of the Tribunal of the Sacred Roman Rota,

November 16, 1967.

Orlandus Di Jorio,

Notary.

Since the current place of residence of Mr. Denys Baerfuss, the defendant in this cause, is unknown, he is hereby summoned to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on January 16, 1968, at 11:30 AM, to resolve or sign the following question: Does it appear that the marriage is null, in this case?

The Ordinary pastors of the places, the parish priests, and the faithful who have knowledge of the place of residence of the aforementioned Denys

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Baerfuss, must, insofar as possible, inform him of this citation.

[*Latin ed. p. 1072*]

1072 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA, SACRED CONGREGATION OF RITES. Tuesday, October 24, 1967, in the Palace of Congregations, in the presence of the Most Reverend Cardinal Benedetto Aloisi Masella, Promoter or Relator of the Cause of the Servant of God, Mary Rosa Molas y Vallvé, foundress of the Congregation of the Sisters of Our Lady of Consolation, the Holy Congregation of Rites, in its preparatory session, was assembled, in which the Reverend Prelates and the Venerable Theological Consultors discussed the heroic virtues of the aforementioned Servant of God. Tuesday, November 7, 1967, in the Apostolic Palace of the Vatican, the Holy Congregation of Rites, in its preparatory session, was assembled, in which the Most Reverend Cardinals, the Reverend Prelates, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Mary Teresa Ledóchowska, foundress of the Pious Sodality of Saint Peter Claver for African Missions. The same Most Reverend Cardinals and Prelates also discussed the resumption of the cause for canonization of the Blessed Ignatius of Santhià, Confessor, of the Order of the Friars Minor Capuchins; and they examined the reports of the theological censors regarding the writings of the Servant of God, Joan Mancio, foundress of the Hôtel-Dieu of Montreal.

SECRETARY OF STATE, APPOINTMENTS. By Apostolic Briefs, the Holy Father, Paul VI, happily reigning, has appointed:

July 16, 1967. His Excellency, Reverend Monsignor Gordon Giovanni, titular Archbishop of Nicopolis in Nesto, Apostolic Delegate in Southern Africa.

August 5th. His Excellency, Reverend Monsignor Del Giudice Antonio, titular Archbishop of Gerapolis of Syria, Apostolic Nuncio in the Dominican Republic.

August 5th. His Excellency, Reverend Monsignor Poggi Amelio, titular Archbishop of Cercina, Pro-Apostolic Nuncio in Uganda.

By Apostolic Briefs, the Holy Father, Paul VI, happily reigning, has appointed:

Assistants to the Holy See:

May 31, 1967. His Excellency, Reverend Monsignor Alaupovic Marco, Archbishop of Sarajevo.

September 11th. His Excellency, Reverend Monsignor Ed Ryan Hugh, Bishop of Townsville.

[*Latin ed. p. 1073*]

December 28, 1967, Year and Volume LIX, No. 17. ACTA APOSTOLICAE SEDIS, Official Commentary. Editors: Apostolic Palace - Vatican City.

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Administration: Libreria Editrice Vaticana. ACTA PAULI PP. VI, Written Communication. I. To the Hierarchy of the Holy Catholic Church in Africa and to all the peoples of that land. PAUL, Pope. VENERABLE BROTHERS AND BELOVED SONS, APOSTOLIC BENEDICTION AND PROSPERITY.

1. The memory of certain lands in Africa, which, God willing, we were able to visit not long ago, when the power of Christ's vicarage on earth was permitted to us, remains pleasing and joyful in our mind even now. For then, the most vivid sensations moved our soul, and with eyes almost astonished, we beheld the more recent image of Africa, and it was permitted us to observe from close by the first beginnings of Christian life in those lands, then the eagerness to learn, then the will to renew themselves, and finally, the desire to overcome the difficulties, born from their recent freedom from the yoke of states. Above all, the ardent fervor and strength of piety, with which the new Christian communities were inflamed, made it clear to us that Africa is already open to the Kingdom of God. From those days, the voices of the African peoples, just as the words which the Holy Paul heard in sleep, as recounted in 68.

[*Latin ed. p. 1074*]

Acts of the Apostolic See - Official Commentary 1074 1. We are in Troas, and we do not cease to have in our mind the words: "Venette, for help, because now we are near, ready to receive you." Do not delay. 2. After having been brought to the Chair of the Blessed Peter, among the other provinces of the apostolate which we hold, we now especially direct our attention to Africa, as a most important part of our pastoral ministry; and while we offer more fervent prayers to God, we also pay closer attention to the religious affairs and the civil processes which are taking place in that continent. Moved by these sentiments of the mind, from the same Chair from which our predecessor, the most holy Pope Pius XII, ten years ago issued the Encyclical Letters, beginning with the words "Gift of Faith" – which document, indeed, showed new paths by which the Gospel might be brought to that land – we desire to send the following message to Africa, as a fitting continuation of the words of that great Pontiff. In this way, we wish to bring to all Africans the testimony of our paternal charity and our certain hope, and finally, the ardent desires which we have for the future prosperity of their religious and civil life in their nations. 3. But in greeting Africa, we cannot fail to recall the ancient and glorious Christian events which have taken place there. Our thoughts turn to the Christian Churches in Africa, whose origins date back to apostolic times, and which, as history tells us, were adorned by the name and doctrine of the Evangelist Mark. We also remember the countless number of holy men, martyrs, confessors, and virgins, belonging to those Churches. Indeed, from the 2nd to the 4th century after Christ, the life of Christians flourished in the northern parts

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of Africa, in a multitude of ways, of which many...

[*Latin ed. p. 1075*]

The Acts of Pope Paul VI, volume 1, page 1075, stand out among their contemporaries for their depth of doctrine or the eloquence of their prayers. Indeed, the names of great teachers and writers constantly appear: namely, Origen, St. Athanasius, St. Cyril, that is, the school of luminaries known as Alexandrina; while on the opposite coast of Upper Africa, the names of Tertullian, St. Cyprian, and above all, St. Augustine, stand out, who certainly ought to be considered the brightest light of the Christian race. It is also pleasing to remember the illustrious and holy hermits Paul, Anthony, and Pacomius, the first founders of that monastic life, which subsequently, following their shining example, spread throughout the regions of the East and the West. Among others, we do not wish to pass over in silence St. Frumentius, called Abba Saloma, who, raised to the dignity of bishop by St. Athanasius, became the apostle of Ethiopia. Furthermore, men of great virtue, and the most outstanding and holiest Supreme Pontiffs, born in Africa, that is, Victor I, Melchiades, and Gelasius I, are held in common by the entire Church, as if by inheritance. The writings of the authors of Christian Africa are of the greatest importance even in our age, so that anyone, illuminated by the sacred Scriptures, may investigate the history of events and learn what pertains to the salvation of men. 4. However, while we restore to memory the glorious traditions of ancient Africa, it is pleasing to extend our attention to those Churches with which we do not yet share full communion: the Greek Church of the Patriarchate of Alexandrina, the Coptic Church of Egypt, and the Ethiopian Church. For they have in common with the Catholic Church both their origin and their doctrine, and a spiritual discipline inherited from the great Fathers and holy men, who belong not only to their regions, but to the entire ancient Church. Moreover, so many excellent works have been produced, and so many hardships endured, so that the Christian name might never be extinguished in Africa. Now that fraternal relations have been restored with these Patriarchs during the Second Vatican Ecumenical Council, we hasten the day when...

[*Latin ed. p. 1076*]

1 0 7 6 Acta Apostolicae Sedis - Commentarium Officiale Ecclesiae: Quae cum ecclesiis Cattolicae coniunguntur, vehementer hoc desideramus, ut et hae, et illae, iam ab hoc tempore, incipiant melius se cognoscere et intellegere. Nam si hoc primum statutum est, necesse est ut coniunctio animorum sequatur. 5. Praeterea, verbis honorificis, omnes eos homines volumus sequi, qui doctrinam Mahometanam profitentur et in Mahdia habitant. Quoniam quibusdam eorum rebus cum religione Christiana communia sunt, ex hoc nobis spes bona offertur, ut colloquium fructuosum inter

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utrumque habeamus. Interea, exspectamus ut, etiam in vita sociali, in qua Mahometani et Christiani homines simul vivunt et simul operantur, non solum inter se timeant, sed etiam simul operam conferant ad praecipua iura hominum agnoscenda et servanda. 6. Denique, novas res publicas Mahdiaei adhortamur, quae, quamvis recenter constituta sint, tamen in Summis Consiliis, ex omni civitate coactis, cum vetustissimis orbis terrarum nationibus consederunt, ut cum eisdem ad pacem populorum tuendam et firmandam operam darent. Veruntamen, in his rebus, nunc Mahdia tota versatur, quae multum prudentiae et cautionis requirunt. Nam primo tempore elapso, in quo nationes noviores libertatem adeptae sunt, aetatem eadem nunc ingressae sunt, qua res suas componere et firmare conantur. Quod fere ubique, cum publica disciplina et pace integris, nationes illae suis legibus et iudiciis uti coeperunt, ita est, ut simul honorem vertatur ad eos moderatores et civis, qui ad hoc contulerunt, simulque bona in posterum sperentur. Quod si vero — pro dolor! — status rerum publicarum adhuc ad optatam firmitatem non pervenerit, sed vis praeponderavit et praeponderat, iustum est omnino, ut non totum quendam populum, nec totam quandam nationem, nec — quod peius est — totam continentem terram, una eademque criminatione obstringantur. II 7. Qui semper laeti fuimus in investigationibus et studiis de Mahdia florentibus, nunc magnam ex hoc voluptatem capimus, quod res Mahdiaei, sive gestas, sive traditas, videmus.

[*Latin ed. p. 1077*]

Acts of Pope Paul VI, 1077, are becoming more widely and thoroughly known and disseminated. For, when done with right reason and remaining true to the truth, it cannot fail to pave the way for a better understanding and more thorough examination of the state of Africa, both past and present. Thus, for example, the most recent investigations into the ancient peoples of Africa, even though they may not be found in written records, are nonetheless abundant, and are certainly filled with their own particular characteristics and customs, pertaining to the province of matters, whether religious or social; all of which are diligently and thoroughly examined by most learned men in the various regions. From this, it follows that many customs or rites, which formerly seemed only rude and uncouth, are now, with a more careful investigation of the customs of the people, considered to be part of specific social disciplines, which it is fitting to learn and observe. For these reasons, it seems to Us fitting to present some general information about the particular characteristics of the ancient and venerable peoples of Africa, since their moral and religious significance, in Our opinion, deserves considerable attention.

8. To all the traditions of Africa, a firm foundation is always the sense of spiritual life. This sense does not encompass the understanding that learned men called animistic in the history of religions, using that term

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in the late 19th century; but rather, a different, higher, broader, and more common one, from which all created things and even visible nature are considered to be connected with the entire realm of the invisible and spiritual. As far as man is properly concerned, he is not considered merely as matter, nor is he circumscribed by the limits of this earthly life, but rather, something spiritual and effective is granted to be within him, so that his mortal life is always considered to be connected with the life that begins after death. And a very important and common part of this spiritual sense is the notion of God, since He is considered as the first and last cause of all things. This notion, which is to be understood more truly as perceived than as described, and more truly applied to the conduct of life than comprehended by thought, is expressed in very different forms in human cultures. For, in...

[*Latin ed. p. 1078*]

1078 Acta Apostolicae Sedis - The official record truly presents the sentiments of God, as the being of the supernatural, personal, and mystical, deeply permeates the customs of the Africans. Therefore, we see God invoked by them in matters now solemn, now most serious, in which, indeed, they believe it vain to seek refuge in another intercessor; and furthermore, that He is frequently invoked as Father, with all divine power cast aside. These prayers, whether offered individually or collectively, are sincere and often move the hearts of those who hear them; among the sacred rites, those instituted by themselves, the sacrifice of the first fruits excels in its purity and significance. 9. From the traditions of Mahdia, it is also evident that all these peoples recognize and respect the human dignity, both in themselves and in others. It must be admitted that in Mahdia, errors and practices have arisen that seem to contradict the observance of human dignity; but these are errors, which their authors themselves struggled with, and which, through the grace of God, have either ceased or will soon cease, as happened with slavery. This observance of human dignity is gathered from the reasons, although not arranged in a single order, by which children are educated, or by which people are admitted into society, or by which they share social and public life with others, according to the established discipline of any given people. 10. Furthermore, from the traditions of Mahdia, it is evident that these peoples have a particular sense of family. In this regard, it is important for us to demonstrate how much moral and religious virtue lies in the love of family. For here, the veneration of ancestors is also clearly declared, as we see testified in many of the most common religious ceremonies. Therefore, it is not obscurely understood that the family is truly the foundation for all Africans, where a man is born and works; where he finds protection and security, which he needs; and finally, where he obtains a safe and continuous connection with his ancestors, even after death. 11. Within the bounds of the family, the observance of the duties and

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authority of the father of the family is remarkable and unique. This office, although different and distinct from others in the regions of the continent,

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[*Latin ed. p. 1079*]

In the Acts of Pope Paul VI, number 1079, it is stated and it appears that, nevertheless, this has become so widespread and ingrained that it is rightly considered as a proper and common characteristic of the traditions of Africa. The paternal authority is entirely preserved within these societies, in which mothers hold dominion, where, even though the possession of property and the social condition of children are governed by the laws of the maternal clan, the moral authority of the father in domestic order is by no means diminished. For the same reason, in certain African communities, the head of the family is granted a certain priestly function, so that, while he performs religious ceremonies according to ancient custom, he acts not only as an intermediary between his family and his ancestors, but also between his family and God.

12. As for the life of the community, as can be gathered from the history of Africa, it reflects and enhances the image of the family. In this place, it is easily seen that social life, both among relatives and in the republic, is guided by duty and by the rights of each individual. But no one can fulfill this function unless they prepare themselves for it with certain beginnings that pertain to it, so that the character of the young may be shaped and they may be instilled with the traditions and customs of their society.

13. In our own day, a zeal for progress has spread throughout Africa, which invites the adoption of new ways of life, either by learned men or by technical advancements. Indeed, this striving for progress does not in any way conflict with the principal aspects of the traditions concerning morals or religion, which we have briefly mentioned above. For these aspects pertain to the very law of nature, inherent in all minds, by which a certain order of all human society is maintained at all times. For this reason, we believe it is right not only to observe and cherish such traditions as a heritage passed down from previous generations, but also to restore their force and significance. However, from those things which civil culture proposes in this age, it is sometimes necessary for peoples to choose carefully: to reject human things and cast aside false goods, by which the best form of life is diminished, and to embrace excellent and useful things.

[*Latin ed. p. 1080*]

Acts of the Apostolic See - Official Commentary 1080, which, together with its own distinctive and commendable aspects, seeks to promote [progress]. Therefore, these new forms of life will draw from the good things of the past and the present, and will exist for the younger generation of people as a strong and enduring heritage.

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14. The Catholic Church pays great attention to the moral and religious aspects, characteristic of the traditions of old Africa, not only because of their significance, but also because it considers them a provident and opportune foundation, upon which the proclamation of the Holy Gospel is built, and upon which a new society, adhering to Christ, can be established, as We have explained when We included the Ugandan Martyrs among the ranks of the saints, namely, the first flowers of Christian sanctity in recent Africa, born as it were from the very root of its living history. For since the doctrine and redemption of Christ complete, renew, and perfect all the good things inherent in the traditions of human morality, the African, when initiated into the Christian mysteries, is not required to renounce himself, but rather to recover the virtues of his ancestors in spirit and in truth.

15. This highly commendable and beneficial method of incorporating the moral and religious customs of African life, received from their ancestors, does not, of course, prevent us from examining the unfortunate and less commendable conditions that currently exist in Africa, which cause Our heart great sorrow and concern. We are speaking, of course, of the disturbances and massacres that have shaken and continue to shake various regions of Africa, and from which arise sorrows and miseries, especially among the defenseless peoples, who are peacefully engaged in their work. What can we say, when, as has unfortunately happened, the violence has reached such a point as to almost equal the destruction of an entire people, and within the *fines* of a single city, different groups of people...

4 5 6 Litt. Encycl. *Populorum progressio*, n. 41: *A. A. S.* 59, 1967, p. 278. Cf. *A. A. S.* 56, 1964, pp. 907 s. John 4, 24.

[*Latin ed. p. 1081*]

Acta Pauli PP. VI 1081: Did he order them to conflict with each other? We must not forget the offenses, the torments, the deaths, which have been suffered by bishops, priests, religious men, and devout virgins, by laymen, whether Catholic or not, whether African or not, whose labors were for no one but for the spiritual benefit of the native populations. Therefore, Christian communities have suddenly been deserted and separated from each other, because priests have been exiled, and thus they are in a situation that causes no small distress. Nevertheless, despite these disturbances, a good hope prevails. Therefore, let us raise our prayers to God, our Father, that He may grant rest to those unjustly slain, that He may forgive the offenses, that He may inspire in all a loathing of violence and war, that He may strengthen the desire for peace, and that He may direct the minds of the leaders to understand the legitimate aspirations of the people. 16. The benefits gained from the proclamation of freedom must be strengthened by a just application of the laws and their peaceful execution. Therefore, it is necessary not only to abandon the desire for power, but also to avoid

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and repel the abuse of power. A peaceful course of life and the stability of institutions are matters to be considered absolutely necessary in this age, in which the African nations are living, because they make it possible for all citizens to become wise and to participate in the construction of a new society, whether in public institutions or in associations, public or private. This reason for participating in the life of the community is further enhanced by the social goals that are rightly pursued, which are now being addressed with commendable effort by the African authorities. In this way, as social and economic progress advances, leaving behind the old and narrow boundaries of tribes, all people are educated in that civil way of thinking, in which the common good is preferred to private and selfish interests; provided, however, that peace is maintained with the utmost care in this mutual civic bond, which is certainly the primary condition of any progress. 7 7 Litt. Encycl. Populorum progressio, nn. 30-32: A. A. S. 59. 1967, pp. 272 ss.

[*Latin ed. p. 1082*]

1032 Acta Apostolicae Sedis - Official Commentary 17. Among the obstacles that can make the progress of the recent nations of Africa more difficult, it is necessary to mention the unjust discrimination of races, which, alas!, presents grave and diverse consequences even in Africa. This preoccupation with race, as expressly stated and repeatedly affirmed, with regard to its various aspects, has been disapproved by the Second Vatican Ecumenical Council, because it wounds the dignity of man, is alien to the mind of Christ 8, and is contrary to the purpose of God; and it has been condemned by us in Encyclical Letters, in which we have stated that the progress of peoples, since it obstructs and hinders the establishment of a more just and equitable society for all men 10, must be based on the interdependence of all. It is also worth remembering that Catholic bishops, even in recent times, have not failed to use strong words, where necessary, to warn about the violation of rights. As is well known, equality among all men is based on a common origin and a common end, to which all who are members of the human family aspire: Since all men, endowed with a rational soul and created in the image of God, have the same nature and the same origin, and since, redeemed by Christ, they enjoy the same vocation and the same destiny, the fundamental equality among all must be increasingly recognized. This, in turn, demands that the primary rights of men in civil society be increasingly recognized. Consequently, not only must distinctions and the rights of individuals not be taken away, but rather they must be maintained and harmoniously arranged among themselves. Therefore, it is legitimate for men to demand that they enjoy the rights that flow from their own human dignity. 18. It must be highly valued what great things have been accomplished in certain regions of Africa by large

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communities originating from other continents, especially...

[*Latin ed. p. 1083*]

Acts of Pope Paul VI, 1083, indicate that it is now the time when they consider themselves to be part of their own homeland. For their endeavors have produced joyous fruits; their study and the refined teachings with which they are adorned have amassed great wealth and provided support, from which many benefits have been derived even by the indigenous peoples. However, it must be admitted that the entire people, in various ways, have contributed to this undertaking; and it is justly fitting that they demand that it be added to the public good, that the nation's revenues be distributed according to the precepts of justice, and that, finally, those primary rights be recognized which are scorned in economic, social, civil, and psychological matters, by those who deliberately maintain a certain order. The increasing wealth there—as, indeed, everywhere—has brought about that diverse peoples are increasingly connected and necessarily united with each other, as if demonstrating that each needs the other for progress. This common and cooperative need clearly indicates that the shadow of mutual fear must be dispelled, and that a path must be taken to change, without disruptive upheavals to the public order, the conditions which carry with them a great deal of injustice, oppression, and violation of human dignity, and which prevent people from being drawn to the duties of charity, and from willingly offering their mutual assistance for the promotion of the common good.

19. Such a state of affairs compels Christians to reflect on the love with which they ought to treat others, meditating on those words of Christ: "For all ye are brethren." Indeed, the progress of Christianity, both individually and in society, proceeds with ever-increasing zeal alongside the practice of love for one's neighbor, as Christ commands each of his followers to encourage the progress of his brethren in all things, in morals, and in doctrine, as far as possible. This path is not, of course, an easy one, for there are many obstacles; but it is not permissible to lose heart, for it is necessary to strive for the highest goals. In this regard, we believe that everyone can benefit if they reflect on the evangelical message of mutual charity, acting in such a way that...

[*Latin ed. p. 1084*]

1084 Acta Apostolicae Sedis - Commentarium Officiale: "Deprived of reason and fear, some are drawn to others by necessity, and they hold conversations among themselves, so that they may lay a solid and stable foundation upon which the future fortune of their homeland may rest." IV 20. "Many states of Africa are laboring under grave difficulties with regard to their progress. Indeed, We have recently urged all men that the complete perfection of the human person be recognized by all as a matter that must

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be resolved without hesitation, a matter that concerns all peoples. In the multitude of works and undertakings that are required, great importance must be given to the African continent. Assistance is needed to carry out the plans for promoting progress; people are needed who excel in various arts. With regard to these matters, two specific questions present themselves to Us, which seem to be of the highest importance in the present circumstances of Africa. The first concerns the need to combat all ignorance of letters and to continue efforts to establish, multiply, and widely disseminate schools. Indeed, We have already pointed out that the very first institution, by which the beginnings of letters are taught, must be especially concerned with those who are undertaking plans for progress. For this is like a hunger by which learning is consumed, no less bitter than the desire for food. Furthermore, it will be necessary that the disciplines taught in schools be more suited to the true needs of Africa, to the specific circumstances of this age. Therefore, precepts relating to arts and professions should have a proper place, especially with regard to the usefulness of rural life, in which there is the greatest importance. The other question concerns the condition of agriculture, which often employs methods and practices that are no longer in accordance with the present state of affairs. With regard to this question, We earnestly desire that it be resolved as soon as possible, according to the appropriate norms that Our Predecessor, of blessed memory, laid down in his Encyclical Letter *Populorum progressio*, n. 35: A. A. S. 59, 1967, p. 274."

[*Latin ed. p. 1085*]

Acts of Pope Paul VI, 1085. John XXIII handed down in Encyclical Letters, with which *Mater et Magistra* began, and which We ourselves, not at one time, have reiterated and expanded upon through writing. 14, 15, 21. The condition of economic affairs in Africa should not be considered to have changed so much, that the new states have already begun to exercise their rights. On the contrary, the freedom obtained by them, when compared with nations that are more prosperous in economic matters, has sometimes presented difficulties; for there has arisen the fear that the freedom granted to them, and the power to live according to their own laws, might be diminished by financial assistance and technical aid. For the African nations, just like other states in similar circumstances, are not ignorant of their needs, but they are, by right and merit, most desirous of retaining their freedom. To overcome these suspicions, and the causes from which they arise, We have requested that a certain universal fund be established, whereby the cooperation of all peoples would be signified and brought to fruition. The dignity of the peoples to whom assistance is given must be fully preserved. For, as Our Predecessor, the now blessed John XXIII, affirmed, these peoples, whether they feel that they are to be assigned the most important roles in this economic and social progress, or whether they believe that

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the greatest burden of achieving this falls upon themselves, are, in Our view, becoming the authors of their own and each other's fortunes. 17, 1. If, therefore, this will, whether of vindicating their dignity, or of taking their part in this, is preserved, it will spontaneously follow that these peoples will not only show themselves to be grateful and renew friendships, but, above all, will make proper use of the assistance received and will derive abundant fruit from it. 22. We are led to hope that in the future, affairs in Africa will be conducted properly, if, together with the ancient customs... [references to other documents follow].

[*Latin ed. p. 1086*]

1086 Acta Apostolicae Sedis – Commentarium Officiale, ut ea quae inducta sunt, retineantur, simulque novum vigorem ex usu christianae religionis et hodierni cultus humani accipient. Potissimum confidimus, Christianos homines, hoc nomine dignos, modo sint conscii quo honore humanum opus fruatur, et quidque bonum omnium commune postulet, praestantissime esse collaturos ad civilem suarum Civitatum statum confirmandum. Hac de causa volumus cunctis filiis Africanae terrae et omnibus, qui bona praediti voluntate, ibi degunt et operantur, salutem dicere, adhibere hortamenta, eorum erigere animos. V 23. Imprimis autem ad vos, Venerabiles Fratres, et ad proximos operae vestrae socios, ad sacerdotes, ad religiosos, ad sacras virgines Deo devotas, ad viros feminasque auxiliatores ex laicorum ordine, Nos convertimus. Vos namque, sacri Praesules, obitis communitatis ministerium, loco Dei praesidentes gregi, cuius estis pastores, ut doctrinae magistri, sacri cultus sacerdotes, gubernationis ministri Ecclesiae. Vestrum 19 igitur est curare, ut inter se christiana res ac veteres Africae consuetudines impense efficienterque occurrant atque adiuvent. Re enim vera profectus Ecclesiae in Africa magni solacii materiam praebet, cum Ecclesia fere ubique Hierarchiam locorum propriam habeat constitutam. Non enim exspectavit incepta populi autochthonis fautorum, ut Africanos homines ad graviora munera sacerdotii et episcopatus eveheret; sed id iam fecerat, sapientibus ducta normis, praesertim a proximis Decessoribus Nostris editis. Quodsi hinc animo gratissimo fateri debemus, priores Evangelii praecones eximios suscepisse labores, ut semen spargerent Regni Dei, illinc recognoscamus oportet, terram Africanam ad semen idem accipiendum ad fructusque fundendos idoneam fuisse. 24. Missionalibus praeteritorum temporum id interdum tribuitur, quod bona primaria et germana, quae in moribus ac traditionibus antiquis inessent, non satis intellexerit. Ad hoc quod attinet, aperte confitendum est, missionarii, quamvis rationibus altioribus ducerentur et ex iis vim haurirent in 19 CONC. VAT. II, Const.

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dogm. Lumen gentium, n. 20 : A, A. 8. 57, 1965, pp. 23-24.

[*Latin ed. p. 1087*]

The Acts of Pope Paul VI, page 1087, state that, despite his magnificent and outstanding work, he could not help but be influenced to some extent by the spirit of his age. For, if in former times there was not always an abundance of opportunities to understand the customs and history, not recorded in writing, of the peoples to whom the Gospel was preached, nevertheless, it happened that many of them began to establish schools, to provide for the health of the body, to connect with other parts of the human family, and to defend the rights of the human person, so that these disciplines might begin and flourish, which today are considered to belong to the common cultivation of the intellect. Others also praised him for having advanced the doctrines of anthropology through new and refined studies of great importance. Above all, it must be conceded that the work of the missionaries has always been alien to the desire for gain, but rather, it has been motivated by Christian charity, and they have never sought anything for themselves, but have generously offered help to the Africans in resolving the human and social problems of their regions. As we have said above, the missionaries in Africa have remained there for this one reason, namely, to communicate the message of peace and redemption to the Africans, a message entrusted to the Church by its Divine Author. Inspired by this love, they left their homeland and families, and many of them have dedicated their lives to the good of Africa. Indeed, you, Venerable Brothers, are diligent heirs, most aware and grateful for their labors and their endeavors.

25. But if much has been accomplished, much still remains to be done. It is necessary not only to persevere in the works begun and to bring them to completion—which, indeed, are growing and expanding in a wonderful way—but also to offer help to the peoples who still await the message of Christ and seek to know Him. Indeed, in these very times, the words of the Savior apply: "The harvest indeed is great, but the labourers are few." Therefore, the Lord of the harvest says, "Send forth labourers into my harvest" (Matthew 9:37). Pray for this.

[*Latin ed. p. 1088*]

We earnestly exhort you, Venerable Brothers, who preside over the Churches of Africa, that, while you attend to the pastoral care of the Christian communities, nothing may be omitted, so that Christ may be known even by those who still ignore Him. And while you strive to increase the number of those who embrace the priestly and religious life in your communities, take care also that their education, firmly grounded in the study of piety, may truly be apostolic and zealous. At the same time, let your care be directed to instructing lay people in the apostolate,

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according to the most wise prescriptions of that same Ecumenical Council (21, 22, 26).

We also desire that our exhortations apply to our Brothers in the Episcopate, who are in charge of older and more flourishing churches in other parts of the world, so that you may continue to help with a generous spirit. These invitations, which this Apostolic See has extended, especially through the Encyclical Letters *Fidei Donum*, so that priests, religious, and lay people may offer their assistance to the new churches of Africa, we renew with greater zeal. For it must not be thought that the works already begun, or the advantages brought about by the progress of technology, have completely removed the difficulties of the sacred missions. For missionaries, having to endure so many hardships and difficulties, still need our help and the esteem of those who value their work. The churches of Africa still need constant and generous assistance from all Christians (23, 27).

The conditions in Africa today demand that the concerted effort of all be widely fostered. It is absolutely necessary that the efforts of individuals should be properly coordinated. Therefore, the organization of missionary institutions, which have greatly benefited the spread of the Gospel in Africa, is still to be considered the most effective means (21. Cf. CONC. VAT. II, Decree *Ad Gentes Divinitus*, n. 20: A.A.S. 58, 1966, p. 970. - Cf. ibid., n. 21: A.A.S. 58, 1966, p. 972. 22. Cf. A.A.S. 49, 1957, pp. 238-246.).

[*Latin ed. p. 1089*]

The acts of Pope Paul VI, number 1089, decree that certain matters be renewed and revised, so that they may be adapted to the changed circumstances which have arisen in the sacred hierarchy and in the pastoral care of ancient territories. Therefore, the undertakings of individual churches, which, for the sake of providing necessary assistance, are carried out within the boundaries of a particular parish or diocese—such as the voluntary undertaking of a specific missionary station—must be subject to the local bishop, and, if necessary, cooperate with missionary institutions, so that an appropriate connection and permanence of the apostolic work may be ensured. We are greatly comforted to learn that foreign priests are assisting the bishops of Africa, and that they, together with the local priests, are engaged in pastoral work. We urge them to devote themselves generously to the apostolic mission entrusted to them, and, adapting themselves willingly to the new course of political and social affairs, to consider the region of their ministry as a second homeland. Furthermore, we remind the African priests of the words in which the Ecumenical Council exhorts them to consider themselves and their fellow priests as one... presbyterium, or body of priests, who, moved by mutual esteem, work diligently together to gather the people of God into one. Moreover, we approve and consider it opportune to promote the cooperative work of various institutions which

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are established in the same territory. Furthermore, the assistance of lay people who practice their profession there also seems to be a suitable means of providing certain assistance, and it achieves its full effectiveness if it is exercised properly and under the guidance of the bishop.

2. We also hope that you, Venerable Brothers, and you, especially the superiors of the Eastern Catholic communities, will strive to promote full communion and cooperative work with the other Christian communities, by undertaking initiatives that are suggested by the circumstances and which are within your power, so that the scandal of division may be removed as far as possible. In this regard, we are pleased that, in accordance with the prescriptions of the Second Vatican Ecumenical Council, meetings for prayer, reflection, and...

[*Latin ed. p. 1090*]

1090 Acta Apostolicae Sedis - An Official Commentary for the Purpose of Indicating that certain practices are to be observed in some places, and that certain methods have been jointly established, by which, at the same time, the work of translating and disseminating the Word of God into the vernacular languages is carried out. We commend to you, in particular, the importance of maintaining relations with adherents of other religions and with all men of good will, especially for the purpose of promoting the civil prosperity and social good of peoples, while respecting the traditions and customs of each. VI 29. When the Second Vatican Ecumenical Council concluded, We, together with the Fathers of the Council, sent a special message to the men of this age, and especially to the highest rulers of nations. We believe it is appropriate to present two passages that follow: We openly declare that we hold your authority and your power in honor; we will diligently fulfill our duty; we recognize your just laws; and we highly esteem both their authors and their executors. But we must also present to you the sacred word: that there is one great God; that there is one God, the beginning and end of all things; that God is the primary origin of your authority and the foundation of your laws. The Church asks of you the freedom to profess and preach its faith; the freedom to love God and to serve Him; the freedom to live and to bring the message of life to men. You have nothing to fear from the Church; it reflects the image of its Master, whose divine action does not diminish your fundamental rights, but rather protects all that is human from its innate fragility, raising it to a higher dignity, and filling it with hope, truth, and beauty.™ 30. Now, supreme rulers of the nations of Africa, it is your duty to strengthen the institutions that have arisen in your nations after the attainment of civil liberty. It is your responsibility to renew and adapt to the needs of our age whatever

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good things the ancient African customs have handed down.

[*Latin ed. p. 1091*]

The Acts of Pope Paul VI, year 1091, state that the laws by which the present life of Africa is governed should be established, perfected, and brought to fruition. In this matter, we are confident that you will always have as your goal the securing of true prosperity for your peoples. We present you as advocates of peace, and rather prepared for conferences and for entering into agreements than for discord and violence, reminding you that the custom of making agreements is in perfect harmony with the most ancient institutions of social life in Africa. Foster concord among the nations that inhabit your territories, defending religious freedom and striving to ensure that all distinctions and conflicts arising from differences of origin are resolved, and not exacerbated. For the prosperity of new nations absolutely requires concord and the union of all forces. We praise your diligent will and we earnestly pray for your endeavors. May God grant you the ability to perceive matters appropriately and truly; may He make it so that the eagerness to act in your minds corresponds with honest counsel, and may your dedication to yourselves be in accordance with wise laws; and may He finally bring your desired hopes and expectations to a prosperous outcome. July 27, 31. If, at any time, and especially today, new Africa receives strength and encouragement from its children, especially from those who, in ever-increasing numbers, teach in schools and universities, or diligently work in those gatherings of scholars who express the spirit and virtues of modern Africa, then... As Our Predecessor, the Most Reverend John XXIII, did in the memorable decree given on April 1st, in the year 1959, so too do We rejoice in greeting writers and artists, and in wishing them all the best, inviting all to never cease in the pursuit of truth. 28, 29, 27. See: Second Vatican Council, Declaration on Human Dignity, n. 1: A.A. 8, 1966, p. 930. 28. See: A.A. 8, 1959, pp. 259-260. 29. See: Second Vatican Council, Message to those devoted to teaching and science, given on December 8, 1965: A.A. 8, 1966, p. 12.

[*Latin ed. p. 1092*]

1092 Acta Apostolicae Sedis - Commentarium Officiale 32. Africa indiget vobis, vestris studiis, vestris investigationibus, vestra arte, vestra doctrina; non solum ut praeterita eius aetas debito in honore habeatur, sed etiam ut nova, qua praestat, bonarum artium cultura ex vetusto veluti caudice efflorescat et ad fecundam veri inquisitionem perducatur. Dum recentiora machinalis rei inventa ac technicorum progressus vestram etiam continentem terram ad novum prorsus rerum cursum adducunt, peculiare vobis officium iniungitur, ut praestantiora bona, quae ad animum mentemque excolenda pertinent, sarta tecta serventur. Per vos, interpretum quasi partes agentes, novae doctrinae mutataeque

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rerum condiciones omnibus explicari atque explanari possunt. Quare in vestro obeundo munere sinceros, honestos ac fideles vos gerite. Ecclesia spem multam collocat in adiutrice vestra opera, ut varii Africae culti mores renovari et praestantiore dignitate donari possint, quod attinet sive ad sacram liturgiam ordinandam sive etiam ad catholicam doctrinam eo modo ac forma exprimendam atque tradendam, quae cum Africanarum gentium ingenio congruat. VIII 33. Animi culturae rerumque socialium commutationes, quas hac aetate Africa experta est, eiusmodi sunt, ut opiniones de domestico convictu eiusque mores proxime attingant. Anteactis temporibus vitae socialis compago ita ordinabatur, ut cognationi ac progeniei primas partes tribuerentur, ac matrimonium veluti commune propinquorum omnium negotium haberetur. Quae omnia nunc magnopere commutata sunt. Nam apud quasdam Africae nationes leges latae sunt ad ius de familia renovandum, opportunis mutationibus in nonnulla vitae instituta antiquitus tradita inductis, peculiari modo ad dotem quod spectat, ex qua recentioribus temporibus malae consuetudines oriebantur, quae graviter impediebant, ne familiae naturalis et christianae cursus tranquillus et serenus procederet. Ipsum polygamiae institutum, pervagatum apud communitates, quae nondum religionem christianam susceperunt vel

1092 Acta Apostolicae Sedis - Official Commentary 32. Africa needs you, your studies, your investigations, your art, your teaching; not only so that the past ages of Africa may be held in due honor, but also so that a new, excellent culture of the arts may flourish from an ancient root and be led to fruitful inquiry into truth. While recent inventions in machinery and technological progress are leading your continent as well to a completely new course of affairs, a special duty is assigned to you, to preserve the superior goods that pertain to the cultivation of the mind and soul. Through you, as interpreters and agents, new doctrines and changed conditions can be explained and clarified to all. Therefore, in your work, be sincere, honest, and faithful. The Church places great hope in the help of your work, so that the various customs of Africa may be renewed and given a more excellent dignity, whether it pertains to the ordering of the sacred liturgy or also to the expression and transmission of the Catholic doctrine in such a way and form that it is in harmony with the genius of the African peoples. VIII 33. The changes in the culture of the mind and of social affairs that Africa has experienced in this age are such that they touch upon opinions about domestic life and its customs. In past times, the structure of social life was arranged in such a way that kinship and procreation were given the first place, and marriage was considered the business of all relatives. All of this has now been greatly changed. For in some African nations, laws have been enacted to renew family law, with appropriate changes introduced into some anciently established institutions of life, especially with regard to the dowry, from which in recent times bad customs arose, which greatly

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hindered the tranquil and serene course of natural and Christian family life. The very institution of polygamy, prevalent among communities that have not yet embraced the Christian religion,

[*Latin ed. p. 1093*]

The Acts of Pope Paul VI, 1093, state that it is far removed from that virtue, and it no longer fits, as in previous ages, into the present structure of social life, nor does it respond favorably to the inclinations of the spirit which prevail today among the peoples of Africa. In a few cases, as far as the family is concerned, it is now widely apparent in Africa that a broad field of freedom and benefits exists for individual spouses.

34. All of these things are worthy of consideration. However, when confirming freedom of action, it is necessary to take care not to deviate from the law of God, since its power cannot be destroyed by any cultural development or social change. Therefore, the family must always assert and defend the proper and essential characteristics of marriage, namely, unity and indissolubility. It is also a sacred duty, sanctioned by the fourth commandment, to show honor and reverence to father and mother; therefore, if legitimate freedom is granted to young people who enter into marriage, to choose a spouse, they should not therefore loosen the bonds of their kinship. Rather, they should cherish the communion of family life as a precious inheritance passed down from their ancestors, and they should be ready to generously assist their parents with love and, if circumstances require, even with other relatives, according to their ability.

35. Furthermore, the boundaries of family society are expanded for Christian spouses, since all the faithful make up the family of God. Their union, as they pray to God and serve Him, becomes something sacred. According to the doctrine transmitted by the Second Vatican Council, Christian spouses and parents must, following their own path, support each other in grace throughout life with faithful love, and lovingly raise the children they have received from God in Christian teachings and evangelical virtues. In this way, they offer an example of tireless and generous love to all, they build up the brotherhood of charity, and they are witnesses and collaborators of the fecundity of the Church, as a sign and a participation in that love with which Christ loved the Church and gave Himself up for her.

Christ the Lord has presented Himself to the family as teacher, renewer, and restorer. For not only... 80 Const. dogm. Lumen Gentium, n. 41: A. A. 8. 57, 1965, p. 47.

[*Latin ed. p. 1094*]

Acta Apostolicae Sedis - Official Commentary 1094 31, restored the family to its proper form, but also elevated marriage to the dignity of a sacrament, that is, it became an instrument of heavenly grace. We earnestly de-

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sire, and implore God through prayer, that all Africans may be able to learn the teachings of the Divine Master, and that, afterwards, illuminated by its light, they may translate them into their laws and into the actions of their lives. For this doctrine applies to all, since it is deeply rooted in human nature itself, it fosters the love of husband and wife, it makes the family whole and therefore suitable for the proper education of children, and thus it brings forth the most excellent benefits for human society and for the republic. IX 36. In the domestic sphere, however, women hold a prominent place, and their situation has also changed greatly, as new fields of activity open up for them, that is, in schools, in hospitals, and in various areas of human endeavor, which in the present age are related to public administration. The true cause of this new course of events was the Christian doctrine and its salutary power; therefore, the Church justly and deservedly glories in the fact that it has elevated the dignity of women and vindicated their freedom, and that, over the course of the centuries, it has placed their natural equality with men in its light. 2 From every African woman today, it is requested that she become increasingly aware of herself, of her personhood, of her dignity, of her maternal role, and of her rights, so that she may contribute to the progress of a new Africa in social life. But the African woman primarily demands that she never be treated or regarded as a mere instrument; therefore, her dignity and freedom are protected, which are due to her as a human person, whether she is joined in marriage—and then she has the right to choose her husband—or whether she prefers to remain a virgin, dedicating herself to God and devoting her efforts to the good of others. 33 3 1 Cf. Mt. 19, 8. Cf. VATICAN COUNCIL II, Message to Women, given on December 8, 1965: A. A. S. 58, 1966, p. 13. Cf. VATICAN COUNCIL II, Pastoral Constitution Gaudium et Spes, n. 29: A. A. S. 58, 1966, p. 1049. 32 33

[*Latin ed. p. 1095*]

1095. Acts of Pope Paul VI. In fulfilling the role of mother, which is her primary function, the woman of Mahdia must devote herself to her children with unwavering love, guiding them to maturity, fostering in them a sense of self, and preparing them for the duties of the future. Furthermore, she must infuse her professional work and her social interactions with the virtues proper to women: devotion, gentleness, and humanity. This will ensure that, even in a society deeply immersed in technical matters, she maintains a genuine understanding of human affairs and a correct assessment of their value. Moreover, the participation of women in matters pertaining to politics and the administration of the state is their right and duty, and through this participation, they can directly contribute to the renewal of society, especially in matters concerning marriage, family, and the education of children. The Church, faithfully fulfilling its educational mission, encourages the women of Mahdia, as it does all women of all places and

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times, to look to the example of the Virgin Mary, the Mother of God. For Mary was, in all respects, the model of virtue. "As her life was, so also should be the lives of all." (3 X 37). Now, however, we turn our attention to you, young people, the hope of the future. Africa needs you, through your preparation, your education, your dedicated work, and finally, through your strength. Just as you must carefully examine the meaning and significance of the customs and practices of life that your predecessors have handed down to you, so too must you strive to excel in the renewal and transformation of these things. For it is truly your task to reconcile the traditions of the past with the new ways of living and the new order of things that the present time has brought about. Be careful, however, lest you be easily seduced by the doctrines of materialism, which, alas, can lead you to false or incomplete conceptions of human life and even to the denial of God himself. "St. Ambrose, *De Virginibus*, Book I, Chapter 11, paragraph 15; PL 16, 22."

[*Latin ed. p. 1096*]

1096 Acta Apostolicae Sedis - Commentarium Officiale. Vos praesertim, christiani iuvenes, scientes sitis oportet dignitatis atque munerum, quae oriuntur a fidei christianae professione. Vitam vestram huic fidei accommodate. Doctrinae ac labori studiosam date operam. Etsi ad grandia pro vestrae gentis prosperitate atque progressu contenditis, modestos tamen vos praestate. 38. Peculiari deinde animi affectu ad vos, academiae scholarumque alumni, cogitationes Nostras convertimus, vos admonentes, doctrinam, qua in scholis ornamini, revera vos instruere debere ad artem apte exercendam, quam elegistis, atque ad munera, quae Africa a vobis sui futuri incrementi causa exspectat. Ne vos fugiat multos etiamnunc circa vos esse, in vestra Africa, quibus facultas non est scholas frequentandi atque litteras addiscendi. Alacri idcirco ac laeto animo date operam, ut scientiae magistri efficiamini atque, magistrorum partes in scholis agentes, fratribus vestris ea afferatis dona, quae vobis impertita sunt. Vestras igitur voluntates ad vosmetipsos abnegandi et devovendi studium conformate. Iam nunc vestris nationibus summ u m bonum afferre potestis, vos ipsos parantes ad vestram cuiusque professionem christiana cum caritate vestrique lucri contemptione obeundam. Eos vero ex vobis, qui studiorum causa in exteris nationibus commorantur, hisce hortamur verbis: patriam vestram diligite atque, postquam opportunam institutionem adepti eritis, ad eam libenter revertimini, vestrisque Civitatibus praesto estote, operam et artem daturi, ut Africae progressibus atque commodis prospiciatis. XI 39. Quamvis nonnullae praetendantur nubes, quarum supra mentionem fecimus, fore tamen speramus, ut Africa civilia sua instituta stabilire, atque multum in re oeconomica et sociali proficere possit, quin Dei iura et hominis dignitas laedantur. Antequam vero huic nuntio finem facimus, Nobis temperare non possumus, quominus in omnium memoriam revoce-

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You are especially, Christian young men, aware of the dignity and duties that arise from the profession of the Christian faith. Conform your lives to this faith. Devote yourselves diligently to study and work. Although you strive for great things for the prosperity and progress of your nation, yet be modest.

38. With a particular affection of spirit, we turn our thoughts to you, students of academies and schools, urging you that the knowledge you acquire in schools should truly instruct you in the proper exercise of the art you have chosen, and in the duties that Africa expects from you for the sake of its future growth. Do not forget that there are many even now around you, in your Africa, who do not have the opportunity to attend schools and learn letters. Therefore, with a cheerful and willing spirit, strive to become teachers of science, and, acting as teachers in schools, offer to your brothers the gifts that have been given to you. Therefore, conform your wills to the study of self-denial and devotion. You can already bring great good to your nations, preparing yourselves for your respective professions with Christian charity and contempt for your own gain. And to those of you who are staying in foreign lands for the sake of study, we urge you with these words: Love your homeland, and after you have acquired a suitable education, gladly return to it, and be useful to your countries, offering your services and skills, so that you may contribute to the progress and well-being of Africa.

XI 39. Although some clouds are raised, as we have mentioned above, we hope that Africa will be able to establish its civil institutions and make great progress in economic and social matters, without violating the rights of God and the dignity of man. Before we bring this message to a close, we cannot refrain from reminding everyone.

[*Latin ed. p. 1097*]

In the Acts of Pope Paul VI, number 1097, we read that the very Son of God, and His Holy Family, afflicted by persecution and exile, sought refuge in the land of Africa. Therefore, we commend to God, the Author of our salvation, and to God, Mediator between God and men, Christ Jesus, imploring the most blessed Virgin Mary and Saint Joseph, the future of Africa, the fortunes of its people, and the education of its youth. Furthermore, we earnestly implore those great men of this continent, adorned with the laurel of sanctity—who, whether they flourished there in the early days of the Church, or, like the Ugandan Martyrs, were cut down like flowers by persecution—that they not cease to pray for their brothers of this age, and that the time may hasten when the light of Jesus Christ may shine upon all of Africa, not only transformed for the better with regard to external matters of life, but also enriched with a more abundant grace of the Holy Spirit.

40. Finally, we wish to testify to our love and esteem for all of Africa. To

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those, therefore, who, as we bear Christ's place in the midst of the people of God, we offer greetings with these words: "Peace to you. Love one another as brothers." With these greetings and prayers offered, we invoke upon all of you the living God's most excellent gifts and assistance. Given in Rome, at Saint Peter's, on the twenty-ninth day of the month of October, in the year 1967, in the fifth year of Our Pontificate.

PAUL PP VI

To all "men of good will," whom the Most Blessed Father earnestly exhorts to celebrate the "Day of Peace," dedicated to the fostering of peace throughout the world, on the first day of the year, January 1, 1968. We address all men of good will, urging them to celebrate "The Day of Peace" throughout the world, on the first day of the civil year, January 1, 1968. It is Our desire that this celebration be repeated each year.

[*Latin ed. p. 1098*]

1098 Acta Apostolicae Sedis - Commentarium Officiale: Ut auspicio et promissio, in principio calendarii qui mensurat et describit iter vitae humanae in tempore, ut Pax, cum suo aequilibrio justo et benefico, dominetur progressu historiae futurae. Nos putamus quod propositio hanc interpretationem aspirationum populorum, eorum gubernatorum, institutionum internationalium quae ad conservandam Pacem in mundo laborant, institutionum religiosarum quae valde interessatae sunt ad promotionem Pacis, ita sicut et motuum culturalium, politicarum et socialium, quae Pacem sunt ideales, et iuventutis – in qua vivacior est perspicacitas viarum novarum civitatis, quae debent ordinari ad pacificum eius progressum – et virorum sapientium, qui vident quantum hodie Pax sit simul necessaria et minata. Propositio ergo, diei Pacis primo die anni novi dicendi, non intendit se esse exclusiva nostra, religiosa, id est catholica; sed vult invenire adhesionem omnium verorum amicorum Pacis, quasi initiativa eorum propria esset, et exprimi formis liberis, congruis indolei propriae eorum qui sentiant quantum sit pulchra et quam magni momenti sit concordia omnium vocum in mundo ad exaltationem huius boni primarii, quod est Pax, in variato concerto modernae humanitatis. Ecclesia catholica, cum intentione servitii et exempli, simpliciter "ideam proponere" vult, in spe quod non solum consensum amplissimum mundi civili accipiat, sed quod haec idea ubique promotores multos, aptos et validos inveniat, ad imprimendum in "Die Pacis," quae celebratur calendis quoque anni novi, illud verum et forte momentum humanitatis consciens et redemptae ab eius tristibus et fatalibus conflictibus bellicis, quod possit historiae mundi ordinatum et civilem progressum felicioris dare. Ecclesia catholica curabit filios suos ad officium celebrationis "Diei Pacis" cum expressionibus religiosis et moralibus fidei christianae revocare; sed censet necessarium omnibus qui volunt

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occasionem huius "Diei" communicare, quaedam puncta quae eam characterizant, meminisse; et primum inter ea: necessitas defendendi Pacem contra pericula, quae semper eam minantur; periculum subsistentiae egoismorum in relationibus inter nationes.

[*Latin ed. p. 1099*]

Acta Pauli Pp. VI 1099: The danger of violence, to which certain populations may succumb out of despair at not seeing their right to life and human dignity recognized and respected; the danger, which is now tremendously increased, of resorting to terrible weapons of destruction, which some Powers possess, employing enormous financial resources for this purpose, the expenditure of which is a cause for painful reflection, in the face of the serious needs that plague the development of so many other peoples; the danger of believing that international disputes cannot be resolved through the means of reason, that is, through negotiations based on law, justice, and equity, but only through the means of deterrent and devastating forces. Peace is founded subjectively upon a new spirit, which must animate the coexistence of peoples, a new mindset concerning man and his duties and his destinies. A long path still remains to be traveled to make this mindset universal and effective; a new pedagogy must educate the new generations in mutual respect for nations, in the brotherhood of peoples, in the collaboration of peoples with one another, even with a view to their progress and development. The international organizations, established for this purpose, must be supported by all, better known, endowed with authority and means, suitable for their great mission. The "Day of Peace" must honor these Institutions and surround their work with prestige, trust, and that sense of expectation that must keep alive within them a sense of their very grave responsibilities and a strong awareness of the mandate entrusted to them. One warning must be remembered. Peace cannot be based on a false rhetoric of words, which are welcome because they correspond to the deep and genuine aspirations of men, but which can also serve, and have unfortunately sometimes served, to conceal the lack of true spirit and of real intentions of peace, if not even to cover up feelings and actions of oppression or partisan interests. Nor can one legitimately speak of peace, if the solid foundations of peace are not recognized and respected: namely, sincerity, justice, and love in the relationships between states, and within each nation, between citizens among themselves and with their rulers; freedom, of individuals and of peoples, in all its expressions, civic, cultural, moral, religious: otherwise, it is not peace that is.

[*Latin ed. p. 1100*]

Even if, perhaps, oppression should be capable of creating an outward appearance of order and legality, it nevertheless engenders the continuous and unquenchable sprouting of revolts and wars. Therefore, to true peace,

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to just and balanced peace, to the sincere recognition of the rights of the human person and the independence of individual Nations, We invite wise and strong men to dedicate this "Day." Thus, ultimately, it is to be hoped that the exaltation of the ideal of peace should not favor the indolence of those who fear having to give their lives in service of their country and their brothers when these are engaged in the defense of justice and liberty, but who seek only to escape responsibility, the necessary risks for the fulfillment of great duties and generous endeavors: Peace is not pacifism; it does not conceal a vile and lazy conception of life, but it proclaims the highest and most universal values of life: truth, justice, liberty, love. And it is for the protection of these values that We place them under the banner of Peace, and that We invite men and Nations to raise this banner, at the dawn of the new year, which must guide the ship of civilization, through the inevitable storms of history, to the port of its highest goals.

To you, Venerable Brothers in the Episcopate, to you, beloved sons and faithful of our Holy Church, We address this exhortation, of which We have given notice above; that is, to dedicate thoughts and intentions of Peace to a particular celebration on the first day of the civil year, January first of the coming year. This celebration should not alter the liturgical calendar, which reserves "New Year's Day" for the worship of the divine motherhood of Mary and the most blessed name of Jesus; rather, these holy and sweet religious memories must project their light of goodness, wisdom, and hope upon the imploration, meditation, and promotion of the great and desired gift of Peace, of which the world is so in need. You have perceived, Venerable Brothers and beloved sons,

[*Latin ed. p. 1101*]

Acts of Pope Paul VI, 1101: How often does Our voice repeat considerations and exhortations concerning the theme of Peace? We do not do this to yield to an easy habit, or to employ a topic of mere current interest; we do it because we believe it is demanded by Our duty as universal Shepherd; we do it because we see Peace threatened in a grave manner, with predictions of terrible events, which can be catastrophic for entire nations, and perhaps even for a large part of humanity; we do it because, in the recent years of our century, it has finally become abundantly clear that Peace is the only and true path of human progress (not the tensions of ambitious nationalisms, not violent conquests, not repressions that bring about a false civil order); we do it because Peace is in the very essence of the Christian religion, since for the Christian, to proclaim peace is to announce Jesus Christ; "He is our peace," His is "the Gospel of peace"; through His sacrifice on the Cross, He accomplished universal reconciliation, and we, His followers, are called to be "ministers of peace"; and only from the Gospel, in the end, can Peace truly arise, not to make men weak and effeminate, but to replace in their hearts the impulses of violence and oppression with

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the manly virtues of reason and of the heart, of a true humanism; we do it finally because we would not want to be ever reproached by God and by history for having remained silent before the danger of a new conflagration among the peoples, which, as everyone knows, could take on sudden forms of terrible apocalyptic proportions. It is necessary always to speak of Peace. It is necessary to educate the world to love Peace, to build it, to defend it; and against the re-emerging premises of war (nationalistic rivalries, armaments, revolutionary provocations, racial hatred, the spirit of revenge, etc.), and against the dangers of a tactical pacifism, which narcotizes the enemy to be overthrown, or disarms in the minds the sense of justice, duty, and sacrifice, it is necessary to awaken in the men of our time and of future generations.

[*Latin ed. p. 1102*]

1102 Acta Apostolicae Sedis - Official Commentary: The meaning and love of peace, founded on truth, justice, freedom, and love. May the great ideal of Peace have its solemn day, especially for us, followers of Christ, at the beginning of the new year 1968. We, believers in the Gospel, can infuse this celebration with a wonderful treasure of original and powerful ideas: such as the inviolable and universal brotherhood of all men, derived from the one, sovereign, and most lovable Fatherhood of God, and stemming from the communion that – in deed or in hope – unites us all to Christ; and also from the prophetic vocation, which, in the Holy Spirit, calls humanity to unity, not only of conscience, but of works and of destinies. We can, like no others, speak of the love of neighbor. We can draw from the evangelical precept of forgiveness and mercy, leavening agents for the regeneration of society. We, above all, most venerable Brothers and most beloved sons, can have a singular weapon for Peace: prayer, with its wonderful energies of moral strengthening and of imploring transcendent divine factors of spiritual and political innovation; and with the possibility it offers to each individual to examine oneself individually and sincerely regarding the roots of rancor and violence, which may eventually be found in the heart of each person. Let us then inaugurate the year of grace 1968 (the year of faith that becomes hope) by praying for Peace; all of us, if possible, together in our churches and in our homes; this is what we ask of you for now; let no one's voice be absent from the great chorus of the Church and the world invoking from Christ, who was immolated for us: "dona nobis pacem" (grant us peace). May Our Apostolic Blessing be with you all. From the Vatican, 8 December 1967. PAULUS PP. VI * Cf. John XXIII, Encyclical Pacem in terris.

[*Latin ed. p. 1103*]

Acta Pauli PP. VI 1103 CONSTITUTIONES APOSTOLICAE I SOLOLENSIS (QUICENSIS) The territory of the diocese of Solola being divided, a

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new diocese is established, named "Quicensis"; furthermore, the region of Chimaltenango is separated from the archdiocese of Guatemala, and is permanently added to the diocese of Solola.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE:

Having, by the counsel and will of the entire Church, the presidency over the affairs of Christ, the Son of God and our Redeemer, we have always considered those words of the blessed Augustine to be especially applicable to us, namely, that they are a testament to the pastoral love of tending to the Lord's flock (cf. In Io. 21, 15-17). For this reason, we devote all our mind and care to this thought, so that we may provide the Christian people with the best possible instruction and doctrine, and that we may fill the hearts of all with piety towards God.

Now, wishing to grant to the venerable Brother Angelico Melotto Mazzardo, Bishop of Solola, who, after being approved by the Episcopal Council of Guatemala, petitioned this Apostolic See so that, with the territory of his Church being divided, it might be made more extensive, another diocese might be established, we, after consulting with our venerable Brothers, the Most Reverend Cardinals presiding over Consistorial affairs, and also with the venerable Brother Brunon Torpigliani, Archbishop of Malliana and Apostolic Nuncio in the Republic of Guatemala, deem it fitting to do the following:

We detach from the diocese of Solola the territory which is contained within the Departamento, as they call it, EI Quiché; and with this territory, we establish a diocese named Quicensis. Furthermore, we separate from the archdiocese of Guatemala the civil region, or Departamento, which the people call Chimaltenango, and we permanently add it to the diocese of Solola.

The new Church seat will be in the city of Santa Cruz del Quiché; the cathedral temple, which is there, will be dedicated to the Empress Saint Helen. The diocese of Quicensis will be subject to the metropolitan see of Guatemala, so that its bishop will be subject to that metropolitan. A cathedral chapter will be established; and if, at present, this is impossible, diocesan consultors will be chosen, who will assist the sacred prelate with counsel and help. A so-called episcopal table will be established: a curia.

[*Latin ed. p. 1104*]

1104 Acta Apostolicae Sedis - Official Commentary concerning emoluments; the collation of benefices, goods, if any, which, after the division, shall pass to the new Church according to the norm of canon 1500 of the Code of Canon Law. With regard to the construction of the diocesan seminary and the institution of boys, the norms established by common law shall be observed most diligently, as well as the laws of the Holy Con-

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gregation concerning Seminaries and Universities, and the Decree "Optatam totius" of the Vatican Council I. Everything else shall be governed by Canon Law. As soon as the constitution of the new diocese has been brought into effect, the priests of the Church to which the benefice or office belongs shall be added to it; the other clerics, priests, and seminary students shall be added to it, in which they legitimately reside. Finally, the acts pertaining to the newly established diocese, or to the territory aggregated to the Church of Sololà, shall be transmitted to the proper episcopal curias, and shall be observed with the utmost reverence. Furthermore, let the venerable Brother Bruno Torpigliani, or whoever he may have delegated, carry out what we have established. Moreover, let the acts be drawn up, and let true copies thereof be promptly sent to the Sacred Congregation of the Consistory. We wish this Constitution to be effective now and in the future; so that those to whom it pertains may observe religiously what has been decreed by it, and thus it may obtain its force. No prescriptions of any kind contrary to the efficacy of this Constitution shall be able to prevail, since by it we derogate from all such. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were shown to be authentic. Given at Rome, at St. Peter's, on the twenty-seventh day of the month of April, in the year of Our Lord nineteen hundred and sixty-seven, in the fourth year of Our Pontificate. For the Holy Roman Church: Hamlet I. Card. CICOGNANI, Secretary of State. Charles Card. CONFALONIBRI, Prefect of the Sacred Congregation of the Consistory. Francis Tinello, Regent of the Apostolic Chancery. Joseph Rossi, Bishop in title of Palmyra, Apostolic Protonotary. Eugenius Sevi, Apostolic Protonotary.

[*Latin ed. p. 1105*]

Acta Pauli PP. VI, 1105, II, LIMANAE (CALLAO). Certain territories having been separated from the archdiocese of Lima, a new diocese is established, named "Callao."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE OF THIS EVENT:

To promote a more suitable arrangement of the churches and, if necessary, their division, in order that the needs of the faithful may be more appropriately addressed, is one of our duties, and one of no small importance, to which we dedicate all our effort and diligence. Therefore, we have readily decided to grant to the venerable Brother Romolo Carboni, Archbishop with the title of Sidon, and Apostolic Nuncio in the Republic of Peru, who, after hearing the venerable Brother John, S.R.E. Cardinal Landázuri Ricketts, Archbishop of Lima, requested from the Apostolic See that, after the

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territory of the archdiocese of Lima is divided, a new diocese be established within the civil region commonly called Callao; and the following shall be determined.

We separate from the archdiocese of Lima the territory of the city of Lima, or the district commonly called Callao, Bellavista, La Punta, and Reynoso Carmen de la Legua; furthermore, the islands commonly called San Lorenzo, El Fronton, Cavinzas, and Redonda, and we establish a diocese there, to be called Callao, of which the following shall be the boundaries: to the west and south, the Pacific Ocean; to the east and north, the boundary in the region of Callao is described as follows: it begins at the place called "Quadras," at the 31st kilometer of the road called "Costanera," and proceeds northward, following the extreme houses of the place called "Maranga," until it reaches the road, or "Avenida de la Marina"; from there, it proceeds eastward to the intersection of the same road and "Avenida Elmer Faucett," which it follows northward until it reaches the intersection with "Avenida Venezuela"; from there, it follows eastward until it reaches the boundary of the civil province of "Callao," between "Huanca San Marcos" and "Hospital Centro Medico Naval," which is assigned to the new diocese; from this boundary, the line proceeds directly northward to 70-A.A.S.

[*Latin ed. p. 1106*]

1106 Acta Apostolicae Sedis ~ Commentarium Officiale (The "Avenida Oscar Benavides" is followed until it reaches the provincial boundary against the "Unidad vicinal n. 3"; from there, the boundary runs straight north until it reaches the "Rimae" river, which it then follows westward until it reaches the confluence of that river and the aforementioned "Avenida Elmer Faucett," which it then follows until the "Avenida El Emisor"; from there, following the same "Avenida El Emisor" north, the boundary reaches the "Chillón" river, with which it proceeds to the Pacific Ocean. The seat of the newly established diocese will be in the city of Callao, and the episcopal chair of the diocesan authority will be in the sacred edifice dedicated to God in that same city, in honor of the Holy Apostles Simon and Jude, which shall be considered as the cathedral, with appropriate rights and privileges. Furthermore, the bishop will have all the rights and privileges, as well as all the duties and obligations, of a resident bishop. Moreover, Lima will be a suffragan of the metropolitan see; likewise, the bishop will be a suffragan of the Metropolitan Church, according to the norms of Canon Law. In the new diocese, we order the establishment of a college of Canons, according to the norms to be established in other Apostolic Letters; meanwhile, however, diocesan consultants shall be chosen, who will cease from their duties once the Canons are established. The episcopal table, which is called the Curia, will consist of revenues, freely offered contributions of the faithful, and

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finally, a portion of goods that will benefit the diocese of Callao, according to canon 1500 of the Code of Canon Law. With regard to the seminary and the education of future priests, the norms of common law shall be observed, with the particular laws and decrees of the Sacred Congregation for Seminaries ("Optatam totius" of the Second Vatican Council) kept in mind. Furthermore, with regard to the governance of the diocese, the administration, the Vicariate Capitular in the event of a vacancy, and other matters, the sacred canons shall be observed. As soon as these Our Letters have been put into effect, the priests assigned to that Church shall remain in the territory where they legitimately hold a benefice or office; other priests, clerics, and seminarians shall remain in that place where they have a legitimate domicile. Finally, the acts and documents pertaining to the new diocese, namely, the clergy, the faithful, and the temporal goods, shall be transmitted from the Curia of Lima to that of Callao, to be kept religiously in the archives. Let the venerable Brother Romulus Carboni, or a priest delegated by him, carry out what we have prescribed, duly documenting everything according to custom, and send it to the Sacred Congregation Consistorial as soon as possible. This Constitution is now and forever effective.

[*Latin ed. p. 1107*]

1107 We desire that the acts of Pope Paul VI be recorded, contrary to nothing, and are worthy of special mention. Given in Rome, at St. Peter's, on the ninetieth day of the month of April, in the year of Our Lord nineteen hundred and sixty-seven, in the fourth year of Our Pontificate. For the Holy Roman Church, © HAMLETUS I. Cardinal CICOGNANI, Cardinal CONPALONIERI, Secretary of the Congregation, Pro-Prefect for the public affairs of the Church, Francis Tinello, Apostolic Chancery, Joseph Del Ton, Protonotary Apostolic, Eugenius Sevi, Protonotary Apostolic, at the place © Plumbi, in Ap. Cane, vol. CXXIV, n. 97. III, BONAERENSIS - PLATENSIS Dioceses. The dioceses of Avellaneda and Luján, having been removed from the metropolitan jurisdiction of the archdiocese of La Plata, are attributed to the archdiocese of Buenos Aires; likewise, the dioceses of Mercedes and Nuevo Julio, separated from the latter, are added to the former.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE.

Since We have been constituted by divine providence in the highest position in the entire Church, so that We may show a certain love for Christ's flock more than all others, We indeed devote much care and effort, always, so that not only may We excellently instruct the minds of Christians in the discipline of faith and religion, but also so that We may omit nothing of dili-

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gence even in the administration of the external affairs of the Church. For this reason, when the venerable Brother Humbert Mozzoni, Archbishop with the title of Sidon, and also Apostolic Nuncio in the Republic of Argentina, requested from this most blessed See of Peter that the archdioceses of Buenos Aires and La Plata be better ordered: for then the church...

[*Latin ed. p. 1108*]

We foresee that these measures will strengthen ecclesiastical discipline, and we believe that it is fitting to grant this petition, as it can serve the Christian faith and the religion of Christ, and benefit Christians. Therefore, considering the matter worthy of consideration, and after the opinion of the local Ordinaries and the advice of our venerable Brothers, the Most Reverend Cardinals of the Sacred Congregation Consistorial, we decree as follows. The dioceses of Avellaneda and Cliví Zamoerensis, which were previously under the jurisdiction of the Metropolitan Archbishop of Platensis, are now placed under the metropolitan jurisdiction of the Archbishop of Bonaèrensis; conversely, the dioceses of Merced and San Domenico are removed from the jurisdiction of this Holy Prelate, and are added to that of Platensis. And this shall remain so forever. Furthermore, these matters which we have ordered shall be carried out by the venerable Brother Humbert Mozzoni, or by whomever he may designate. The documents of the actions taken shall be drawn up, and true copies thereof shall be promptly sent to the Sacred Congregation Consistorial. We will and order that this Constitution be effective now and in the future; so that those things which are decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever shall be able to be contrary to the effectiveness of this Constitution, since by it we derogate from all such things. Furthermore, it shall not be permitted to anyone to tear or corrupt these documents of Our will; rather, the copies of this Constitution, whether printed or handwritten, which bear the seal of a person of standing in ecclesiastical dignity, and which are signed by a public notary, shall have the same validity as if they were shown to be genuine. Given at Rome, at St. Peter's, on the fifth day of the month of May, in the year of Our Lord one thousand nine hundred and sixty-seven, in the fourth year of Our Pontificate. For the Holy Roman Church: Hamlet I. Card. CICOGNANI, Prefect of the Sacred Congregation. Charles Card. CONPALONIERI, Pro-Prefect of the Sacred Congregation. Francis Tinello, Regent of the Apostolic Chancery. Joseph Rossi, Bishop in title of Palmyrenus, Apostolic Protonotary. John Calieri, Apostolic Protonotary.

[*Latin ed. p. 1109*]

Acta Pauli PP. VI, 1109, IV, LEODIENSIS (HASSELETENSIS). In Belgica, una nova dioecesis constituitur, nomine "Hasseletensis."

PAVLUS, EPISCOPUS, SERVUS SERVORUM DEI, ad perpetuam rei

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memoriam:

Qui coetui Christianorum, sicut beatissimus Petrus, Princeps duodecim Apostolorum, Dei consilio praesumens, omnibus nervis, viribus, omni ope et industria contendimus, ut non solum ipsi creditum gregem caelestibus disciplinis erudiamus, pietate imbuamus, in quo, si beato Augustino auctoritatem tribuimus, est documentum amoris in Deum certum (cf. In Io. 21, 15-17), verum etiam ut quicquid sanctissimo Dei populo prodesse cognoverimus, id et assequi, et officere, et procurare in eiusdem utilitatem studeamus.

Quam ob rem, cum venerabilis Frater Episcopus Leodiensis, Coetu Episcoporum Belgicorum sententiam rogato, petierit ut, divisa sua dioecesi, nova conderetur, Nos, audito venerabili Fratre Sylvio Oddi, Archiepiscopo titulo Mesembriano atque in Belgio Apostolico Nuntio, haec quae sequuntur decernimus atque iubemus.

A dioecesi Leodiensi, civilis provincia separatur, quam populari lingua Limbourg cognominant, qua dioecesim condimus, Hasseletem appellandam, quae terminabitur: ad septentrionem et orientem, regno Hollandiae; ad meridiem, civili provincia Leodiensi; ad occasum, civilium provinciarum limitibus Antverpiensis et Brabantiae.

Sedem episcopalem in urbe Hasseleto ponimus; cathedram in templo Sancti Quintini statui decernimus, in eadem urbe, factis debitis iuribus et honoribus.

Constitutam Ecclesiam suffraganeam facimus Sedi Metropolitanae Melchliniensi-Bruxellensi, item eius Episcopum, eidem Archiepiscopo.

Canonicorum collegium in nova dioecesi condatur; interim, loco Canonicorum, Consultores dioecesani deligantur, qui sacro Praesuli suo consilio et opera adsint.

Mensa episcopalem constituent : Curiae emolumenta, fidelium collationes, dos a civili auctoritate danda, atque congrua pars bonorum Ecclesiae Leodiensis, ad normam canonis 1500 C. I. C.

Ad Seminarii dioecesani constitutionem et regimen, serventur leges Sacrae Congregationis de Seminariis atque Studiorum.

[*Latin ed. p. 1110*]

Acts of the Apostolic See - Official Commentary 1110: To Universities, in addition to the common law, and the decree of the Vatican Council II (Optatam totius). Furthermore, when young men have reached the age of adolescence, they should be sent to Rome, to the Belgian Pontifical College, where they will be instructed in philosophical and theological disciplines. Moreover, from the same diocese of Liège, we detach the civil region, or Canton, called Landen, and we permanently assign it to the archdiocese of Malines-Brussels. The division of diocesan priests will be carefully determined by the Bishops, whose interests are involved, after a thorough

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consideration of the needs of the dioceses in question, through common deliberation, or subsequently. Finally, the acts and documents pertaining to the new diocese or territory of Landen shall be sent to their respective episcopal curias, and there they shall be religiously preserved. These things, which we have ordered through these letters, will be carried out by the venerable Brother Sylvius Oddi, or by whomever he may designate. Furthermore, the acts and documents should be written, and sent promptly to the Sacred Congregation of the Consistory with faithful copies. We will and desire that this Constitution be effective now and in the future, with all contrary things to no avail, even those worthy of special mention. Given in Rome, at St. Peter's, on the first and thirtieth day of the month of May, in the year of Our Lord nineteen hundred and sixty-seven, in the fourth year of Our Pontificate. For the Holy Roman Church, the Chancellor B HAMLETUS 1. Cardinal CICOGNANI, Prefect of the Public Affairs of the Church. Cardinal CONFALONIERI, Secretary of the Sacred Congregation of the Consistory. Franciscus Tinello, Regent of the Apostolic Chancery. Joseph Del Ton, Protonotary Apostolic. John Calieri, Protonotary Apostolic. In Ap. Cane, tab., vol. CXXIV, n. H.

[*Latin ed. p. 1111*]

Acta Pauli PP. VI. In the Laotian region, a new apostolic vicariate is established, named "Paksensis."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, for the perpetual memory of Christ's parable, which is of the mustard seed, that is received by the earth, nourishes it, until it grows into a tree, and it becomes so broad that the birds of the heavens may dwell in it, and provide shade; this indeed foreshadows the Church, which, by the same Christ, the Son of God, founded with humble beginnings, has grown through the leaven of grace, so that the benevolent and diligent Mother has received sons from all nations and peoples.

This wonderful progress of the Christian faith, happening at one time and in another, and in a singular manner, can be observed in the apostolic vicariate of Savannakhet, entrusted to the care and diligence of the Fathers of the Parisian Society for Foreign Missions; so that, whether for the greater increase of the Christian religion, or to give thanks to those devoted sons for proclaiming the holy Gospel, it has seemed fitting to establish a new vicariate in that place, and to kindle a new flame of truth.

Therefore, after consulting with the Venerable Brother Angelo Petroni, Archbishop with the title of Noricum, and Apostolic Delegate for the region of Laos and the Malay Peninsula, and after hearing our Venerable Brothers, Cardinals of the Most Holy Congregation for the Propagation of the Faith, we decree the following.

We divide the apostolic vicariate of Savannakhet, so that from its territories, or civil districts, as they are called, Saravane, Vapikhamthong,

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Sedone, Champassac, Attopeu, and Sithandone, a new vicariate is established, named Paksensis, which shall be entrusted to the aforementioned Fathers of the Parisian Society for Foreign Missions for its governance and administration.

We encourage them, indeed, that as they have hitherto spared no effort in extending the boundaries of the Christian kingdom, so also in the future they may strive with all their might for the same purpose.

Furthermore, the Venerable Brother Angelo Petroni will see to it that what we have described is carried out, or he may delegate someone else to do so, having all the necessary faculties.

[*Latin ed. p. 1112*]

Acts of the Apostolic See - Official Commentary 1112. Necessary procedures; let the acts and documents be extracted, and true copies be promptly sent to the Sacred Congregation for the Propagation of the Faith. We wish this Constitution to be and to remain effective, so that those to whom it pertains may religiously observe what has been decreed by it, and thus may it obtain its force. No prescriptions of any kind whatsoever can be contrary to the effectiveness of this Constitution, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, copies of this Constitution, whether printed or handwritten, which bear the seal of a man established in ecclesiastical dignity and are also signed by a public notary, shall have the same validity as if they were shown. Given in Rome, at St. Peter's, on the twelfth day of the month of June, in the year of Our Lord nineteen hundred and sixty-seven, in the fourth year of Our Pontificate. For the Holy Roman Church, Hamlet I, Cardinal, Prefect of the Sacred Congregation for the Propagation of the Faith. Gregory P. Cardinal Agagianian. Francis Tinello, Regent of the Apostolic Chancery. John Calieri, Apostolic Protonotary. Caspar Cantagalli, Apostolic Protonotary. s. n. Place £8 of Lead. In the Apostolic Chancellery, table, volume CXXIV, number 74.

[*Latin ed. p. 1113*]

Acta Pauli PP. VI, 1113. CONCERNING THE BERMUDA ISLANDS (HAMILTON). The Apostolic Vicariate of the Bermuda Islands is reduced to the order of a diocese, without change of name, which will be called "Hamiltonensis."

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL REMEMBRANCE: That the most holy religion of Christ may flourish, and that it may flourish happily in the Bermuda Islands, this is already a cause of great joy, and a source and origin of new hope for our faith; joy, indeed, because nothing is so pleasing, so sweet, and so sacred to us who have the care of the Church, as to learn of the fortunes of Christ's kingdom; hope, because, if so much care and effort have brought such

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benefits to the holy Church through the preaching of the Gospel, we are confident that there will be a reason for the scattered seed to grow and become a large tree (cf. Mt. 13, 31). Therefore, since the Sacred Christian Council for the Propagation of the Name has deemed it fitting to elevate the Apostolic Vicariate of the Bermuda Islands to the rank of a diocese, and We, having considered the matter carefully, believe that the decision of the Sacred Congregation should be followed, We decree the following.

The Apostolic Vicariate of the Bermuda Islands is included among the dioceses, with the name Hamiltonensis in Bermuda; its seat shall be in the principal city of that region, commonly called Hamilton; the episcopal chair shall be in the church of St. Theresa, which exists there, and shall be duly established. The new diocese shall remain subject to the Sacred Congregation for the Propagation of the Faith.

A college of canons shall be established; if this is impossible, diocesan consultors shall be chosen, who shall faithfully assist the Bishop with counsel and aid. The Prelate shall also endeavor to build a seminary to receive boys whom the Holy Spirit has called to the priesthood; for they are seeds of great hope, which must be fostered with the utmost diligence and care.

All other matters concerning the governance of the Church, the clergy, and the people, such as the election of a Capitular Vicar in the event of a vacancy, shall be governed by canon law.

What We have ordered in these Letters, the Most Reverend Brother Hyginus, Cardinal, Archbishop with the title of Nepte, and Apostolic Delegate to Great Britain, shall bring to a conclusion, or whomever he may designate.

Once the matter has been carried out, documents shall be drawn up, which shall be sent promptly to the Sacred Congregation for the Propagation of the Faith with faithful copies.

[*Latin ed. p. 1114*]

Acts of the Apostolic See - Official Commentary 1114. We will and desire that this Constitution be efficacious now and henceforth; indeed, so that those things which are decreed by it may be religiously observed by those to whom they pertain, and thus obtain their force. No prescriptions of any kind whatsoever can be contrary to the efficacy of this Constitution, since by it we abolish all such. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and passages, whether printed or handwritten, of this Constitution, which bear the seal of a man constituted in ecclesiastical dignity, and which have been signed by a public notary, shall have the same validity as if they were presented. Given in Rome, at St. Peter's, on the twelfth day of the month of June, in the year of Our Lord nineteen hundred and sixty-seven, in the fourth year of Our Pontificate. For the Holy Roman Church, Hamlet I, Cardinal. CICOGNANI. Gregory P. Cardinal. AGAGIANIAN. Prefect of the Sacred Congregation

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for the Propagation of the Faith. Francis Tinello, Regent of the Apostolic Chancery. Joseph Rossi, titular Bishop of Palmyra, Apostolic Protonotary. John Calieri, Apostolic Protonotary. In the place of SB Plumbi. In Ap, Cane, tab., vol. CXXIV, n. 56. VII. OF GRUARDENSIS AND OTHERS. In the northern region of Canada, two ecclesiastical provinces are established, named "Gruardensis-McLennanpolitana" and "KivotinaLepasana." PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR PERPETUAL REMEMBRANCE. Having been led by constant study and solicitude to fulfill Our apostolic office, We undertake this care with all Our heart, and, if it should be necessary, We consult for a more suitable disposition of ecclesiastical circumscriptions, in order to achieve a greater good for souls. Since the Sacred Congregation...

[*Latin ed. p. 1115*]

The Acts of Pope Pius VI, number 1115, concerning the propagation of the Christian Faith, after having heard the venerable Brother Sergius Pignedoli, Archbishop with the titular see of Iconium, and already Apostolic Delegate in the Canadian territory, it was deemed necessary to make certain changes regarding some of the Canadian Apostolic Vicariates, namely, to elevate them in dignity and to incorporate them into two ecclesiastical provinces. Therefore, using Our supreme authority, We decree and order the following:

In the northern region of Canada, We establish a new ecclesiastical province, named Grouard-McLennan, which will consist of the archiepiscopal see of Grouard-McLennan, formerly the Apostolic Vicariate of Grouard, of which the principal church will be that dedicated to Saint John the Baptist; and the following suffragan dioceses: Prince George, formerly the Apostolic Vicariate of Prince Rupert, whose sacred cathedral will be dedicated to the Most Sacred Heart of Jesus; Mackenzie-Fort Smith, formerly the Apostolic Vicariate of Mackenzie, whose sacred cathedral will be dedicated to Saint Isidro; and Whitehorse, formerly the Apostolic Vicariate of Whitehorse, whose sacred cathedral will be dedicated to the Most Sacred Heart of Jesus.

Furthermore, We establish the ecclesiastical province of Kivatin-Lepasa, which will consist of the archiepiscopal see of Kivatin-Lepasa, formerly the Apostolic Vicariate of Keewatin, as the metropolitan see, of which the principal church will be that dedicated to Our Lady of the Most Joyful Heart; and the following suffragan dioceses: Churchill, formerly the Apostolic Vicariate, also known as Hudson Bay, whose sacred cathedral will be dedicated to the Queen of Martyrs and the Canadian Martyrs; Moosonee, formerly the Apostolic Vicariate of James Bay, whose sacred cathedral will be dedicated to Our Lord Jesus Christ, King; and Labrador-Schefferville, formerly the Apostolic Vicariate of Labrador, whose sacred cathedral will be dedicated to the Immaculate Heart of the Blessed Virgin Mary.

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We further decree that all of those mentioned above, who are members of the Church and belong to the Congregation of Missionaries Oblates of the Blessed Virgin Mary Immaculate, shall continue to be subject to the jurisdiction of the Sacred Congregation for the Propagation of the Faith, as they were previously.

Regarding the prelates of these territories, We ordain as follows: the venerable Brother Henry Routhier, currently Bishop with the titular see of Naissus, shall become the Metropolitan Archbishop of Grouard-McLennan; the venerable Brother Paul Dumouchel, currently Bishop with the titular see of Sufes, shall become the Metropolitan Archbishop of Kivatin-Lepasa; the venerable Brother Mark Lacroix, currently Bishop of Rhosus, shall become the Bishop of Churchill.

[*Latin ed. p. 1116*]

Acts of the Apostolic See - Official Commentary 1116. Brother Fergus John O'Grady, who is presently Bishop of Aspendus, is appointed Bishop of Prince George. Venerable Brother Paul Piche, who is presently Bishop in the titular see of Orcistus, is appointed Bishop of Mackenzie-Fort Smith. Venerable Brother Julius Leguerrier, who is presently Bishop in the titular see of Bavagaliana, is appointed Bishop of Musonitanus. Venerable Brother James Mulvihill, who is presently Bishop in the titular see of Capitis Cillensis, is appointed Bishop of Whitehorse. To all these sacred Prelates, to whose care a portion of the flock of Christ has long been entrusted, we grant appropriate rights and privileges, and we impose duties and obligations, which are connected with their dignity and office, according to the norms of canon law. Let those things which we have prescribed be brought to effect by him who, at the time of execution, acts as Apostolic Delegate in Canada. The documents of this transaction shall, as is customary, be drawn up and sent to the Sacred Congregation for the Propagation of the Faith, duly signed and sealed. We will and decree that this Constitution be efficacious now and in the future; in such a way that those things which have been decreed by it shall be religiously observed by those to whom they pertain, and thus obtain their force. The efficacy of this Constitution shall not be hindered by any prescriptions of any kind, since by it we abolish all such things. Furthermore, it is not permitted to anyone to tear or corrupt these documents of Our will; rather, the copies and excerpts of this Constitution, whether printed or written by hand, which bear the seal of a person of authority in ecclesiastical matters, and which have been signed by a public notary, shall have the same validity as if they were shown. Given at Rome, at St. Peter's, on the thirteenth day of the month of July, in the year of Our Lord one thousand nine hundred and sixty-seven, in the fifth year of Our Pontificate. For the Holy Roman Church: Hamlet I. Card. CICOGNANI, Prefect of the Sacred Congregation for the Propagation of the Faith. Gregory P. Card. AGAGIANIAN, Secretary. Francis Tinello, Re-

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gent of the Apostolic Chancery. John Calieri, Apostolic Protonotary. Caspar Cantagalli, Apostolic Protonotary. s. n. Place £& Plumbi In Ap. Cane, tab., vol. CXXV, n. 18.

[*Latin ed. p. 1117*]

ACTS OF POPE PAUL VI, 1117. APOSTOLIC LETTERS. I. SAINT STANISLAUS KOSKA, along with SAINT STANISLAUS, Bishop and Martyr, and SAINT ANDREW BOBOLA, is chosen as a secondary patron of the diocese of Plocensis. PAUL P. P. VI. For the perpetual memory of the matter. Endowed with angelic virtues, inflamed with piety towards Christ the Lord present in the Eucharist and His most holy Mother Mary, Saint Stanislaus Kostka, a jewel of his Polish homeland, a light of the Society of Jesus, and a glory of the Church, is rightly proclaimed. Indeed, the faithful of the diocese of Plocensis show a particular devotion to him, since within its boundaries he once beheld the light. This proven devotion, it seems, will be increased this year, if, on account of the four hundredth anniversary of the death of this most excellent young man, the solemnities will be celebrated in the diocese with great solemnity. Moved by all of this, the Venerable Prelate, Bogdan Marian Vincent Sikorski, Bishop of Plocensis, heeding the wishes of the canons of the cathedral church and of the entire clergy entrusted to him, has chosen Saint Stanislaus Kostka as the principal patron of the aforementioned diocese, equal to Saint Stanislaus, the Martyr, who is already rightly established as the principal patron. To this, the same Holy Shepherd has added Saint Andrew Bobola, as a secondary patron; and he has prayed that we might approve such a choice of heavenly patrons. Desirous of granting these requests with a willing heart, We, after consulting with the Sacred Congregation of Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, hereby confirm, or rather, re-establish and declare, by the force of these Letters, for all time, Saint Stanislaus Kostka, the Confessor, as a principal heavenly patron, together with Saint Stanislaus, the Bishop and Martyr, and Saint Andrew Bobola, the Martyr, as a secondary patron of the entire diocese of Plocensis, with all the liturgical privileges and honors that rightly belong to principal and secondary patrons of places. Notwithstanding any contrary provisions. We decree, establish, and decide that these present Letters are firm, valid, and efficacious forever.

[*Latin ed. p. 1118*]

1118 Acta Apostolicae Sedis – The official record exists and remains valid; it produces and obtains its full and complete effects; and it fully benefits, now and forever, those to whom it applies or may apply; and therefore, it must be duly judged and defined; and it shall be declared null and void from now on, if anything whatsoever, concerning these

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matters, should be attempted by anyone, with any authority, knowingly or unknowingly. Given in Rome, at Saint Peter's, under the Fisherman's ring, on the fifteenth day of the month of May, in the year 1967, in the fourth year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI. Titles and privileges of the Minor Basilica, pertaining to the parish church of Saint Peter the Apostle in the town of "Riposto," in the diocese of Acireale, are granted. PAULUS P. P. VI. For the perpetual memory of the matter. — Dedicated to the Prince of the Apostles, a magnificent edifice rises in the aforementioned town of Riposto, within the boundaries of the diocese of Acireale, which is commonly celebrated by the inhabitants of the place, as well as by visitors and pilgrims, as a most devout seat of piety. For it was constructed at the beginning of the last century, not far from the forum and not far from the Ionian Sea, and is adorned with beautiful works of art, with a high dome and three apses, so that it deserves to be counted among the greatest and most beautiful temples of this sacred order. As for worship and religious practices, the splendor of the ceremonies and the immense ministry of the priests are remarkable there; so that in all that is done, many faithful participate with zealous devotion. For special solemnities are held there in honor of Saint Peter, and prayers are offered there for the present Supreme Pontiff, his successor, that, constantly strengthened by heavenly power, he may feed and govern the Church of God. Considering all these things, and having received the petition of the Venerable Brother Paschalis Bacile, Bishop of Acireale, who wrote to Us and requested that we grant the title of Minor Basilica to this noble temple, we believe that it is most pleasing to grant this request, because this very year marks the secular anniversary of the martyrdom of the Apostles Peter and Paul.

[*Latin ed. p. 1119*]

By the Acts of Pope Paul VI, 1119, We decreed [concerning the celebrations; cf. A. A. S. LIX, 1967, pp. 193-200], and We wished to renew the Christian memory, extolling the faith. Therefore, after consultation with the Congregation for Sacred Rites, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We elevate, by the force and perpetuity of these Letters, the parish church, dedicated to the honor of the Apostle Saint Peter, located in the diocese of Acireale, in the town of v. d. Riposto, to the title and dignity of a Minor Basilica, with all the rights and liturgical privileges that properly belong to temples bearing this designation. Notwithstanding any contrary provisions. We decree, We establish, We determine that these present Letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now and in the future, shall fully support them; and that they shall be rightly judged and defined; and that they shall be null and void from this moment forward, if anything to the contrary, concerning these matters, should be attempted by

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anyone, knowingly or unknowingly, with any authority whatsoever. Given at Rome, at Saint Peter's, under the Fisherman's Ring, on the fifth day of the month of June, in the fourth year of Our Pontificate. © HAMLETUS I. Card. CICOGNANI. Title and privileges of the Minor Basilica of the conventual church of the Blessed Virgin Mary of Mount Carmel, dedicated in the city of Xerez. PAUL PP. VI. For the perpetual memory of this event. The temple of the Brothers of Carmel, which stands in the city of Xerez, within the boundaries of the archdiocese of Hispalis, may indeed be called a dwelling of active piety, since it is particularly dedicated to the heavenly Patroness of the Order, who is called "Nuestra Señora del Carmen." Built in the eighteenth century in what is called the Baroque style, it recalls the memory of earlier times, since there, near the fish market, there were already a chapel of the Lauretan Virgin and the houses of those same confraternities for a long time. Through the efforts of those who performed sacred duties with such charity (as they had previously demonstrated during a devastating plague), the temple became, as it were, the principal building in the city, and attracted an ever-increasing number of faithful to the religious services.

[*Latin ed. p. 1120*]

1120 Acta Apostolicae Sedis - An official commentary, attributed even to sacred sodalities, would draw attention. However, when Hispania was disturbed by civil unrest in the preceding century, the prudent counsel of the sons [of St. Joseph] preserved this venerable edifice unharmed and restored the brethren to it. With regard to divine worship, pious exercises, as is evident, are carried out there with great solemnity, especially on certain days and throughout the month of July, in which various orders of the faithful, including boys, betrothed couples, soldiers, and the infirm, frequently participate, so that they may pour out prayers before the altar of the Mother of God and seek her maternal protection. The image of Mary is of the highest veneration for all, and in the year 1925, by the authority of the Patriarchal College of Canons of the Vatican, it was solemnly crowned. Therefore, because the temple of Xerez excels in such extraordinary beauty and renown, the esteemed Prior Son of the Province of Baetica of the Ancient Observance of the Order of Carmelites, together with the religious and all the faithful of the city, presented a petition to Us, so that it might obtain the title of Minor Basilica, in order to enhance its splendor and promote its worship. To this, We, having considered the most excellent recommendation of Our beloved Son, Joseph Mary, Cardinal Bueno y Monreal, Archbishop of Hispalensis, readily agreed. Wherefore, after consultation with the Sacred Congregation of Rites, with certain knowledge and mature deliberation, and by the fullness of Apostolic power, these Letters, perpetually and in every respect, bestow and confer upon the conventual church, dedicated to God in honor of the Most Blessed Virgin Mary of

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Mount Carmel, and built in the city of Xerez, within the boundaries of the archdiocese of Hispalensis, the title and dignity of a Minor Basilica, with all the liturgical rights and privileges that rightfully belong to temples bearing the same designation. Notwithstanding any contrary provisions. We decree, establish, and ordain that these present Letters shall remain firm, valid, and efficacious forever; that they shall have and obtain their full and complete effect; and that those to whom they pertain, now or in the future, shall fully support them; and that they shall be duly judged and defined; and that they shall be null and void from this moment and forever, if anything to the contrary, concerning these matters, should be attempted by anyone, with any authority whatsoever, knowingly or unknowingly. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the twenty-eighth day of the month of June, in the year 1967, in the fifth year of Our pontificate. © HAMLETUS I. Cardinal CICOGNANI, Prefect of the Public Affairs of the Church.

[*Latin ed. p. 1121*]

The acts of Pope Paul VI, volume 1121, title IV, grant the title and privileges of a Minor Basilica to the parish church of Cerven, dedicated to the Blessed Virgin Mary, assumed into Heaven, located within the territory of the diocese of Plock. PAUL PP. VI. For the perpetual remembrance of this event. The parish church of Cerven, dedicated to the Blessed Virgin Mary, received into the stars, and situated within the territory of the diocese of Plock, is proclaimed a masterpiece of faith and art. Built in the 11th century according to the "Romanesque" style, it was subsequently entrusted to the Regular Canons of Saint Augustine, who remained there until the year 1819. With the passage of time and the changing fashions of architecture, they took care to reject the then-current "Gothic" style, and later the "Baroque" style, as they called it, and to adorn the building. It is known to us that for many years, this church, together with its adjoining monastery, has been a kind of bulwark of the Catholic faith and a brilliant center of religious life, doctrine, and the arts. Therefore, due to its exceptional beauty and majesty, and due to its rare and magnificent works, the church of Cerven rightly merits being included among the public monuments of Poland. But not only does this church attract those interested in such wonders, but also the faithful who frequent it for reasons of piety, especially those devoted to the cult of Mary; for there is diligently venerated the image of the Blessed Virgin Mary, Consoler of the Afflicted, which is a copy of the image to which the title "Salus Populi Romani" is attached, and which is preserved in the Basilica of Saint Liberius in Rome. There, a Christian institution flourishes, to which the members of the Society of Saint Francis of Sales dedicate their constant care, and who now serve in the ministry of this very church. Moved by this and desiring to perpetuate the memory of the thousandth anniversary of Poland receiving the gift of the Christian

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religion, the Venerable Brother Bogdan Marian Vincent Sikorski, Bishop of Plock, requested that We grant the aforementioned church the title and the rights of a Minor Basilica. Gladly complying with these requests, after consulting with the Congregation for Sacred Rites, with Our certain knowledge and mature deliberation, and by the fullness of Our Apostolic authority, We hereby elevate the parish church of Cerven, dedicated to God in honor of the Blessed Virgin Mary, assumed into Heaven, to the dignity of a Minor Basilica, with all the rights and privileges that rightfully belong to such a title, in perpetuity. Notwithstanding any contrary provisions. 71 - A. A. S.

[*Latin ed. p. 1122*]

Acts of the Apostolic See - Official Commentary 1122. We decree, we establish, we determine that these present Letters shall forever remain valid and effective; that they shall fully and completely produce and obtain their intended effects; and that they shall fully suffice, now and in the future, for all those to whom they pertain or may pertain; and that, accordingly, judgment shall be rightly rendered and defined; and that they shall be declared null and void from this moment forward, if anything contrary to these, by anyone, knowingly or unknowingly, should be attempted. Given in Rome, at Saint Peter's, under the Fisherman's Ring, on the tenth day of the month of July, in the fifth year of Our Pontificate, 1967. © HAMLETUS I. Card. CICOGNANI, for public affairs of the Church. LETTER To the Reverend Father D. Pius Federici, Abbot General of the Congregation of Saint Silvester, O.S.B., on the occasion of the seven hundredth anniversary of the death of the pious Founder of that holy Congregation. PAULUS PP. VI. Beloved Son, greetings and the Apostolic Blessing. — Seven hundred years have passed since Saint Silvester Guzzolini, your venerable Father and Legislator, heavy with years and deserving of praise, migrated from this earthly exile to the heavenly crown. As we have learned that this religious family is soon to celebrate, we cannot refrain from directing to you, beloved Son, and to all the members of the Congregation who glory in his name and heritage, words of joy and esteem, so that such anniversaries may be made more joyful, and that the memory of him may be more deeply imprinted in your hearts, and indeed in the hearts of many who venerate Saint Silvester with singular devotion. We are especially pleased that the memory of so great a man is brought more fully to light on this occasion, whose life was, above all, directed to being perfectly "hidden with Christ in God." For he, having already become a priest, despite the vehement opposition of his father, contemplated the common condition of humanity in the sight of the lifeless body of a certain relative, [Col. 3, 3].

[*Latin ed. p. 1123*]

The acts of Pope Paul VI, 1123, relate that he entirely devoted himself to

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the contemplation of heavenly things, and withdrew himself to the mountains of Piceno, so that he might adhere to one God and imitate Christ crucified. However, his example was not barren or sterile, but rather attained a marvelous power and efficacy, according to that evangelical saying: "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it produces much fruit." For many young men, desiring to follow in his footsteps, established a religious institution, which he himself founded and fostered, adhering to the wise Rule of St. Benedict, like a living shoot springing from an ancient root. And not only did the inhabitants of that region approach him, so that they might be strengthened in the path of salvation, but also the fame of his sanctity radiated beyond his native land, so that that holy man greatly amplified the name and glory of God, and provided assistance to the progress of souls.

2. These examples of virtue can incite the minds of the faithful in this our age, which is too inclined towards external goods, to strive for that office of pursuing holiness, which is enjoined upon them in the sacred Baptism. For all the children of the Church, as the Ecumenical Council of Vatican II diligently teaches, "are called to the fullness of Christian life and the perfection of charity, through which a more human way of living is promoted also in earthly society. To attain this perfection, let the faithful employ the gifts they have received according to the measure of Christ's gift, so that they may devote themselves entirely to the glory of God and the service of their neighbor." But especially the religious families, which have preserved the unadulterated treasure of the Holy Father to this day, will be the most useful and beneficial celebrations. For this reason, we urge you, beloved Son, and all the monks of the Order of St. Benedict, to diligently remember the Founder, and to follow his footsteps more faithfully. May your daily life also be hidden with Christ in God, so that you may combine the divine school of service with the care and solicitude for souls; the more you devote yourselves to eternal things, the more abundant will be the fruit of your apostolic labor, and the more it will be adapted and suitable to the needs of all people in this time, for it is, as wisely observed by St. Benedict,

3 4 3 3 4 John 12:24-25. Cf. Dogmatic Constitution on the Church, *Lumen Gentium*, n. 40: A.A. 8. 57, 1965, p. 45. Cf. Rule 8 of St. Benedict, Prologue.

[*Latin ed. p. 1124*]

Acts of the Apostolic See - Official Commentary 1124 ("nothing shall be placed before the love of Christ," and to adhere to the most holy will, and to be imbued with the spirit and to translate into conduct the virtues of our Savior God, the archetype of all virtues. With these things in mind, we offer prayers to Saint Sylvester, that the portion of the flock of God chosen by him may receive heavenly assistance, that it may experience joyful growth, and that the purposes of sanctity may be strengthened. As a pledge of this hope and of Our singular benevolence, We impart to you, to all your members,

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and to all the works that you foster throughout the world for the cultivation of charity, for the advancement of missions, and for the Christian education of young people, Our Apostolic Blessing. Given in Rome, at Saint Peter's, on the fourteenth day of the month of November, in the year 1967, in the fifth year of Our pontificate. PAULUS PP. VI.

GREETING TO THE MOST REVEREND LORD, JULIUS HOSSÚ, BISHOP OF CLAUDIOPOLITAN-ARMEANOPOLITAN, COMPLETING TEN YEARS SINCE HIS EPISCOPAL ORDINATION.

A distinguished and blessed event in your life is approaching, which, being quite rare, manifestly demonstrates the extraordinary magnitude of a heavenly gift: for this year you celebrate the completion of ten years since you were ordained a Bishop. We will not allow this most excellent occasion to pass without openly expressing the benevolence and high esteem with which We have always regarded you, Venerable Brother, and therefore, We shall make the remembrance of this anniversary more pleasing to your religious joy. Therefore, receive sincerely and with promptness Our heartfelt wishes, to which We rightly add congratulations and praise, since We know well that the vast expanse of your pastoral ministry has been ennobled by deeds rightly done, and that you have gathered a rich harvest of merits, for which We, faithful servants and prudent men, ask for the most ample reward from God, while we eagerly await just judgments from Him. Indeed, in the performance of the weighty office of father, teacher, and guide devoted to the salvation of souls, your zeal, constant diligence, and gentle manner have shone forth.

[*Latin ed. p. 1125*]

Acts of Pope Paul VI, 1125, reveals a gentle disposition and, no less, a remarkable fortitude and steadfast constancy, especially in adversity. Having traversed the narrow and arduous path of virtue, you have known and desired to endure, because you have not hesitated to bear hardships for the sake of Christ and the Gospel. Furthermore, it is fitting that this be added to your honor, that you have considered it your duty to obey the precepts of the Apostolic See and to promote its endeavors, from which you have never considered it right or proper to deviate. May the words of the Chief Apostles, whose glorious martyrdom we commemorate this year, often resonate in your mouth and mind, so that you may share in the aid and light of those who have persevered in worthy endeavors, and may you be filled with consolations: "We glory in tribulations, knowing that tribulation worketh patience; and patience experience; and experience hope. Rejoice in your sufferings... If you are reproached for the name of Christ, you are blessed; for the glory, honor, and virtue of God, and the Spirit of Him, rest upon you." Regarding the manner in which you should spend your final years, in the holy retirement to which you have dedicated yourself, assist the flock entrusted to you with fervent prayers and with

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the offering of sacrifices to God, and, as far as you are concerned, meditate and rest. Let your soul ascend to the mountains of spices, to the hills of eternal blessedness, where the continuous day knows no sunset, where, victorious over the trials of this world, you, united with the angelic choirs, sing without ceasing to God the song of songs of Zion, embracing forever the noble crown. Therefore, act manfully and be encouraged by our words, and may you long enjoy good health, knowing that it is always pleasing to Us to hear that whatever happens to you is salutary, beneficial, and blessed, with the help of Christ's grace. Finally, We willingly and gladly bestow upon you and all those entrusted to your care the Apostolic Blessing, as a testament of Our paternal love and as a sign of the abundant gifts of heaven, earnestly invoking the intercession of the Virgin Mary, Mother of God, as she is the Queen of the Apostles, so too is she the Queen of Bishops. From the Vatican, on the fifteenth day of the month of November, in the fifth year of Our Pontificate, 1967.

PAUL P. P. VI

Romans 5:3
1 Peter 4:13, 14.

[*Latin ed. p. 1126*]

Acts of the Apostolic See - Official Commentary 1126. ACTS OF THE HOLY CONGREGATIONS. SACRED CONSISTORIAL CONGREGATION. DECREE Concerning the change of name of the Apostolic diocese. By Apostolic Letters sealed with lead, "Qui aeque..." (Those who likewise...), dated July 22nd of the year of Our Lord 1961, the diocese of Pluvia was erected and constituted as a suffragan of the metropolitan Church of St. Joseph in Costa Rica. Now, the Most Reverend Roman Arrieta Villalobos, Bishop of Pluvia, also expressing the sentiments of the clergy and of all the faithful, earnestly requested the Apostolic See that the diocese of Pluvia be called Tilaranensis, from the episcopal see, located in the town commonly called Tilaran. The Sacred Consistorial Congregation, having received the favorable opinion of the Most Reverend Antoninus Limongi, titular Archbishop of Nicaea Parva, Apostolic Nuncio in the Republic of Costa Rica, deemed it fitting to grant the request. Therefore, by virtue of the special faculties granted to him by His Holiness Our Lord Pope Paul VI, by the present Consistorial Decree, which shall have the same validity as if Apostolic Letters sealed with lead had been issued, it is decreed that the aforementioned diocese and the Bishop for the time being of Pluvia shall henceforth be called Tilaranensis. All contrary opinions to the contrary notwithstanding. Given in Rome, from the offices of the Sacred Consistorial Congregation, on November 15th of the year 1967. CAROLUS Cardinal CONFALONIERI, Pro-Prefect. L. © S. © Ernestus

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Civardi, titular Archbishop of Serdica, Secretary.

[*Latin ed. p. 1127*]

The Sacred Congregation for the Propagation of the Faith, 1127.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

AT THE PALACE OF ROSEBERY (MANSA).

DECREE Concerning the Change of Name of the Diocese.

Whereas the Most Reverend and Venerable Lord Alfridus Poledrini, Archbishop titular of Vazaritanus and Apostolic Pro-Nuncio in Zambia, proposed that the present denomination of the diocese of Rosebery be changed so that it might henceforth be called Mansa, according to the new name commonly given to the city of Fort Rosebery, the Sacred Congregation for the Propagation of the Faith, having maturely considered the matter, deemed it fitting to approve the proposal of the Apostolic Pro-Nuncio.

Therefore, the same Sacred Congregation, by virtue of the faculties granted to it by Our Holy Lord Pope Paul VI, by the Divine Providence, approves the aforementioned proposal and orders the drafting of the present Decree concerning the matter.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the twenty-second day of the month of November, in the year of Our Lord nineteen hundred and sixty-seven.

G. P. Card. AGAGIANIAN, Prefect.

L. S. © Sergius Pignedoli, Archbishop titular of Iconium, Secretary.

[*Latin ed. p. 1128*]

1128 Acta Apostolicae Sedis - Official Commentary. I I .... - ABERCORNENSIS (MBALAËNSIS) DECREE Concerning the Change of Name of the Diocese.

Since the Most Eminent and Reverend Lord Alfridus Poledrini, Archbishop titular of Vazaritanus and Apostolic Pro-Nuncio in Samland, proposed that the present denomination of the diocese of Abercorn be changed so that it might henceforth be called Mbalaënsis, according to the new name recently given to the city of Abercorn, which is commonly called Mbala, the Sacred Congregation for the Propagation of the Faith, after mature deliberation, and after having heard the opinion of the Apostolic Pro-Nuncio, decided as follows.

Therefore, the same Sacred Congregation, by virtue of the powers granted to it by the Most Holy Lord, Our Pope Paul VI, Divine Providence,

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approved the aforementioned proposal and ordered the drafting of the present Decree concerning this matter.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the twenty-second day of the month of November, in the year of Our Lord nineteen hundred and sixty-seven.

G. P. Card. AGAGIANIAN, Prefect.

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[*Latin ed. p. 1129*]

The Sacred Congregation of Rites, 1129. THE SACRED CONGREGATION OF RITES OF MADRID. Concerning the Beatification and Canonization of the Servant of God, Claudius López Brú, Marquis of Comillas, a layman. REGARDING A DOUBT: Whether a Commission should be appointed for the introduction of the Cause, in the case and to the effect of what is being considered. "The Divine Master and Exemplar of all perfection, the Lord Jesus, preached to all his disciples, of every condition, the sanctity of life, of which He Himself is both the author and the consummator: 'Be you therefore perfect, as also your Heavenly Father is perfect' (Matthew 5:48)... Therefore, it is clear to all that all the faithful, of whatever state or order, are called to the fullness of Christian life and the perfection of charity, by which sanctity, a more humane way of living is promoted even in earthly society" (Second Vatican Council, Dogmatic Constitution *Lumen Gentium*, n. 40). And there have never been lacking men and women who, responding with all their heart to this noble vocation, have dedicated their entire lives to Christ and to His Body, which is the Church. Among these, the Servant of God Claudius López Brú, Marquis of Comillas, a layman, deserves to be numbered, who, being joined in marriage and involved in many earthly affairs, left a shining example of Christian piety, apostolic zeal, and, above all, fervent charity towards God and men. He was born on May 14, 1853, in Barcelona, in Spain, the second of two sons of Anthony López, the first Marquis of Comillas, and Lady Ludovica Brú, who was from the family of Saint Joan Francisca Frémiot de Chantal. In the Servant of God, who was cleansed with the waters of baptism on June 13 of the same year, 1853, from his infancy, the love of God, purity of morals, and mercy towards the poor and afflicted were evident; which, as signs of his nascent sanctity, his pious mother was accustomed to attribute to the blessings of Saint Anthony Mary Claret, who had invoked the grace of God upon her when she carried her son in the womb. Piously educated by his parents and well instructed in the humanities, the Servant of God began, from the year 1869, to apply himself with excellent results to higher studies at the University of Barci-

[*Latin ed. p. 1130*]

1130 Acta Apostolicae Sedis - An official commentary from Nona, in

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which he received a doctorate in both law in the year 1873. Having undertaken a journey through Europe and having completed his apprenticeship in England and France, at the age of twenty-two, the Servant of God soon devoted himself to various and weighty matters connected with the administration of the immense family patrimony. On March 23, 1881, he entered into a Christian marriage with Lady Mary Gayón, a truly exemplary and most happy union, from which, however, children were not born, as God willed. In the year 1884, the Servant of God began to suffer severely from a lung ailment, so that the doctors despaired of his life; this fear proved to be unfounded, but from that time forward, his physical health remained very weak and infirm. While still recovering from this grave illness, he received the sad news that his beloved father had been taken by premature death on January 16, 1883, and since his older brother had passed away in the year 1876, the Servant of God inherited, along with the title of Marquess of Comillas, a vast patrimony, and with it, very serious duties and obligations. Among the numerous temporal affairs that he subsequently managed, the Servant of God was accustomed to constantly raise his mind to God, and, having scorned advantages, emoluments, and honors, he devoted his wealth, his tireless labor, and indeed his entire life to helping the poor and to promoting the prosperity of the Church and the nation. He founded countless circles and associations for the protection of workers, and established several social institutions for workers, long before the civil laws of recent times enacted similar measures; indeed, it was believed that many such laws were enacted with his influence. An outstanding benefactor of missions, the Servant of God also built or restored several churches in his own country, and, with a significant loss of his own wealth, he assisted a large number of the poor, to whom his home was always open. He also provided constant and effective assistance to public endeavors. The Servant of God is justly called the founder of the Cattolica Action in Spain, since he laid its foundations, wrote its rules, and served for more than 25 years in the office of President, or rather, of one of the presidents. He also founded and largely supported with his own funds the newspaper "El Universo," which became the organ of the Cattolica Action in Spain. Following in his father's footsteps, he also erected and founded the Comillas Seminary, which he presented to the Supreme Pontiff on July 10, 1891, so that it could truly be called a pontifical institution. He also worked diligently to erect a magnificent monument in honor of the cult of the Most Sacred Heart of Jesus on the hill called "El Cerro."

[*Latin ed. p. 1131*]

The Sacred Congregation of Rites, in its document "1131 de los Angeles," recounts that King Alfonso XIII, on May 30, 1919, solemnly dedicated the nation of Spain to the Divine Heart. Furthermore, he also demonstrated special devotion to the Supreme Pontiffs, as when, for the sacerdotal ju-

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bilee of Pope Leo XIII, he brought nearly twenty-eight thousand workers to Rome, largely at his own expense. In the year 1908, he spontaneously sent one of his large ships to Saint Pius X, in which were received those who had been wounded or left homeless by the earthquake in Messina. Similarly, to the extent possible, he endeavored to satisfy the desire of Pope Benedict XV, who, during the time of the first world war raging throughout the world, had asked the Servant of God to return not a few captives to their homelands on his ships. The Supreme Pontiffs, recognizing the outstanding merits of the Servant of God, but even more his exceptional sanctity, openly manifested their gratitude, naming him Knight of the Supreme Order of Christ and the Golden Fleece. This honor, which the Servant of God received with great reverence for the Apostolic See, and with humility of spirit, although he constantly refused the highest offices, and the title of Duke of Santander, and other honors repeatedly offered by the highest authorities of the Spanish nation, who frequently sought his counsel, aid, and assistance. Thus, the Servant of God, in the royal court, among the dignitaries of the kingdom, amidst affairs of state, always and only lived a truly remarkable life, intent solely on the glory of God, shining with virtues, and fully adhering in all things to the Gospel of Christ and the spirit of the Church. It is therefore not surprising that even during his lifetime he was widely called "Saintly layman," and that after his death, which occurred on April 18, 1925, in Madrid, the fame of his sanctity grew daily and spread far and wide. As a result, between the years 1943 and 1947, an Ordinary Process was established in the Curia of Madrid regarding the fame of sanctity, virtues, and miracles of the Servant of God. Meanwhile, several Eminent Cardinals, Most Reverend Archbishops, Bishops, Universities, and the most distinguished laymen constituted in authority, offered insistent prayers to the Supreme Pontiff, requesting the introduction of the cause for beatification. Therefore, this Sacred Congregation, after careful consideration, decreed on July 26, 1953, that nothing stood in the way of proceeding further. With all legally required procedures observed, and with the Reverend Father Paul Molinari, of the Society of Jesus, as Promoter of the Cause, on February 21, 1967, in a particular Ordinary Congregation of the Sacred Congregation of Rites, the Most Eminent and Reverend Cardinal Aloisi Masella, holding the title of the Suburbicarian Church of Praenestina, as Promoter of the Cause, discussed a certain doubt.

[*Latin ed. p. 1132*]

1132 The *Acta Apostolicae Sedis* records: Whether the Commission for the introduction of the Cause should be signed, in the case and with the effect of which we are speaking, and concerning this, a report was presented. And the Eminent Fathers, entrusted with the safeguarding of sacred rites, having also heard the Official Prelates, after careful deliberation, wrote: that the Commission should be signed, if it has pleased the

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Most Holy [Pope]. Finally, on the aforementioned day, a faithful report on all of these matters was presented to the Supreme Pontiff, Pope Paul VI, by the undersigned Secretary of the Congregation of Rites; and His Holiness, having approved the decree of the Eminent Fathers, deigned benignly to sign the Commission for the introduction of the Cause of the Servant of God, Claudius López Brú, Marquis of Comillas, a layman, with his own hand. Given in Rome, on the 30th of March, 1967. ARCADIUS M. Card. LARRAONA, Prefect. L. $ S. © Ferdinandus Antonelli, Archbishop titular of Idicren., Secretary.

[*Latin ed. p. 1133*]

1133 The Sacred Roman Rota. ACTS OF THE TRIBUNALS. SACRED ROMAN ROTA. Citatory Edict. NEAPOLITANA. Concerning the Nullity of Marriage (Gallo - Martone). Since the actual place of residence of the aforementioned Lord Ferdinand Martone, the party in the aforementioned cause, is unknown, we summon him to appear, either in person or through a duly appointed procurator, before the Sacred Roman Rota (Piazza della Cancelleria, 1 - Rome), on the 7th day of February, 1968, at half-past ten o'clock, for the purpose of resolving or signing the following question: Does it appear that the marriage is null, in this case? The Ordinaries of the places, the parish priests, and the faithful, who may have knowledge of the actual place of residence of the aforementioned Lord Ferdinand Martone, are to take care that he is duly informed of this citatory edict. * Joseph Palazzini, Clerk. From the Chancery of the Tribunal of the Sacred Roman Rota, on the 25th day of November, in the year 1967. Orlandus Di Jorio, Notary. * Since the place of current residence of Mr. Ferdinand Martone, the defendant in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 7, 1968, at 10:30 AM, to resolve or sign the following question: Does it appear that the marriage is null, in this case? The Ordinaries of the places, the pastors, and the faithful who have knowledge of the place of residence of the aforementioned Ferdinand Martone, should, insofar as possible, inform him of this citation.

[*Latin ed. p. 1134*]

1134 Acta Apostolicae Sedis - Official Commentary

TRIBUNAL SECUNDAE INSTANTIAE

VICARIATUS URBIS

Summons by edict concerning the nullity of marriage (Brandimarti - Pieroni [Newman])

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Since the actual place of residence of the aforementioned Mr. Alafridi Pieroni (Newman) is unknown, in the matter of which we have spoken above, we summon him to appear before the Tribunal Secundae Instantiae Vicariatus Urbis (Piazza S. Giovanni in Laterano, 6 - ROMANA), either in person or through a duly appointed procurator, on the 22nd of February, 1968, at the eleventh hour, for the resolution of the following question: Does it appear that the marriage is null and void, in this case?

The Ordinaries of the places, the parish priests, and all the faithful who have knowledge of the actual residence of the aforementioned Mr. Alafridi Pieroni (Newman), must take care to ensure that he is duly informed of this edictal summons.

* Philippus Giannini, V. Officialis

From the offices of the Tribunal Vicariatus Urbis, on the 4th of December, 1967.

P. Maggi, Cancellarius

* The place of residence of Mr. Alfred Pieroni (Newman), the defendant in this cause, being unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of Second Instance of the Vicariate of ROMANA (Piazza S. Giovanni in Laterano, 6 - ROMANA), on the 22nd of February, 1968, at 11 o'clock, to resolve the doubt reported below: Does it appear that the marriage is null and void, in this case?

The Ordinaries of the places, the parish priests, and the faithful who have knowledge of the place of residence of the aforementioned Mr. Alfred Pieroni (Newman), must, insofar as possible, inform him of this summons.

[*Latin ed. p. 1135*]

Diarium Romanae Curiae 1135

DIARIUM ROMANAE CURIAE

SEGRETERIA DI STATO

BY APOSTOLIC BRIEF, the Most Holy Father Paul VI, reigning happily, has appointed:

Protonotaries Apostolic, as if participating:

January 25, 1967.

Most Reverend Monsignor Gielen Carlo (Koln).

May 5.

Most Reverend Monsignor Ligi Bramante (Urbino).

June 13.

Most Reverend Monsignor Daumas Alfredo (Nice).

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Most Reverend Monsignor D'Oreye Massimiliano (Nice).

June 19.

Most Reverend Monsignor Giron Perrone Giuseppe (Guatemala).

June 26.

Most Reverend Monsignor Chansou Giuseppe (Toulouse).

Most Reverend Monsignor Gaston Giovanni (Toulouse).

August 4.

Most Reverend Monsignor Vicinanza Aniello (Salerno).

Most Reverend Monsignor Grimaldi Guerino (Salerno).

Most Reverend Monsignor Vath Carlo Ermanno (Hong-Kong).

September 15.

Most Reverend Monsignor Marinelli Emireno (City of the Vatican).

BY LETTERS FROM THE SECRETARY OF STATE, the Most Holy Father Paul VI, reigning happily, has appointed:

November 17, 1967.

The Reverend Monsignor Garlato Pietro, Secretary of the Pontifical Central Commission for Sacred Art in Italy.

November 24.

The Most Eminent Cardinals Samorè Antonio and DelPAcqua Angelo, Members of the Sacred Congregation for the Oriental Church.

The Reverend Father Laconi Mauro, of the Order of Preachers, Consultant of the Pontifical Commission for the Neo-Vulgate.

HONORS

BY APOSTOLIC BRIEFS, the Most Holy Father Paul VI, reigning happily, has conferred:

The Grand Cross of the Order of Saint Gregory the Great, civil class:

September 12, 1967.

To His Excellency, Mr. Heck Bruno, Federal Minister for Family and Youth of Colonia (Germany).

[*Latin ed. p. 1136*]

1136 Acta Apostolicae Sedis - Official Commentary: The Grand Cross of the Order of Saint Sylvester, Pope: September 16, 1967. To His Excellency, Mr. Alpan Oihat, Secretary General of the Presidency of the Republic in Turkey.

To His Excellency, Mr. Faik Ozansoy Munis, Undersecretary of State at the Presidency of the Council in Turkey.

To His Excellency, Mr. Kuneralp Zeki, Ambassador and Secretary General of the Ministry of Foreign Affairs in Turkey.

The Grand Cross of the Order of Saint Gregory the Great, civil class.

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September 16, 1967. To His Excellency, Mr. Kursat Nihat, Minister of Tourism in Turkey.

NECROLOGY: November 3, 1967. Most Reverend Donnelly Henry E., titular Bishop of Timbriade, Auxiliary of Detroit.

His Eminence, Cardinal Saigh Maximos IV, Patriarch of Antioch of the Melchites.

Most Reverend Rodríguez Andrade Pedro María, titular Archbishop of Brisi.

Most Reverend Wehr Matthias, titular Bishop of Rusuca.

Most Reverend Bonnabel Auguste, titular Bishop of Zur.

Most Reverend Adamski Stanislaw, Bishop of Katowice.

Most Reverend dos Santos Cabrai Antonio, Archbishop of Bèlo Horizonte.

Most Reverend Pétery József, Bishop of Vae.

Most Reverend Rabban Raphael, Archbishop of Kerkük of the Chaldeans.

December 2. His Eminence, Cardinal Spellman Francis, of the Titular Church of Saints John and Paul, Archbishop of New York, and Military Vicar for the United States of America.

Most Reverend Bona Stanislaus Vincent, Bishop of Green Bay.

His Eminence, Cardinal Riberi Antonio, of the Titular Church of Saint Jerome of the Charity.

His Eminence, Cardinal Pacini Alfredo, of the Titular Church of the Holy Angels at the "Garden City."

Most Reverend Hyle Michael William, Bishop of Wilmington.

Most Reverend Faveri Luigi, Bishop of Tivoli.

[*Latin ed. p. 1137*]

31st of December 1967, Year and Volume LIX, No. 18

ACTA APOSOLICAE SEDIS

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7. On the priestly celibacy.

- To the Bishops, Priests, and the faithful of the entire Catholic world: concerning priestly celibacy. . . . 657

8. Letter, January 29, 1967, "Sabaudiae gemma" [Gem of Savoy].

- To the Most Reverend and Most Eminent Lords, Cardinals of the Holy Roman Church: Achille Liénart, Bishop of Insulensem; Mauritius Feltin, formerly Archbishop of Parisiensem; Paul Mariam A. Richaud, Archbishop of Burdigalensem; Joseph Lefebvre, Archbishop of Bituricensem; Joseph Mariam Martin, Archbishop of Rothomagensem; Jean Villot, Archbishop of Lugdunensem; Carolus Journet; to the Most Reverend Lords: Michael Pellegrino, Archbishop of Taurinensem; Andreas Bontems, Archbishop of Chamberiensem; Franciscus Charrière, Bishop of Lausannensem, Genevensem, and Friburgensem; Jean Sauvage, Bishop of Anneciensem; and to the other Archbishops, Bishops, and Ordinary pastors of the regions of Galliae, Helvetiae, and Pedemontana: in the fourth year after the birth of Saint Francis de Sales, Doctor of the Church.

9. Exhortations, February 22, 1967, to May 13.

10. Apostolicae Petri et Pauli Apostolorum [Apostolic Letter on the Apostles Peter and Paul].

- To all Bishops who have peace and communion with the Apostolic See: in the nineteenth century after the martyrdom of the Holy Apostles Peter and Paul in Romae, a great sign.

- To all Bishops who have peace and communion with the Apostolic See: concerning the Blessed Virgin Mary, Mother of the Church, and exemplar

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of all virtues, to be venerated and imitated. 193 465

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1017 SACRED CONSISTORY.

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705. Provision for Churches.

715. 28. The imposition of red birettas and the assignment of titles.

753. 29. Concelebration with the new Cardinals and the presentation of rings.

760. 19. Secret Consistory: Provision for Churches.

1009. Petition for Pallia.

1015. Single Consistory (Public and semi-public). . . . . 1015.

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August 6. To the Catholic Church. - The Council for the Laity and the Pontifical Commission of Scholars called "Justice and Peace" are established. Episcopal authority. - Regulations concerning the faculty of granting dispensations are issued to the Bishops of the Eastern Churches. The Sacred Order of Deacons. - General norms concerning the restoration of the permanent diaconate in the Latin Church are issued. For the good of all. - Some diocesan Bishops are co-opted as members of the Sacred Roman Congregations. . . . . 25 385 697 881.

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APOSTOLIC EXARCHATE FOR THE FAITHFUL OF THE MARONITE RITE OF ANTIOCH. With supreme authority. - An apostolic exarchate is established in the United States of North America for the faithful of the Maronite Rite of Antioch.

21. OCEANIA MERIDIONALIS. Voices of the Prophets. - A sacred hierarchy is established in the islands of Oceania Meridionalis.

30. LIMANA - TRUXILLENSIS. Apostolic office. - The dioceses of Huaraz and the prelature of Huari are separated from the ecclesiastical province of Lima and assigned to Trujillo.

11. DAVAËNSIS. Catholic affairs. - The prelature of Davao, in the Philippine Islands, is raised to the rank of a diocese.

5. BECHUANALANDENSIS (Gaberonensis). Holy Church. - The apostolic prefecture of Bechuanaland is raised to the rank of a diocese, named "Gaberonensis."

29. BARODENSIS (Bombayensis). The Kingdom of Christ. - A new diocese is established, called "Barodensis," from the division of the archdiocese of Bombay.

7. 201. 204. 205. 207. 208.

BARQUISIMETENSIS - VALENTINA IN VENEZUELA (St. Philip in Venetiola). From that time. - Certain territories are taken from the Churches of Barquisimeto and Valencia in Venezuela, and a new diocese is established, called "St. Philip in Venetiola." . . . 529.

9. PARISIENSIS - VERSALIENSIS (Nemptodurensis and others). Those who will. 210.

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The dioceses of Paris and Versailles are divided, and five new dioceses are established: "Nanterre," "Saint Dionysius in France," "Crétail," "Corbeil," and "Pontoise."

GOIANIENSIS - UBERABENsis (Brasiliapolitanae). Concerning Brazil.

After deducting certain territories from the ecclesiastical provinces of Goiânia and Uberaba, a new ecclesiastical province is established, called "Brasília."

GOIANIENSIS AND OTHERS (Anápolis - Ipameri - Itumbiara - Miracema Superior - Rubiataba). Concerning souls.

After deducting certain territories from the archdiocese of Goiânia and the dioceses of Porto Nacional, Goiás, and Uruaçu, new dioceses are established, called "Anápolis," "Ipameri," "Itumbiara," "Miracema Superior," and "Rubiataba."

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SÃO PAULO IN BRASÍLIA - CAMPINENSIS. As far as it concerns.

After deducting certain territories from the archdioceses of São Paulo in Brasília and Campinas, a new diocese is established, called "Campinas" (Jundiaí).

TUGUEGARAOANA (Bayombongensis). Like a father.

After deducting certain territories from the diocese of Tuguégao, a new pre-latitium is established, called "Bayombong."

NEW GUINEA ORIENTAL AND ADJACENT ISLANDS. Joyful increase.

The sacred hierarchy is established in New Guinea Oriental and adjacent islands.

MERAUKENSIS. For the accepted.

A new ecclesiastical province is established in the territories commonly called Western Irian, called "Merauke."

LIPA (São Paulo in the Philippine Islands). Extensive churches.

After deducting certain territories from the diocese of Lipa, a new diocese is established, called "São Paulo in the Philippine Islands."

January 1. Doctrine of Indulgences.

The recognition of sacred indulgences is promulgated.

February 8. Grave matters of the Supreme Pontificate.

An Apostolic Pastoral Visitation in the City is announced.

BANGKOKENSIS (Nakhornsavanensis). Our office.

After deducting certain territories from the See of Bangkok, a new diocese is established, called "Nakhornsavan."

CAETITÉ (Livramento de Nossa Senhora). Who are divine.

Certain territories are taken from the diocese of Caetité, with which a new diocese is established, called "Livramento de Nossa Senhora."

LUANDA (Carmonensis - Sotopolitanae). Apostolic office.

After deducting certain territories from the archdiocese of Luanda, a new diocese is established, called "Carmonensis - Sotopolitana."

SURIGAO (Butuanensis). With the same office.

After deducting certain regions from the diocese of Surigao, another diocese is established, called "Butuan."

CAACUPÉ. Catholic affairs.

The pre-latitium of Caacupé, within the Republic of Paraguay, is raised to the rank of a diocese.

ATAMBUA (Kupangensis). Mother of the Saints.

After deducting certain islands from the diocese of Atambua, a new diocese is established, called "Kupang."

No territories were deducted from the Churches of Farafangana and Aris

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Delphini, a new diocese is established, called "Ihosiensis."

DEAARENIS. Our duty.

The apostolic prefecture of Deaarenis is elevated to the dignity of a diocese.

SOLOLENSIS (Quiché). Who are of Christ.

The territory of the diocese of Sololens.

FARAFANGANA - ARIS DELPHINI (Ihosiensis). Wonderfully indeed.

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1143. Quiché. Concerning the division, a certain new diocese is founded, named "Quiché"; furthermore, the region of Chimaltenango is separated from the archdiocese of Guatemala, and is permanently added to the diocese of Sololá.

1103. Lima (Callao). Concerning the Churches. Certain territories are removed from the archdiocese of Lima, and a new diocese is established, named "Callao."

1105. Buenos Aires - La Plata. Concerning ecclesiastical matters. The dioceses of Avellaneda and Cliví Zamoera, previously subject to the metropolitan archdiocese of La Plata, are assigned to the archdiocese of Buenos Aires; furthermore, the dioceses of Merced and Novembrio, separated from the latter, are added to the Holy See.

1107. Liège (Hasselt). Concerning Christians. A new diocese is established in the nation of Belgium, named "Hasselt."

1109. Of the City. These are in Rome. The church of the Blessed Virgin Mary of Perpetual Sorrow, near the Forum Boarium, is assigned to the order of Cardinal Presbyteries.

929. Of the City. From ancient times. The churches of Saints Ambrose and Charles, on the Via Lata, are honored with the title of Cardinal Presbyteries.

931. Of the City. Since, having increased. The church of Saint Louis of the French, in the region of Saint Eustachius, is raised to the rank and dignity of a Cardinal Presbytery.

932. In accordance with the established order. The church of the Most Holy Name of Jesus and Mary, on the Via Lata, is adorned with the title of a Cardinal Diaconate.

934. For the governance. The church of the Blessed Virgin Mary, Help of Christians, on the Via Tusculana, is assigned to the order of Diaconates.

935. These are ours. The church of the Blessed Virgin of Mercy and Saint Hadrian the Martyr, near the Villa of "Albano," is raised to the honor and dignity of a Diaconate.

937. Most beautiful churches. The church of Saint Joseph, on the Via

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Triumphalis, is assigned to the order of Diaconates.

938. Our predecessors. The church of Saint Francis of Paula, on the mountains, is adorned with the title of a Cardinal Diaconate.

940. With such concern. The church of Saint Philip Neri, in Eurosia, is assigned to the number of Diaconates.

941. Kasama. Concerning the highest. The diocese of Kasama is raised to the rank and dignity of a metropolitan church.

943. Paksé. Christ's parable. A new apostolic vicariate is founded in the Laotian region, named "Paksé."

To the Islands of Bermuda (Hamilton). To the Most Holy Christ. The apostolic vicariate of the Islands of Bermuda is reduced to the order of a diocese, without changing its name, which will be "Hamilton."

1113. Kontum - Dalat (Ban Mê Thuột). Through God's benevolence. A new diocese is founded in the Vietnamese nation, named "Ban Mê Thuột."

944. Antofagasta. With the bishops. A new ecclesiastical province is established in the Republic of Chile, to be called "Antofagasta."

946. Grouard and McLennan. Through constant effort. In the northern region of Canada, two ecclesiastical provinces are established, named "Grouard-McLennan" and "Kivotina-Lepasana."

1114. Concerning the government of the entire Church. From the Roman Curia.

1885. Letters.

1965. September 18. Concerning illustrious churches. The title and privileges of the minor basilica, a parish church of the Apostles, located in the city of Cologne, are granted.

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March 4, 1967

April 1, 1967

May 12, 1967

May 15, 1967

May 26, 1967

June 5, 1967: The Immaculate Virgin Mary. – The Blessed Virgin Mary, "Mother of the Church," is chosen as the principal patroness, and Saint Pius X, Pope and Confessor, as the secondary patron, of the entire diocese of Montes Claros.

The church of Saint Gerard Majella in the town of "Cúrvelo," located within the archdiocese of Adamantina, is adorned with the title and privileges of a Minor Basilica, for the glory of God.

The title and privileges of the Minor Basilica of the Shrine of the Blessed Virgin Mary, commonly known as "Notre-Dame de Buglose," located within the diocese of Aturensis, are conferred with merit and celebration.

The title and privileges of the Minor Basilica, the cathedral church of the diocese of Saint Michael, in the Republic of El Salvador, are conferred.

The Blessed Virgin Mary, Lady of Peace, or "Nuestra Señora de la Paz," is chosen as the principal patroness of the entire Republic of El Salvador, as is customary.

The Apostolic Nunciature is established in the Republic of Cameroon, a distinguished seat.

The church of the Blessed Virgin Mary, commonly known as "Nuestra Señora de la Esperanza de la Macarena," located in Hispali, is honored with the title and privileges of a Minor Basilica.

The church of Saint Martin, commonly known as "S. Martino delle Scale," near Panormum, is adorned with the title and privileges of a Minor Basilica, for the glory of the illustrious city of Platensis.

The temple dedicated to the Sacred Heart of Jesus in the city of Platensis is honored with the title and privileges of a Minor Basilica.

The Apostolic Nunciature is established in the Republic of China, for public service.

The Apostolic Nunciature is established in the Republic of Madagascar, by divine inspiration.

Saint Joseph the Worker, Spouse of the Blessed Virgin Mary, is chosen as the principal patron of the diocese of Beja.

The priorate temple of Cluni, dedicated to the Blessed Virgin Mary "del Prado," is conferred with the title and privileges of a Minor Basilica, for the honor of Leonissa.

Saint Joseph of Leonissa is chosen as the principal patron of the city and municipality of Leonissa, as a friend.

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The Blessed Virgin Mary Lauretana is chosen as the principal patroness of the diocese of Mexicali, the Lauretan Virgin.

It is announced that the Blessed Virgin Mary Lauretana is the principal patroness of the entire diocese of Tijuana.

The golden rose of the Apparitiopolitana Basilica of the Immaculate Virgin Mary, commonly known as "Aparecida," is bestowed, for Christian devotion.

Appropriate faculties are granted for the Apostolic Visitation to be carried out in the city.

The Blessed Virgin Mary, assumed into heaven, and Saint Joseph, her Spouse, are declared the principal patrons of the diocese of Verae Crucis, with angelic virtues.

Saint Stanislaus Kostka is chosen as a principal patron, along with Saint Stanislaus, Bishop and Martyr, and Saint Andrew Bobola as a secondary patron, of the diocese of Plocensis, the gateway to heaven.

The Blessed Virgin Mary, called "delia Porta," is established as the principal patroness of the episcopal city and the entire diocese of Guastalla, together with Saint Francis of Assisi, also a principal patron.

The title and privileges of the Minor Basilica are conferred upon the parish church of Saint Peter the Apostle in the town of "Riposto," in the diocese of Iaciensis.

[*Latin ed. p. 1145*]

1145 Index of documents arranged in chronological order 1967 June » » » » » » July » » » August » October 21 In Rome, a worthy [church]. - The parish church of the Holy Apostles Peter and Paul in the City is adorned with the title and privileges of a Minor Basilica. » In Lublin, a temple. - The church of St. Stanislaus, Bishop and Martyr, in Lublin is adorned with the title and privileges of a Minor Basilica. . 26 In Rome, to the parents. - The title and privileges of the Minor Basilica collegiate church, dedicated to the Apostles Peter and Paul, in the town called "Casal Nadur," in the Gozo diocese, are granted. . . 28 Out of active piety. - The title and privileges of the Minor Basilica conventual church, dedicated to the Blessed Virgin Mary of Mount Carmel, in the city of Xerez, are granted. 10 A bulwark of the faith. - The title and privileges of the Minor Basilica parish church of Cerven, dedicated to the Blessed Virgin Mary, assumed into Heaven, within the boundaries of the Płock diocese, are granted. 27 For the sake of utility. - The Apostolic Nunciature in Holland is raised to the rank of Apostolic Delegation. 26 On the Nativity. - The title and privileges of the Minor Basilica collegiate church, dedicated to the Nativity of the Blessed Virgin Mary, in the town called "Xaghra," in the Gozo diocese, are granted. . . . 8 In her own humility. - The Venerable Servant of God, Maria Fortunata Viti, a professed nun of the Order of St. Benedict, of Corbetta, is

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declared blessed. 950 1039 952 1119 1121 953 954 955 AGREEMENT 1966 October 10 Between the Apostolic See and the Republic of Argentina. . . 127 COMMON DECLARATION 1967 October 28 By Pope Paul VI and Patriarch Athenagoras 1054 LETTERS 1966 November 1967 March » » » April » » » » 23 We know with. To the Most Reverend Father Bernard Alfrink, Cardinal of the Holy Roman Church, Archbishop of Utrecht, to the Most Reverend Bishops, the clergy of both rites, and all Catholics of Holland, regarding the examination of the decrees of the Ecumenical Synod. 5 We have had. - To all the faithful of the Roman Diocese, concerning the pastoral visit to be undertaken in the beloved City, initiated by the Most Blessed Father. 19 Nothing is more pleasing. - To the Most Reverend Father, Most Holy Cardinal Portalupi, Archbishop in title of Christopolis and Apostolic Nuncio in Honduras, whom the Most Blessed Father chooses as a legate, to preside over the first Eucharistic Gathering celebrated in Tegucigalpa, from the entire Honduran nation. 5 Full of devotion. - To the Reverend Father Joseph Boeris, General Prefect of the Order of Regular Clerics of Somascha, for the solemn celebrations marking the second centenary since St. Jerome Emiliani, the founder of that religious family, was enrolled among the saints. 10 In Cuenca, in the city. - To the Most Reverend Father, Most Holy Cardinal Döpfner, Archbishop of Munich and Freising, whom the Most Blessed Father chooses as a legate, to preside over the Eucharistic Gathering to be held in Cuenca, from the entire Ecuadorian Republic. 15 Glorious words. - To the Most Reverend Father, Most Holy Cardinal da Costa Nunes, of the title of St. Prisca,

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1146 Index documentorum chronologico ordine digestus PAGE 1967 April. » » » May. » » » July. » » » » » » » November. It is announced from Rome that he will preside over the celebrations in honor of the Most Blessed Virgin Mary at Fatima. 28 The Royal Standard. - To the Reverend Father Theodore Foley, General Moderator of the Congregation of Clerics of the Most Holy Cross and the Passion of Our Lord Jesus Christ, regarding the list of saints of that Religious Family, compiled in the first century since St. Paul, the Founder of that Family, was accounted among the saints. » To Us recently. - To the Most Reverend Paul, Cardinal Zoungrana, Archbishop of Ouagadougou, completing five years since he was raised to the priestly dignity. 1 Fifty years ago. - To the Most Reverend Gustavo, Cardinal Testa, Pro-Prefect of the Sacred Congregation for the Oriental Churches, completing the fiftieth year since that Sacred Council was made a sui iuris entity by Pope Benedict XV. 4 The Liverpool Temple. - To the Most Reverend John Carmel, Cardinal Heenan, Archbishop of Westminster, whom he appoints as a legate to preside over the solemn dedication of the Liverpool cathedral temple. 5 Ten years of priesthood. - To the Most Reverend Charles, Cardinal Journet, celebrating the completion of ten

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years of priesthood. 10 To the Most Reverend Eugene, Cardinal Tisserant, Dean of the Sacred College, completing the sixtieth year since he was raised to the priesthood. 16 To the Most Reverend Emmanuel, Cardinal Gonçalves Cerejeira, Patriarch of Lisbon, whom he appoints and designates to preside over two convents, one Marian and one Mariological, to be held in Lusitania, from all nations. 28 To the Most Reverend Aloysius, Cardinal Traglia, completing ten years since the founding of the Vicariate of the City, from the time he received the order of the sacred priesthood. 14 Seven centuries have passed. - To the Reverend Father Pius Federici, General Abbot of the Silvestrine Congregation, O.S.B., at the end of the seventh century from the death of the pious Founder of that Congregation. 484 392 488 489 615 771 856 854 858 1122 CONGRATULATORY MESSAGES 1967 January. » March. » April. » May. » » » July. » November. 23 To the Most Reverend Joseph, Cardinal Frings, Archbishop of Cologne, celebrating his eightieth birthday. 12 To the Most Reverend Henry, Cardinal Pia and Daniel, Archbishop of Toledo, celebrating the completion of five years since the Prelate entered that archdiocese. 22 To the Most Reverend Joseph Elmer, Cardinal Ritter, Archbishop of St. Louis, completing ten years since he was raised to the priesthood. 6 To the Most Reverend Michael, Cardinal Browne, celebrating his eightieth birthday. 26 Five years completed. - To the Most Reverend Joseph, Cardinal Frings, Archbishop of Cologne, celebrating the completion of five years since he was consecrated as a Bishop. 9 Having been appointed. - To the Most Reverend Joseph, Cardinal Pizzardo, Prefect of the Sacred Congregation for Seminaries, Studies, and Universities, celebrating his ninetieth birthday. 15 To the Most Reverend Julius Hossu, Armenian Bishop of Klausenburg, completing ten years since his episcopal consecration. 222 332 491 492 772 774 1124

[*Latin ed. p. 1147*]

Index of documents arranged in chronological order: 1147 HOMILY PAGE 1967 March 23. Delivered in the Patriarchal Archbasilica of the Lateran, on Thursday, "at the Supper of the Lord," with the Most Holy Father performing the Sacred Pontifical rites. 1967 May 13. DURING THE JOURNEY IN PORTUGAL. Addresses: Delivered in the Valley of Iria, as the Most Holy Father performed the Sacred rites for the Most Excellent American, Thomas, President of the Republic of Portugal, at the "Monte Real" airport. To the Most Eminent Father, Cardinal Patriarch of Lisbon, and to the Most Excellent sacred dignitaries of the entire Portuguese nation. To the Most Excellent men from the group of envoys present in the Republic of Portugal, to the Portuguese Catholics and members of the lay order, with the Most Holy Father rendering due honor to the faithful members of non-Catholic communities, who were kindly received by the Most Holy Father. To the immense multitude of Christians, giving the greatest applause to the Most Holy Father, before departing for Fatima.

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593 597 598 599 600 601 601. THE MOST HOLY FATHER'S JOURNEY IN THE REPUBLIC OF TURKEY. 1967 July. Addresses: Delivered at the airport, mentioned above, "Yesilkoy," to the President of the Turkish nation, in Constantinople. To the clergy and the faithful, gathered in the cathedral church dedicated to the Holy Spirit in Constantinople. To the Most Excellent Mr. Cevdet Sunay, President of the Republic of Turkey, who kindly received the Most Holy Father at his home. To the Most Excellent men from the group of envoys present in the Republic of Turkey. Delivered in the patriarchal church of the Orthodox Christians, St. George, at "Fanar," where Athenagoras I, the Ecumenical Patriarch, along with Metropolitans and Archimandrites, received the Most Holy Father with fraternal affection and solemn ceremony, offering prayers with Him. To B. S. Shnorhk Kalustian, the Armenian Patriarch in the Republic of Turkey. To the Moderator of the Jewish community in the city of Istanbul. 26. Delivered in the parish church of St. Anthony of Padua, to the Catholic Christians residing in the city of Istanbul, who were present at the Sacred rites performed by the Most Holy Father. To the Most Excellent Mr. Cevdet Sunay, President of the Republic of Turkey, to the President of the Supreme Council for the administration of public affairs, and to other public officials, who greeted the Most Holy Father at the airport, before his departure from Constantinople for Smyrna. To the Prefect of the city of Smyrna, to numerous city officials, and to many citizens, who joyfully received the arriving Supreme Pontiff and then, by motor vehicle, to the ancient city of Ephesus, in order to see the sacred monuments of that place. 25 833 834 836 838 840 842 843 844 846 847.

[*Latin ed. p. 1148*]

Index of documents arranged in chronological order, page 1148.

To the Catholic faithful of Smyrna, in the cathedral church of St. John in Smyrna, at the airport, before the Most Blessed Father boarded the aircraft to return to Italy, 848, 849.

ALLOCUTIONS:

1966: November 30; December 3; December 8; December 12; December 19; December 22; December 23; December 24; December 25.

1967: January 5; January 6; January 7; January 12.

To those who attended the third meeting held by the moderators of the Pontifical Council for assistance to Latin America, to the national moderators of works concerning ecclesiastical vocations, who attended the first meeting held in Rome, under the auspices of the Sacred Congregation for Seminaries and Universities.

Held in the Vatican Basilica, on the feast of the Immaculate Conception of the Blessed Virgin Mary, exactly one year after the close of the Ecumenical Council, when the Supreme Pontiff celebrated the Eucharistic Sacrifice,

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to which countless sacred virgins from various religious institutes were present.

To the Most Excellent Mr. Joseph F. Shields, Envoy from Ireland to the Apostolic See, who presented to the Supreme Pontiff letters attesting to the fidelity of his mission.

To the Most Excellent Mr. Hashim Khalil, Envoy from the Republic of Iraq to the Apostolic See, who presented to the Supreme Pontiff letters testifying to the fulfillment of his entrusted mission.

To the Most Excellent Mr. Aloysius Valladares and Aycinena, Envoy from the Republic of Guatemala to the Apostolic See, who presented to the Supreme Pontiff letters attesting to the fulfillment of his entrusted mission.

To the Most Excellent Mr. Vjekoslav Cvrlie, sent by the Government of the Federated Republic of Yugoslavia to the Apostolic See.

To the Venerable Fathers Cardinals and to the Prelates of the Roman Curia, the Supreme Pontiff, through the Most Holy Dean of the College of Cardinals, offered auspicious and fortunate greetings, on the occasion of the feast of the Nativity of our Lord Jesus Christ.

Held in the city hall of Florence, when the Most Blessed Father visited that city on the night of the Nativity of the Lord, which was afflicted by a terrible and devastating flood.

Held in the Archiepiscopal residence in Florence, by the Most Blessed Father, to the distinguished gentlemen, the leaders of the Republic and the City, before he proceeded to the cathedral to celebrate Mass on the night of the Nativity of the Lord.

Held in the Florentine Cathedral, on the night of the Nativity of the Lord, when the Supreme Pontiff celebrated the Holy Sacrifice.

To the Most Excellent Mr. Arthur da Costa e Silva, elected President of the Federative Republic of Brazil.

Held in the Vatican Basilica, on the feast of the Epiphany of the Lord, when the Supreme Pontiff offered the divine host in commemoration of the twentieth anniversary of the establishment of the sacred Hierarchy in China, and forty years since the first six bishops were consecrated from the Chinese clergy.

To the Most Excellent Gentlemen from the group of Envoys at the Apostolic See, who offered auspicious greetings and good wishes to the Most Blessed Father for the beginning of the new year.

To the Most Eminent Cardinal, Prefect of the Sacred Congregation for Religious Orders and Societies, and to the superiors of the sacred Italian virgins, a meeting was held in Rome concerning the adapted renewal of religious life, according to the norms of the Decree "Perfectae caritatis" of the Ecumenical Council.

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31, 34, 38, 44, 45, 46, 47, 48, 59, 60, 61, 66, 68, 71, 131.

[*Latin ed. p. 1149*]

Index of documents arranged chronologically:

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March 16
March 20
March 30
April 1

In the Clementine Hall, addressed to the Patricians and Noble citizens of Rome, wishing the Most Blessed Father all good things in the new year.

To the Most Excellent Sir Harold Wilson, President of the Supreme Council for the administration of public affairs in Great Britain.

To the Most Excellent Sir Huveyda Mayatepek, Envoy of the Republic of Turkey to the Apostolic See, presenting to the Most Blessed Father letters attesting to the fulfillment of his entrusted duties.

To the Prelates, Auditors, Officials, and Advocates of the Sacred Roman Rota, admitted at the beginning of the year to hear new cases.

To those who attended the meeting held in Rome at the Secretariat, concerning the restoration of Christian unity.

In the Sistine Chapel, sixteen deacons from the Pontifical College "Beda" were ordained into the sacred priesthood by the Most Blessed Father.

To the Most Excellent Sir Peter Devès, Envoy of the Republic of Senegalese to the Apostolic See, presenting to the Supreme Pontiff letters attesting to the fulfillment of his entrusted duties.

To the Most Excellent Sir II Yung Chung, Envoy of the Republic of Korea to the Apostolic See, presenting to the Supreme Pontiff letters attesting to the fulfillment of his entrusted duties.

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To the Most Excellent Sir Jean-Baptiste Fritz, Envoy of the Republic of Haiti to the Apostolic See, presenting to the Supreme Pontiff letters attesting to the fulfillment of his entrusted duties.

In the Sistine Chapel, addressed to the Roman clergy and to the Most Excellent Prelates who had been in Rome for forty years, gathered together to consider the restoration of the order of deacons in the Latin Church, as a proper and permanent degree of the Sacred Hierarchy.

To the Most Excellent Sir Marian Medina Febres, Envoy of the Federated States of Venezuela to the Apostolic See, presenting to the Supreme Pontiff letters attesting to the fulfillment of his entrusted duties.

In the Sistine Chapel, on the Sunday of "Laetare," to the Most Reverend Cardinal Hamleto Giovanni Cicognani, Prefect for Public Affairs of the Church, the Supreme Pontiff's legate, and to others from the Brazilian nation who were present at the ceremony, the blessing of the golden rose was bestowed, to be kept in the illustrious Marian temple of the Blessed Virgin Mary "de Aparecida," and to other members of various religious institutes who were gathered in Rome to implement the norms issued by the Apostolic See to carry out the decree "Perfectae caritatis" of the Sacred Council.

Before the faithful in the Vatican Basilica, the Supreme Pontiff recalled what the Fathers of the Second Vatican Ecumenical Council had felt and taught concerning the faith.

To His Majesty Gustav VI Adolf, King of Sweden.

To the Most Excellent Sir Peter E. Brin, Envoy of the Republic of Panama to the Apostolic See, presenting to the Supreme Pontiff letters attesting to the fulfillment of his entrusted duties.

To the "Young people serving" from various European nations who had traveled to Rome.

To the Most Excellent Sir Julius Ravony, Envoy of the Republic of Madagascar to the Apostolic See, presenting to the Supreme Pontiff letters attesting to the fulfillment of his entrusted duties.

To those who had convened in Rome from the international organization of citizens "des classes moyennes" for a congress.

[*Latin ed. p. 1150*]

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May 31, 1150

To the clergy and the vast multitude of faithful from the Apostolic Administration of Baci, who have made a pilgrimage to Rome to venerate the tombs of the Apostles Peter and Paul.

To the Most Reverend Prelates, priests, and faithful of Slovenia, who have made a pilgrimage to Rome in the twelfth century since the acceptance of the Christian faith in that region.

To the Most Reverend Prelates from the Assembly of Italian Bishops, who attended the second post-Ecumenical Synod meeting in Rome.

To those who attended meetings in Rome organized by the "Committee for the Promotion of Youth Agricultural Organizations in the European Economic Community."

In the Archbasilica of the Lateran, to the clergy and faithful who attended the solemn ceremony, as the Apostolic Visit of the Roman Diocese began.

To the moderators, members, and consultants of the newly established "Council of Lay People," holding their first meeting.

To the Most Reverend Cardinals, Most Reverend Prelates, and experts in liturgical discipline, attending the eighth plenary session of the Council for the implementation of the Constitution on the Sacred Liturgy.

To the moderators, members, and consultants of the Pontifical Commission for "Justice and Peace," holding their first meeting.

To those who attended the intergovernmental meeting of the "World Food Programme" in Rome.

To those who attended the meeting in Rome, representing all nations, with the theme: "The Spiritual Values of Tourism."

To His Majesty King Olav V of Norway, to the Most Reverend Cardinal President, moderators, members, consultants, and officials of the Secretariat for the promotion of Christian unity, who held their annual meeting in Rome.

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To those who attended the general meeting of the "European Studies" association.

To the faithful gathered in the Vatican Basilica, the Most Blessed Father announced that, on the coming May 13th, he would make a pilgrimage to the shrine of the Blessed Virgin Mary of Fatima.

In the Vatican Basilica, before a large gathering of moderators, experts, writers, actors, stage artists, journalists, critics, producers, distributors, and others involved in theatrical performances, as well as in the art of cinema and radio-television, and other forms of social communication.

In the hall known as "of the Vestments," to His Holiness the Armenian Patriarch, "Catholicos" Khoren I of Cilicia, after the Most Blessed Father offered prayers with him in the Sistine Chapel.

To the moderators and members of the supreme councils of the Pontifical Missionary Works, gathered in Rome for their annual meeting.

To the pediatric cardiologists attending the fifth international congress in Rome.

To the Catholic faithful from the nation of Vietnam, who had made a pilgrimage to the shrine of the Blessed Virgin Mary of Fatima.

To the Most Excellent Sir Paul van den Boeynants, President of the Supreme Council for Public Administration in Belgium.

To the honorable members of the executive boards of European associations, such as the "European Economic Community" and the "European Atomic Energy Community."

To the Most Excellent Sir Charles de Gaulle, President of the French Republic.

[*Latin ed. p. 1151*]

Index of documents arranged chronologically:

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September 29

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September 30

October 8

October 15

October 26

October 28

To those who were present in Rome at the general assembly held by the International Council of Historical Disciplines:

To the faithful admitted to the Vatican Basilica, amidst the lamentable war that has arisen in the regions of the Middle East, and in places disturbed by the clamor of years, to the members of the Order of Discalced Brothers of the Blessed Virgin Mary of Mount Carmel, who were present at the general assembly of their religious community held in Rome;

To the Missionaries of Africa, who were present at the general council of their religious community in Rome;

To the members of the Order of Friars Minor, who were present at the general council of their religious community in Assisi;

To the Most Eminent Fathers of the Sacred College of Cardinals, on the day that the Supreme Pontiff, with happy and auspicious omens, was named...

In the Vatican Basilica, to the Most Reverend Cardinals, Archbishops, Bishops, honored men, and others present, as the cenotaph of Pope John XXIII was inaugurated.

To the directors of offices responsible for the transmission of Christian doctrine, who were present at the assembly held by the Italian Episcopal Conference in Rome.

To the Nine Cardinals, who received the red biretta from the highest authorities of the states, having completed their mission, and to whom the Supreme Pontiff gave a ring and assigned a title: namely, to His Eminence Cardinal Anthony Riberi, the title of Saint Jerome of Charity; to His Eminence Cardinal Maximilian de Furstenberg, the title of the Most Sacred Heart of Jesus at the Praetorian Castle; to His Eminence Cardinal Charles Grano, the title of Saint Marcellus.

To the members of the Order of Clerics Regular Poor of the Mother of God, who came to Rome to participate in the general assembly of their religious community.

To those who were present at the sixth international assembly held by the aforementioned association, "Crusade of the Blind," to the directors and members of the aforementioned association, "Apostolate of Suffering," before the Most Blessed Father.

To the members of the Congregation of the Most Holy Redeemer, who came to Rome to participate in the general assembly of their religious community.

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In the patriarchal Basilica of the Vatican, the Eucharistic Sacrifice was celebrated by the Most Blessed Father, to inaugurate the meeting of the Synod of Bishops.

To the Most Reverend Cardinals and Archbishops of the Synod of Bishops, who were working diligently in the first assembly.

In the Basilica of Saint Peter, to the clergy and the faithful, especially those who had come to Rome as pilgrims, to participate in the solemn rite of the beatification of the Venerable Handmaid of God, Mary Fortunata Viti.

In the Vatican Basilica, after the Eucharistic Sacrifice was celebrated by the Most Blessed Father, to those who were present at the third assembly on the apostolate of the laity from all nations, held in Rome.

To His Holiness Athenagoras I, the Ecumenical Patriarch, in the Vatican Basilica, where he was received with great kindness by the Most Blessed Father, and with whom he offered pious prayers.

To His Holiness Athenagoras I, the Ecumenical Patriarch, who, having departed from Rome, visited the Most Blessed Father again.

[*Latin ed. p. 1152*]

Index of documents arranged in chronological order. 1152 Radio and Television Announcements. Page 1967. March 29; July 2. To those who attended the seventy-second meeting held in Rouen by the association "Union des Œuvres Catholiques de France," to all Catholics and faithful throughout the world, dedicated to promoting the use of social communication tools throughout the world. To the French youth who attended the meeting in Paris held by the association "Jeunesse Ouvrière Chrétienne." 354. 517. 805. Radio Announcements. 1966. December; 1967. February; March; April; June; August 22. To all Catholics of the world and to all people, for the celebration of the Solemnity of the Nativity of Our Lord Jesus Christ. 25. To the people of Rome and all other faithful, and to all people, given on the feast of the Nativity of Our Lord Jesus Christ by the Most Blessed Father, before He imparted the Apostolic Blessing to the City and the World from the external platform of the Vatican Basilica. 8. To the students of Catholic schools in the United States of America, to encourage their charity for the poor children of certain regions of the world. 26. To all the faithful of the City and the World, and to all people, given on the feast of the Resurrection of Our Lord Jesus Christ, before the Most Blessed Father imparted the Apostolic Blessing from the external platform of the Vatican Basilica. 16. To the faithful of Honduras, gathered in a Eucharistic celebration from the entire nation of Tegucigalpa. 1. To all the faithful of the Republic of Ecuador, gathered in a Eucharistic celebration from the entire nation of Cuenca. 15. To the faithful of the city of Asunción and the entire Republic of Paraguay, on the feast of the Assumption of the

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Virgin Mary. 75. 79. 226. 356. 433. 636. 867. Written Announcements. 1966. November; December. 1967. April; May; July; September; October. 17. To His Excellency, Mr. Josip Broz-Tito, President of the Federal Republic of Yugoslavia. 227. 25. To the Most Reverend Father Brunone Torpigliani, Titular Archbishop of Malliana and Apostolic Nuncio to the Republic of El Salvador, gathered in Sotópolis, representing the ninth region of all of America, for a meeting on Catholic education. 157. 12. To the Most Excellent Gentlemen, the Presidents of the nations of Latin America and members of the organization "Organización de los Estados Americanos," gathered in the city of "Punta del Este" in Uruguay. 435. 24. To the widows who gathered at the grotto of Lourdes for a pilgrimage from various nations. 639. 16. To those who attended the second meeting in Geneva, called "Peace on Earth." 641. 25. Given by the Supreme Pontiff Paul VI to Athenagoras I, the Ecumenical Patriarch of Constantinople, regarding the reasons for unity in order to foster reconciliation between the Church of the West and the Church of the East. 852. 14. To His Eminence, Father James, Cardinal Lercaro, Archbishop of Bologna, for the International Gathering of Christian Artists in Bologna. 980. 12. To His Eminence, Father Joseph, Cardinal Garibaldi y Rivera, Archbishop of Guadalajara, on the occasion of the inauguration of the new headquarters of the Mexican College in the City. 1056.

[*Latin ed. p. 1153*]

Index of documents arranged in chronological order: 1153 PAGE 1967. October 29 – December 8. Addressed to the Sacred Hierarchy of the Cattolica Church in Mahdia and to all the people of that land. 1073. Addressed to all "men of good will," whom the Most Blessed Father exhorts to celebrate the day dedicated to the fostering of peace throughout the world, on the first of January. 1097. News. 1967. June 8. Telegraphic messages sent to the supreme leaders of the states of Iraq, Israel, the Arab Syrian Republic, the United Arab Republic, and to the King of Jordan. 642. News. 1967. January – July 26 – October 22. Messages sent by the Most Blessed Father to the leaders of certain states, concerning the established customs for the new lunar year in the Vietnamese region. Messages sent by the Most Blessed Father from Ephesus, from the sacred temple which has been injured by the ravages of time, in which the Third Ecumenical Council was held. To all sacred prelates and Catholic faithful, concerning the recurring day dedicated to the promotion of the missionary cause throughout the world.

II - ACTS OF THE HOLY CONGREGATIONS.

Sacred Congregation for the Doctrine of the Faith. Formula to be used henceforth in cases in which the Profession of Faith is prescribed by law, in

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place of the Tridentine formula and the anti-modernist oath. 1058. Sacred. 1965. January 26 – 1966. December 15. 5. 1967. April 8. 15. 5. – – – June. – – July. September 25. – – – – November 15. – – – – – 16. 12. 73. – A. A. S.

Congregation Consistorialis de Pirahy. Decree concerning the erection of a cathedral and the change of name: Montes Claros. Decree concerning the translation of the episcopal cathedral. 807. Toluca. Decree concerning the change of boundaries: Civitas Altamirensis. Decree concerning the change of boundaries: Brugensis – Tornacensis. Decree concerning the change of boundaries of dioceses: 808. Galliae. Decree concerning the change of the Vicariate Castrensis. 645. Iquique – Antofagasta. Decree concerning the change of boundaries of dioceses: 809. Decree concerning the Conference of Bishops of the ecclesiastical region of Latii. 985. Velletri – Terracina, Priverna, and Settà. Decree concerning the change of boundaries. 986. Terracina, Priverna, and Settà. Decree concerning the new title of the diocese. 987. Sancti Iacobi in Chile – Rancagua. Decree concerning the change of boundaries of dioceses. 1060. Pluvia (Tilaran). Decree concerning the change of the name of the diocese. 1126. Tilaran – Alajuela. Decree concerning the change of boundaries of dioceses. 1061. Barra.

[*Latin ed. p. 1154*]

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February 22, 1967: Decree concerning marriages between Catholics and non-Catholic Eastern Christians.

February 24, 1967: *Ibid.*

May 31, 1967: *Ibid.*

January 3: *Ibid.*

February 7: *Ibid.*

February 15: *Ibid.*

June 16: *Ibid.*

September 26: *Ibid.*

October 23: *Ibid.*

October 25: *Ibid.*

November 22: *Ibid.*

December 30: *Ibid.*

January 27: *Ibid.*

March 14: *Ibid.*

April 5: *Ibid.*

June 13: *Ibid.*

Pages 229, 229: Congregation for Religious.

Page 362: Congregation for the Propagation of the Faith.

Decree concerning the alteration of diocesan boundaries:

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Benensis (formerly Butembensis - Benensis).

Decree concerning the alteration of the name of the diocese:

Darvinensis - Cairnensis.

Decree concerning the alteration of diocesan boundaries:

Ikelaënsis (formerly Bokunguensis-Ikelaënsis).

Decree concerning the alteration of the name of the diocese:

Lueboënsis - Luluaburgensis.

Decree concerning the alteration of boundaries.

Niangararaënsis - Dorumaënsis.

Decree concerning the alteration of diocesan boundaries:

Trincomaliensis (formerly Trincomaliensis - Batticaloaënsis).

Decree concerning the alteration of the name of the diocese:

Mahengensis - Peramihoënsis.

Decree concerning the alteration of boundaries.

Mombasaënsis - Nairobiensis.

Decree concerning the alteration of boundaries.

Nairobiensis - Meruensis.

Decree concerning the alteration of boundaries.

Mombasaënsis - Meruensis.

Decree concerning the alteration of boundaries.

Mahagiensis (formerly Mahagiensis - Niokaënsis).

Decree concerning the alteration of the name of the diocese:

ArcisRosebery (formerly Monsaënsis).

Decree concerning the alteration of the name of the diocese:

Abercornensis (formerly Mbalaënsis).

Decree concerning the alteration of the name of the diocese:

Visakhapatnamensis - Varangalensis.

Sacred Congregation, 1966: Decree concerning the faculties which are granted to Supreme Moderators of Religious Institutes of Pontifical right.

Page 1967: Declaration of the Council concerning the continuity of the celebration of the Triduum Gregorianum.

Doubt.

Concerning the observance of days of penance.

Pages 165: Congregation for Rites.

Decree concerning the introduction of the cause for beatification of the Servant of God, Brother Albert (in the world, Adam Chmielowski), founder of the Congregations of Brothers and Sisters of the Third Order of Saint Francis, dedicated to serving the poor, in Romana.

Decree concerning the introduction of the cause for beatification of the

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Servant of God, Anthony Vincent Gallo, secular priest, in Gandavensis.

Decree concerning the introduction of the cause for beatification of the Venerable Servant of God, Edward Poppe, secular priest, in AntiochenaMaronitarum.

Decree concerning the introduction of the cause for beatification of the Servant of God, Nimatullah Kasasb Al-Hardini, priest, professed monk of the Lebanese Maronite Order, in Shierbrookensis.

Decree concerning the introduction of the cause for beatification of the Servant of God, Mary Leonie Paradis, foundress of the Institute of the Little Sisters of the Holy Family, in Cracoviensis.

Pages 176, 178, 231, 449, 451.

[*Latin ed. p. 1155*]

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July 12, CRACOW. – Decree regarding the introduction of the cause for the beatification of the Servant of God, Mary Angela Truszkowska, foundress of the Congregation of Sisters of St. Felix of Cantalice.

November 14, ROME or MONREALE. – Decree regarding the introduction of the cause for the beatification of the Servant of God, Anthony Augustus Intreceialagli, of the Order of Discalced Carmelites, Archbishop of Monreale.

December 15, VERONA. – Decree concerning the virtues for the beatification of the Venerable Servant of God, Gaspar Bertoni, priest and founder of the Congregation of Priests of the Holy Wounds of Our Lord Jesus Christ.

Ghent. – Decree concerning the virtues for the beatification of the Servant of God, Adolf Petit, professed priest of the Society of Jesus.

EDMONTON. – Decree concerning the virtues for the beatification of the Servant of God, Vital Justin Grandin, Bishop of St. Albert, of the Congregation of Oblate Missionaries of the Blessed Virgin Mary Immaculate.

VANNES. – Decree concerning the virtues for the beatification of the Venerable Servant of God, John Mary Robert de la Mennais, priest, founder of the Institute of Christian Brothers of Ploërmel and the Daughters of Providence.

TURIN or NOVARA. – Decree concerning the virtues for the beatification of the Servant of God, Andrew Beltrami, priest of the Pious Salesian Society.

TURIN. – Decree concerning the virtues for the beatification of the Servant of God, Joanna Francisca of the Visitation (in the world, Anne Michelotti), foundress of the Congregation of the Little Sisters of the Sacred Heart of Jesus.

Declaration for the application of the Constitution on the Sacred Liturgy.

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February 9, LEIRIA. – Indult.

ROME or KAUNAS. – Decree regarding the introduction of the cause for the beatification of the Servant of God, George Matulaitis or Matulewicz, titular Archbishop of Adulitani, reformer of the Congregation of Regular Clerics of the Marian Order, founder of the Congregation of Sisters of the Immaculate Conception of the Blessed Virgin Mary.

TOULOUSE. – Decree regarding the introduction of the cause for the beatification of the Servant of God, Anthony Mary of Vauro, professed priest of the Order of Friars Minor Capuchin.

CATANIA. – Decree regarding the introduction of the cause for the beatification of the Servant of God, Magdalene Catherine Morano, Sister of the Institute of the Daughters of Mary Help of Christians.

March 5, Instruction on music in the Sacred Liturgy.

August 1. – Decree regarding the introduction of the cause for the beatification of the Servant of God, Aegidius John Laurent, lay professed member of the Regular Canons of St. Augustine, of the Congregation of the Most Holy Savior of the Lateran.

MADRID. – Decree regarding the introduction of the cause for the beatification of the Servant of God, Claude López Brú, Marquis of Comillas, lay person.

May 4, Second Instruction for the proper execution of the Constitution on the Sacred Liturgy.

Instruction on the worship of the mystery of the Eucharist.

July 17, VERULAN. – Decree concerning miracles for the beatification of the Venerable Servant of God, Mary Fortunate Viti, a converted nun of the Order of St. Benedict.

LE PUY. – Decree concerning miracles for the canonization of the Blessed Brother Benild, Confessor, of the Institute of the Brothers of Christian Schools.

September 25, VERULAN. – Decree concerning the suitable [evidence] for the beatification of the Venerable Servant of God, Mary Fortunate Viti, a converted nun of the Order of St. Benedict.

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Index of documents arranged in chronological order, page 1967.

September 25, ANICIENSIS. – Decree concerning the safe process for the canonization of the Blessed Brother Benildus, Confessor, of the Institute of the Brothers of Christian Schools.

SACRED CONGREGATION FOR SEMINARIES AND UNIVERSITIES.

February 6, 1967.

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May 31, 1967.

October 13, 1967.

Decree. – The Theological Faculty of Northern Hispaniae, with a double seat in Burgensi and Victoriensi, with a six-year course of studies, is canonically erected.

Decree. – The Higher Pastoral Institute in Matriti is erected and is included as a two-year specialization within the Sacred Theological Faculty of the Pontifical Ecclesiastical University of Salmanticensis.

Decree. – The philosophical faculty of Bracara Augustae, the first faculty established within the Lusitan Catholic University.

ACTS OF THE SACRED APOSTOLIC PENITENTIARY TRIBUNAL.

June 28, 1967.

Decree. – Indulgences are granted, having completed the nineteenth century, after the martyrdom of the Holy Apostles Peter and Paul in Romae.

SACRED ROMAN ROTA.

1966.

1967.

(Numerous dates and entries follow, indicating various cases.)

November.

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Citation of edicts:
CLIFTONIENSIS. – Nullity of marriage (Batty - Yeo).
MEDIOLANENSIS. – Nullity of marriage (Rutigliano - Biraghi).
MEDIOLANENSIS. – Nullity of marriage (Ferrarin - Marini).
MIAMIENSIS. – Nullity of marriage (Grappo - Toscani).
CLEVELANDENSIS. – Nullity of marriage (Bonica - Jackson).
OTTAVIENSIS. – Nullity of marriage (Cooper - Piekering).
TARVISINA. – Nullity of marriage (Libano - Horvath).
(Numerous dates and entries follow, indicating various cases.)
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CHAMBERIENSIS. – Nullity of marriage (Choulet - Bal).
NEO-EBORACENSIS. – Nullity of marriage (Semels-Piro).
LUGDUNENSIS. – Nullity of marriage (Fromaget - Lespinas).
PROVIDENTIENSIS. – Nullity of marriage (Rhodes - Morton).
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CALARITANA. – Nullity of marriage (Murru - Caddeo).
PORTUS LUDOVICI. – Nullity of marriage (Rungiah Laval - Chem).
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YOUNGSTONIENSIS. – Nullity of marriage (Igoe - McAllister).
LAËNSIS. – Nullity of marriage (Barnard - Dicker).
DUBLINENSIS. – Nullity of marriage (Curtin - O'Donovan).
ANGELORUM IN CALIFORNIA. – Nullity of marriage (Bateman - Fell).
QUEBECENSIS. – Nullity of marriage (Paterson - Simon).
TRENTONENSIS. – Nullity of marriage and dispensation (Campean).
QUEBECENSIS. – Nullity of marriage (Toutant - Morin).
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[*Latin ed. p. 1201*]

1201 Index rerum analyticus Suecia. V. Gustavus VI Adolphus. Sunay Cevdet, Praeses Reipublicae Turcicae. V. Peregrinationes Pauli VI. Synodus Episcoporum. Ordo huius Synodi celebrandae approbatur et editur, 91; suprema potestas et personae in Synodo partem habentes, 91 ss.; normae generales in cogendis Synodi coetibus servandae, 97 ss.; ratio procedendi in Synodi coetibus, 100 ss.; in Vaticana Basilica primus Synodi Coetus a B. P. concelebratione inauguratur, 963; pericula immania, quae fidei depositum in discrimen adducunt, B. P. Synodi Membris commemorat, 965 s.; novum Synodi Episcoporum institutum ad Concilium nuper celebratum, ut ad principium proximum suum, est referendum, 967; caritas in Ecclesia augenda, 968 s.; causae a B. P. recoluntur conditi huius Instituti, 969 s.; Synodus Concilii imaginem quodammodo refert, 970; huius Synodi partes, 971; primus Synodi Consessus finem habet, in festo D. N. I. C. Regis, 1023; B. P. salutat Episcopos abituros et e die festo illo argumenta sumit, quae hortamenti et solacii causa illis proponit, 1023 ss.; B. P. absentiam commemorat quorundam Sodalium Synodi, 972; fratres insuper seiunctos commemorat, 973. Torpigliani Bruno, Nuntius Apostolicus in Republica Salvatoriana. Ei nuntium mittit B. P., nono e tota America Soteropoli coacto Coetu de catholica educatione, 157. Traglia Card. Aloisius, Antistes Urbis vicaria potestate. Decem condita lustra a suscepto presbyteratus ordine celebranti, ei scribit B. P., lectissima eius merita laudans, illique abundantia dona praeatur, 858 s. Tribunal S. Romanae Rotae. Praelatos Auditores, Officiales et Advocatos coram admittit et alloquitur, suaeque existimationis sensus in illos ostendit, impensam eorum agnoscens operam, 142 ss. Tricenarius Gregorianus, quod ex improviso impedimento aut ex alia rationabili causa interrumpitur, servat fructus suffragii hucusque illi agniti, 229 s. TruszJcowska Maria Angela (S. D.). Decretum introductionis Causae pro illius beatificatione, 453 ss. Natio Turcica. V. Mayatepek Huveyda. V. Peregrinationes Pauli VI. « Turismo ». V. Peregrinationes relaxationis causa susceptae. Testa Card. Gustavus, S. C. pro Ecclesia Orient. Pro-Praefectus. Ei scribit B. P., quinquagesimo volvente anno, ex quo Sacrum illud Consilium sui iuris factum est, 489 ss. Theologia moralis. V. Redemptoris SSmi Congregatio. « Thesaurus Ecclesiae ». Quid sit, 11 s. Thomaz Americus, Praeses Lusitanae Reipublicae. V. Peregrinationes Pauli VI. Tisserant Card. Eugenius, S. C. Decanus. Ei scribit B. P., duodecim lustra implenti ex quo sacerdotium est auctum,

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856; illi gratulatur labores, quos tulit tam diuturno temporis spatio, et flagrantia omina promit, 857. Tituli Cardinalicii presbyterales fiunt templa in Urbe: B. M. V. Perdolentis ad forum Bonaerense, 921; SS. Ambrosii et Caroli ad viam Latam, 931; S. Ludovici Francorum de Urbe, in regione S. Eustachii, 932. U « Union des Œuvres Catholiques de France ». Sodales, qui Coetum habuerunt de pastoralibus sollicitudinibus, quae ex nimio urbanae vitae studio exurgunt, B. P. coram admittit et alloquitur, 354 s. Universitates Studiorum: — Facultati S. Theologiae Pont. Universitatis Eccl. Salmanticensis includitur, tamquam biennium specialisationis, Institutum Superius Pastorale Matriti erectum, 647; — Facultas philosophica Bracarae Augustae vigens, prima Facultas Catholicae Studiorum Universitatis Lusitanae constituitur, 1068 s. Valladares y Aycinena Aloisius, Legatus Guatimalensis Reipublicae, Litteras concrediti muneris testes tradens, B. P. vota excipit, 46.

[*Latin ed. p. 1202*]

1202 Index rerum analyticus van den Boeynants Paulus, President of the Supreme Council for Public Administration in Belgium. He is received with kindness by the Holy Father, greeted, and given blessings, 622 s. Venetiola. V. Medina Pebres Marianus. In the vernacular language, in liturgical celebrations with the people, 448. Apostolic Vicariates: — newly established: Paksensis, Illi. — transferred to dioceses: Nova Oaledonia (name changed), New British Islands (name changed), Islands of Val and Futuna (name changed), 201; Fidgis Islands (name changed), Samoa and Tokelau Islands (name changed), Gilbert Islands (name changed), 202; Tahiti Islands (name changed), Marchesi Islands (name changed), 202; Cook Islands (name changed), Tonga and Niue Islands (name changed), 202; Port Moresby, Yule Island (name changed), Samarai (name changed), Mendi, 480; Port Alexi (name changed), Uewak, Aitape, Mount Hagen, Goroka, Lae, 481; Rabaul, Kavieng, Northern Solomon Islands (name changed), Western Solomon Islands (name changed), Southern Solomon Islands, 481; Sukarnapurae, 483; Bermudas (name changed), 1113; Guard (name changed), Prince Rupert (name changed), Mackenzie (name changed), Whitehorse (name changed), 1115; Keewatin (name changed), Hudson Bay (name changed), James Bay (name changed), Labrador (name changed), 1115. — dismembered: Savannakhetensis, Illi. The Military Vicariate of France is reorganized, 645 ss. The women of Viduae, having traveled to the Lapurdian monastery, receive a message from the Holy Father, who consoles them with paternal affection and encourages them to exercise the apostolate among their fellow members, 639 s. An Apostolic Pastoral Visit to the City is announced, 124 ss.; The Holy Father explains the purpose and scope of the visit to the Roman clergy, 154s.; through a letter, the Holy Father recalls to all the faithful of the Roman Diocese the reasons for initiating the Pastoral Visit in the beloved City, and

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asks for their helpful cooperation, especially from priests and religious, 329ss.; with a solemn ceremony in the Basilica of St. John Lateran, the Holy Father begins the Visit, addressing the clergy and the faithful, 413; the Holy Father recalls the purpose and scope of the Visit, awaiting the consent of the Roman Diocese, 414 ss.; appropriate facilities are granted for carrying out the Visit, 947 ss. Viti Maria Fortunata (Venerable Servant of God). Decree regarding the miracles for her beatification, 875s.; decree regarding the safe conduct, 991 ss.; review of her life, 956ss.; and the acts of her cause, 958s.; she is declared blessed, 959; the Blessed's virtues are praised and illustrated by the Holy Father, especially her humility, 975 ss. Ecclesiastical vocations. In order to achieve the desired renewal of the Church, the work of sacred vocations in some way claims its due, 35; the Holy Father expresses hope for the works related to these vocations, 35; suitable support, so that young people may enjoy the heavenly inspiration that calls them to the sacred priesthood, 36; the opportunity to foster inner silence should be given to them, 36; frequent contact with the words of God contained in the Sacred Scriptures should be provided for them, 36s.; they should experience the active life of the Church, 37; the opportunity should be given to young people to meet and listen to a certain priest who knows how to receive the secrets of their hearts and who will be a teacher, guide, and friend to them, 37 s. Wilson Haroldus, President of the Supreme Council for Public Administration in Great Britain, visited the Holy Father, who received him with kindness, 140 s. Z Vietnam. The Holy Father expresses his concern for the anxieties in that nation, 620 s. Virgins, sacred. V. Religious. Zoungrana Cardinal Paulus, Archbishop of Ouagadougou. The Holy Father offers salutary prayers and blessings to him, five years after receiving the priestly dignity, 488 s.

[*Latin ed. p. 1203*]

CORRECTIONS in volume LIX (1967) of *Commentarii ACTA APOSTOLICAE SEDIS*: Page 188, line fifth, instead of "Loggia" read "Zaggia"; line sixth, instead of "Mogarotto" read "Magarotto". Page 492, in the title, instead of "celebraturum" read "celebraturo". Page 661, note (5), instead of "Mt. 10, 11" read "Mt. 19, 11". Page 664, note (20), instead of "Io. I Sk; 11, U" read "Io. k, H; TU, hh". Page 666, note (38), instead of "Me. W, 29-80" read "Me. 10, 29-30". Page 666, note (39), instead of "Mt. 29, 29" read "Mt. 19, 29". Page 950, first line after the title "Litt. Apost. (II)", instead of "Romae dignum" read "Boma dignum". Page 1109, twenty-first line, instead of "Mechliniensi" read "Mechliniensi". Page 1121, third line, instead of "sideribus receptae ponendum est" read "ab Angelo salutatae". In the title and third line before the last, instead of "B. M. V. in caelum Assumptae" read "B. M. V. ab Annuntiatione". Page 1126, in the title, instead

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of "Tilanarensis" read "Tilaranensis".

[*Latin ed. p. 1204*]

The fiftieth and penultimate volume of the official commentary, "Acta Apostolicae Sedis," is completed on the thirty-first day of December, in the year 1967, by the Polyglott Presses of the Vatican.

[*Latin ed. p. 1206*]

In the thirty-eighth year, in the City of the Vatican, on Tuesday, March 7, 1967, Number 1. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the Vatican City State. Pontificate of His Holiness Pope Paul VI – Year IV, Number XXXII. Ordinance of the Pontifical Commission for the Vatican City State, by which the issuance of a series of airmail postage stamps is authorized. March 7, 1967. THE PONTIFICAL COMMISSION FOR THE VATICAN CITY STATE. In virtue of the powers conferred by the Most Holy Pope Pius XII upon the Pontifical Commission by the decree of March 20, 1939, and confirmed by the Most Holy Pope John XXIII by the decree of November 7, 1958, and by the reigning Most Holy Pope Paul VI by the decree of June 26, 1963; Having considered articles 2 and 20, letter c, number 5, of the law on the sources of law, June 7, 1929, number II; Having heard the opinion of the General Counselor of the State; ORDERS: Article 1. – The issuance of a series of six postage stamps is authorized, to be used for the payment of taxes relating to correspondence originating from the Vatican City and to be sent by airmail. Article 2. – The postage stamps referred to in the preceding article, printed in rotogravure on paper bearing a watermark depicting the crossed keys, have the following characteristics: dimensions: 30 x 40 mm, including the perforation, in a vertical format.

[*Latin ed. p. 1207*]

2. Acta Apostolicae Sedis - Supplement: Values: L. 20, L. 40, L. 90, L. 100, L. 200, L. 500; Subjects: The values of L. 20 and L. 100 depict an airplane soaring in the sky above the Basilica in the Vatican; and they bear, at the bottom, in the center, on two lines, the inscription: "POSTA AEREA VATICANA" [Vatican Air Mail]; at the top, on the right, the indication of the respective values in Arabic numerals; the values of L. 40 and L. 200 reproduce the main antenna, in the form of a Cross, of the transmitting center of the Vatican Radio at St. Maria di Galeria, with a view of the bronze statue of the Archangel Gabriel; and they bear, at the top, on the right, on three lines, the inscription: "POSTA AEREA VATICANA" and the indication of the respective values in Arabic numerals; the values of L. 90 and L. 500 reproduce a partial aerial view of the City of the Vatican, with a perspective view of the Basilica in the Vatican; and they bear, at the bottom, on two lines, the inscription: "POSTA AEREA VATICANA", at the top, on the left, the indication of the respective values in Arabic numerals; Colors: The value of L. 20, mauve; the value of L. 40, pink background, black-purple angel;

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the value of L. 90, bluish-gray, gray base; the value of L. 100, antique rose, warm black xylograph; the value of L. 200, pearl gray, black-purple angel; the value of L. 500, warm brown, brown base with a subtle undertone. Article 3. - The stamps mentioned in the preceding articles have postal value from the date of entry into force of the present ordinance. Article 4. - The present ordinance shall be published, in addition to the ordinary methods, by posting in the Courtyard of St. Damasus, at the door of the Offices of the Governatorate, and in the post offices of the State, and shall enter into force on the same day of its publication. City of the Vatican, March 7, 1967. AMLETO GIOVANNI, Cardinal CICOGNANI, President; ALBERTO, Cardinal; DI JORIO; GIUSEPPE, Cardinal; PIZZARDO; GIUSEPPE, Cardinal; FERRETTO; GUSTAVO, Cardinal; TESTA; Primo Principi, Secretary.

[*Latin ed. p. 1208*]

Year XXXV. ACTA. Vatican City, Saturday, May 20, 1967. APOSTOLICAE NOMINIS. SUPPLEMENTUM 2 TO THE LAWS AND REGULATIONS OF THE STATE OF THE CITY OF VATICAN. Pontificate of His Holiness Pope Paul VI - Year IV. No. XXXIII. Decree of the Pontifical Commission for the State of the City of Vatican, by which the summer time for the year 1967 is regulated. May 20, 1967. THE PONTIFICAL COMMISSION FOR THE STATE OF THE CITY OF VATICAN. In virtue of the powers conferred by the Most Holy Pope Pius XII upon the Pontifical Commission by the decree of March 20, 1939, and confirmed by the Most Holy Pope John XXIII by the decree of November 7, 1958, and by the reigning Most Holy Pope Paul VI by the decree of June 26, 1963; Having considered the Decree of May 16, 1966, No. XXVI, of the Pontifical Commission for the State of the City of Vatican, by which summer time is instituted; Having heard the opinion of the General Counselor of the State; DECREES: Article 1. From zero hours of May 28th to one hour of September 24th, 1967, the normal time shall, for all purposes, be advanced by sixty minutes.

[*Latin ed. p. 1209*]

6 Acta Apostolicae Sedis - Supplemento Art. 2. - Praesens ordinatio, praeter modos ordinarios, per affixionem in Atrio Sancti Damasi, ad ostium Officiorum Gubernationis et in Officinis postalibus Civitatis, publicabitur, et ab eo die vigere incipiet quo publicatur. Civitas Vaticana, vicesimo die Maii anno millenovecentosessantaseptem. AMLETO GIOVANNI Card. CICOGNANI, Praeses; ALBERTO Card.; DI JORIO; GIUSEPPE Card. PIZZARDO; GIUSEPPE Card. FERRETTO; GUSTAVO Card. TESTA; Primus Principes, Secretarius.

[*Latin ed. p. 1210*]

Year XXXVIII, City of Vatican, Thursday, June 15, 1967.

3. ACTA APOSTOLICAE SEDIS, SUPPLEMENT TO THE LAWS AND DECREES OF THE STATE OF THE CITY OF VATICAN.

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Pontificate of His Holiness Pope Paul VI – Year IV.

N. XXXIV – Decree of the Pontifical Commission for the State of the City of Vatican, by which the issuance of a series of postage stamps is authorized, intended to commemorate the nineteenth centenary of the martyrdom of the Holy Apostles Peter and Paul.

June 15, 1967.

THE PONTIFICAL COMMISSION FOR THE STATE OF THE CITY OF VATICAN.

By virtue of the powers conferred by the Most Holy Pope Pius XII upon the Pontifical Commission by the decree of March 20, 1939, and confirmed by the Most Holy Pope John XXIII by the decree of November 7, 1958, and by the reigning Most Holy Pope Paul VI by the decree of June 26, 1963;

Having considered articles 2 and 20, letter o, number 5, of the law on the sources of law, June 7, 1929, No. I I;

Having heard the opinion of the General Counselor of the State;

ORDERS:

Article 1. – The issuance of a series of five postage stamps is authorized, intended to commemorate the nineteenth centenary of the martyrdom of the Holy Apostles Peter and Paul, to be used for the payment of taxes relating to correspondence originating from the City of Vatican.

Article 2. – The postage stamps referred to in the preceding article, printed in rotogravure, have the following characteristics:

[*Latin ed. p. 1211*]

Acts of the Apostolic See - Supplement 10 dimensions: mm. 30 x 40, including the perforation, vertical format; values: L. 15, L. 20, L. 55, L. 90, L. 220; subjects: the L. 15 and L. 20 values reproduce, in color, respectively, the figures of Saint Peter and Saint Paul, taken from the fresco in the vault of a cubicle in the Catacombs of the Holy Martyrs Marcellinus and Peter in Rome, in which the two Apostles are depicted on either side of the Redeemer; the L. 55 value reproduces, in color, on a red background, one of the gilded panes that is part of the collection preserved in the Sacred Museum of the Apostolic Vatican Library, where the busts of the two Apostles are depicted, and the names in Latin, ((Petrus)) and "Paulus," are also legible; the L. 90 value reproduces, in color, the Bernini baldachin erected in the Basilica of Saint Peter in the Vatican, above the Altar of the Confession; the L. 220 value depicts, in color, the Tabernacle of Arnolfo di Cambio erected above the Altar of the Confession in the Basilica of Saint Paul on the Via Ostiense; all the values bear, at the top, on two lines, the inscription in Latin: "EXEUNTE X I X SAEC. A MARTYRIO ss. PETRI ET PAULI"; at the bottom, on the right, the indication of the respective values in Arabic

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numerals, and, in the center, the words: ((POSTE VATICANE)). Article 3. - The stamps referred to in the preceding articles have postal value from the date of entry into force of this ordinance until June 30, 1968. Article 4. - This ordinance shall be published, in addition to the ordinary methods, by posting in the Courtyard of St. Damasus, at the entrance to the offices of the Governorate, and in the postal offices of the State, and shall enter into force on the same day of its publication. Vatican City, June fifteen, nineteen hundred and sixty-seven. AMLETO GIOVANNI Cardinal CICOGNANI, President ALBERTO Cardinal DI JORIO GIUSEPPE Cardinal PIZZARDO GIUSEPPE Cardinal FERRETTO GUSTAVO Cardinal TESTA f First Principles, Secretary.

[*Latin ed. p. 1212*]

Year XXXVIII, No. 4, Vatican City, Friday, July 7, 1967.

ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Decrees of the Vatican City State.

Pontificate of His Holiness Pope Paul VI - Year V, No. XXXV.

Law authorizing the minting and issuance of coins for the year 1967.

July 7, 1967.

PAULUS PP. VI

By Our own initiative and with certain knowledge, exercising the fullness of Our sovereign authority:

Having considered the Monetary Law of December 31, 1930, No. XXI;

Having considered the Law of December 31, 1959, No. XI, by which new characteristics are established for Vatican coins;

Having considered the Monetary Convention between the Vatican City State and Vitalia, signed in the Vatican City on July 1, 1962;

We have ordered and do order the following, to be observed as law of the State:

Article 1. The minting and issuance of metal coins of the nominal value of L. 1, L. 2, L. 5, L. 10, L. 20, L. 50, L. 100, L. 500, are authorized, having the technical characteristics specified in Article 2 of the Law of December 30, 1959, No. XI.

Article 2. The artistic characteristics of the coins referred to in Article 1 are as follows:

[*Latin ed. p. 1213*]

14 Acta Apostolicae Sedis - Supplemento concerning coins of L. 500 in value: the bust of the Supreme Pontiff, wearing the mozzetta, stole, and zucchetto, facing to the left; around it: PAULUS VI PONTIFEX MAXIMUS A. V.; on the reverse: the faces of the Saints Peter and Paul with the sym-

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bols of the two Apostles, in the center the sword with a radiated cross; at the base, the crossed keys; in the exergue, the inscription: CITTÀ DEL VATICANO; below: L. 500; the inscription in the outer circular border in relief: IN NOMINE DOMINI + + +; for coins of L. 100 in value: the bust of the Supreme Pontiff, wearing the mozzetta, stole, and zucchetto, facing to the left; around it: PAULUS VI PONTIFEX MAXIMUS A. V.; on the reverse: Saint Peter, seated upon the Chair, with the right hand blessing and holding the Holy Keys in the left hand; on the left: L.; on the right: 100; in the exergue: CITTÀ DEL VATICANO A.D. MCMLXVII; for coins of L. 50 in value: the bust of the Supreme Pontiff, wearing the mozzetta, stole, and zucchetto, facing to the right; in the exergue: PAULUS VI PONT. MAX. A. V.; on the reverse: the image of Saul on horseback, struck down on the road to Damascus; below the horse, on two lines: L. 50; in the exergue: CITTÀ DEL VATICANO A.D. 1967; for coins of L. 20 in value: the bust of the Supreme Pontiff, wearing the mozzetta, stole, and zucchetto, facing to the right; in the exergue: PAULUS VI PONT. MAX. A. V.; on the reverse: as the coin of L. 500, except for the indication of the value: L. 20; for coins of L. 10 in value: the bust of the Supreme Pontiff, wearing the mozzetta, stole, and zucchetto, facing to the left; in the exergue: PAULUS VI PONTIFEX MAXIMUS A. V.; on the reverse: the inverted Cross, surmounted by the Tiara between the Holy Keys; on the left of the subject, L.; on the right: 10; in the exergue: CITTÀ DEL VATICANO; for coins of L. 5 in value: the bust of the Supreme Pontiff, wearing the mozzetta, stole, and zucchetto, facing to the right; in the exergue: PAULUS VI PONT. MAX. A. V.

[*Latin ed. p. 1214*]

Laws and regulations of the State of the City of Vatican, Article 15: On the reverse side: the symbols of the two Apostles, the crossed keys surmounted by a sword bearing a radiant cross; on either side of the sword, at the bottom, on the left: L., on the right: 5; in the exergue: CITTÀ DEL VATICANO MCMLXVII; for coins of L. 2 on the obverse: the coat of arms of the Supreme Pontiff, surmounted by the tiara, affixed to the crossed keys; in the exergue: PAULUS VI PONT MAX A D MCMLXVII; on the reverse: as the coin of L. 10, except for the indication of the value: L. 2; for coins of L. 1 on the obverse: the coat of arms of the Supreme Pontiff, surmounted by the tiara, affixed to the crossed keys; bearing, on the left, "A" and on the right, "V"; in the exergue: PAULUS VI PONT MAX A D MCMLXVII; on the reverse: as the coin of L. 5, except for the indication of the value: L. 1. The coins of L. 100, L. 50, L. 20, and L. 2 have an external circular edge with a milled rim; the coins of L. 10, L. 5, and L. 1 have an external circular edge that is smooth. Article 3. The coins mentioned in the preceding articles shall be issued in the following quantities: Coins of L. 1: 50,000 pieces, equivalent to L. 50,000. Coins of L. 2: 100,000 pieces, equivalent to L. 200,000. Coins of L. 5: 100,000 pieces, equivalent to L. 500,000. Coins of L. 10: 110,000 pieces,

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equivalent to L. 1,100,000. Coins of L. 20: 105,000 pieces, equivalent to L. 2,100,000. Coins of L. 50: 190,000 pieces, equivalent to L. 9,500,000. Coins of L. 100: 315,000 pieces, equivalent to L. 31,500,000. Coins of L. 500: 110,000 pieces, equivalent to L. 55,000,000. Article a. This law shall enter into force on the day of its publication.

[*Latin ed. p. 1215*]

16 *Acta Apostolicae Sedis* - Supplement. We command that the original of this law, bearing the seal of the State, be deposited in the Archives of the Laws of the State of the City of the Vatican, and that the corresponding text be published in the Supplement of the *Acta Apostolicae Sedis*, ordering all to observe it and to ensure its observance. Given from Our Apostolic Palace in the Vatican, on the seventh day of July, in the year nineteen hundred and sixty-seven, the fifth year of Our Pontificate.

PAOLO P. VI.

[*Latin ed. p. 1218*]

Year XXXVI, Vatican City, Saturday, July 29, 1967, No. 5. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the Vatican City State. Pontificate of His Holiness Pope Paul VI – Year V. Decree of the Pontifical Commission for the Vatican City State, by which the days of judicial holidays provided for in Article 164 of the Code of Civil Procedure are determined. July 29, 1967. THE PONTIFICAL COMMISSION FOR THE VATICAN CITY STATE, Having considered the necessity of issuing regulations to determine the days of judicial holidays provided for in Article 164 of the Code of Civil Procedure; In virtue of the powers conferred by the Most Holy Pope Pius XII upon the Pontifical Commission by the decree of March 20, 1939, and confirmed by the Most Holy Pope John XXIII by the decree of November 7, 1958, and by the reigning Most Holy Pope Paul VI by the decree of June 26, 1963; Having considered the Motu Proprio of May 1, 1946, by which the Most Holy Pope Pius XII approved and promulgated the Judicial Regulations and the Code of Civil Procedure; Having heard the opinion of the General Counselor of the State; has issued the following decree:

[*Latin ed. p. 1219*]

Acts of the Apostolic See - Supplement 22, DECREE, Article 1. - For the effects of Article 164 of the civil procedure code, and for every other legal effect, the following days are considered judicial holidays: a) all non-festive days which, according to the general regulations for personnel employed by the State of the Vatican City, of June 20, 1951, No. LXVI, or by special provision, are days of vacation; b) the days from August 1st to September 20th of each year. Article 2. - This decree shall be published, in addition

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to the ordinary methods, by posting in the Courtyard of St. Damasus, at the door of the offices of the Governorate, and in the post offices of the State. Vatican City, July 29, 1967. AMLETO GIOVANNI, Cardinal CICOGNANI, President. ALBERTO, Cardinal DI JORIO. GIUSEPPE, Cardinal PIZZARDO. GIUSEPPE, Cardinal FERRETTO. GUSTAVO, Cardinal TESTA. Primo Principi, Secretary.

[*Latin ed. p. 1220*]

Year XXXVIII, Vatican City, Wednesday, August 16, 1967, No. 6. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Regulations of the State of Vatican City. Pontificate of His Holiness Pope Paul VI - Year V, No. XXXVII. Ordinance of the Pontifical Commission for the State of Vatican City concerning postal and telegraphic rates. August 16, 1967.

THE PONTIFICAL COMMISSION FOR THE STATE OF VATICAN CITY.

By virtue of the powers conferred by the Most Holy Pope Pius XII upon the Pontifical Commission by the decree of March 20, 1939, and confirmed by the Most Holy Pope John XXIII by the decree of November 7, 1958, and by the reigning Most Holy Pope Paul VI by the decree of June 26, 1963;

Having considered Articles 2 and 20, letter c, number 5, of the law on the sources of law, June 7, 1929, No. I I;

Having considered the agreement between the Holy See and Italia concerning postal rates, dated January 23, 1952;

Having considered the ordinances of the Pontifical Commission for the State of Vatican City, August 1, 1965, No. XVIII, concerning postal and telegraphic rates, and December 30, 1965, No. XXI, concerning postal rates;

Having heard the opinion of the General Counselor of the State;

[*Latin ed. p. 1221*]

26 Acta Apostolicae Sedis - Supplemento ORDINA Art. 1. - Beginning on August 16, 1967, the postage rates for correspondence and other postal items sent from the City of the Vatican to Italia are modified, in certain categories, by the following table:

I - Correspondence:

Letters:

up to 20 grams: L I T. 50

over 20 grams, up to 100 grams: L I T. 100

over 100 grams, up to 250 grams: L I T. 300

over 250 grams, up to 500 grams: L I T. 600

over 500 grams, up to 1,000 grams: L I T. 1,500

over 1,000 grams, up to 2,000 grams: L I T. 2,000

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State and industrial postcards:

a) simple: L I T. 25

b) with prepaid reply: L I T. 25

Handwritten correspondence: for the first 250 grams, then for each subsequent 50 grams or fraction thereof: L I T. 25

Illustrated postcards and visiting cards: with no more than five words of greetings, the date, and the sender's signature: L I T. 25

Greeting cards:

a) containing greetings entirely printed: L I T. 25

b) containing handwritten greetings, expressed with a maximum of five words: L I T. 25

Commercial invoices: L I T. 25

Announcements of births, deaths, marriages, and similar events, printed: L I T. 25

Periodicals and non-periodicals sent second-hand: for each 50 grams or fraction thereof: L I T. 25

Sound recordings on discs, tape, and film: for each 50 grams or fraction thereof: L I T. 25

[*Latin ed. p. 1222*]

27. Laws and regulations of the State of the Vatican City.

Samples of goods: for the first 100 grams: LIT. 50; for each subsequent 50 grams or fraction thereof: 25.

Postal packages:

II. Postal package service.

Postal packages:

a) normal: up to 1 kg: 2; over 1 kg, up to 2 kg: 3; over 2 kg, up to 3 kg: 4; over 3 kg, up to 4 kg: 5; over 4 kg, up to 5 kg: 6; over 5 kg, up to 6 kg: 7; over 6 kg, up to 7 kg: 8; over 7 kg, up to 8 kg: 9; over 8 kg, up to 9 kg: 10; over 9 kg, up to 10 kg: 11; over 10 kg, up to 11 kg: 12; over 11 kg, up to 12 kg: 13; over 12 kg, up to 13 kg: 14; over 13 kg, up to 14 kg: 15; over 14 kg, up to 15 kg: 16; over 15 kg, up to 16 kg: 17; over 16 kg, up to 17 kg: 18; over 17 kg, up to 18 kg: 19; over 18 kg, up to 19 kg: 20; and so on.

b) bulky: the rate specified in letter a), increased by 50%.

c) oversized: the rate specified in letter a), increased by 100%.

Notice of receipt or payment.

[*Latin ed. p. 1223*]

28 Acta Apostolicae Sedis - Supplemento: Tariffe di trasporto aereo: a) L.C. (lettere, cartoline postali, vaglia, lettere assicurate) per ogni 5 grammi o frazione: LIT. 10 b) A.O. (tutti gli altri oggetti non rientranti nella categoria L.C.) per ogni 50 grammi o frazione:)) 10 c) pacchi - fino a 1.000 grammi

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per ogni 500 grammi o frazione in più:)) 220 110 III - Servizio telegrafico — Telegrammi ordinari fino a 16 parole per ogni parola in più:)) 600)) 25)) 1.200)) 50)) 700)) 10 Art. 2. - La presente ordinanza sarà pubblicata, oltre nei modi ordinari, mediante affissione alla porta degli Uffici del Governatorato e negli Uffici postali dello Stato, ed entrerà in vigore nel giorno stesso della sua pubblicazione. Città del Vaticano, sedici agosto millenovecentosessantasette. AMLETO GIOVANNI Card. CICOGNANI, Presidente ALBERTO Card. DI JORIO GIUSEPPE Card. PIZZARDO GIUSEPPE Card. FERRETTO GUSTAVO Card. TESTA © Primo Principi, Segretario

Translation:

28 Acta Apostolicae Sedis - Supplement: Air Transport Rates: a) L.C. (letters, postcards, money orders, registered letters) for every 5 grams or fraction thereof: LIT. 10 b) A.O. (all other items not included in the L.C. category) for every 50 grams or fraction thereof:)) 10 c) parcels - up to 1,000 grams for every 500 grams or fraction thereof in excess:)) 220 110 III - Telegraph Service — Ordinary telegrams up to 16 words, for each additional word:)) 600)) 25)) 1,200)) 50)) 700)) 10 Article 2. - This ordinance shall be published, in addition to the usual methods, by posting it on the door of the Governatorato offices and in the State postal offices, and shall take effect on the same day of its publication. Vatican City, August sixteenth, nineteen hundred and sixty-seven. AMLETO GIOVANNI Cardinal CICOGNANI, President ALBERTO Cardinal DI JORIO GIUSEPPE Cardinal PIZZARDO GIUSEPPE Cardinal FERRETTO GUSTAVO Cardinal TESTA © Primo Principi, Secretary.

[*Latin ed. p. 1226*]

In the thirty-eighth year of the pontificate, in the City of Vatican, on Friday, the thirteenth of October, in the year 1967.

No. 7. ACTA APOSTOLICAE SEDIS, Supplement.

CONCERNING THE LAWS AND DECREES OF THE STATE OF THE CITY OF VATICAN.

Pontificate of His Holiness Pope Paul VI – Year V.

XXXVIII – Decree of the Pontifical Commission for the State of the City of Vatican, by which the issuance of a series of postage stamps is authorized, intended to commemorate the 50th anniversary of the Apparitions of Fatima.

October 18, 1967.

THE PONTIFICAL COMMISSION FOR THE STATE OF THE CITY OF VATICAN.

By virtue of the powers conferred by the Most Holy Pope Pius XII upon

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the Pontifical Commission by the decree of March 20, 1939, and confirmed by the Most Holy Pope John XXIII by the decree of November 7, 1958, and by the reigning Most Holy Pope Paul VI by the decree of June 26, 1963:

Having considered articles 2 and 20, letter c, number 5, of the law concerning the sources of law, of June 7, 1929, number I;

Having heard the opinion of the General Counselor of the State;

DECREES:

Article 1. – The issuance of a series of three postage stamps is authorized, intended to commemorate the 50th anniversary of the Apparitions of Fatima, to be used for the payment of taxes relating to correspondence originating from the City of Vatican.

[*Latin ed. p. 1227*]

30 Acta Apostolicae Sedis - Supplemento, Articolo 2. - Les timbres décrits dans l'article précédent, imprimés en rotogravure, sur du papier comportant en filigrane le dessin des Clés croisées, présentent les caractéristiques suivantes : dimensions : 30 x 40 mm, incluant la dentelure, format vertical ; valeurs : L. 30, L. 50, L. 200 ; sujets : la valeur de L. 30 reproduit le groupe en marbre des trois enfants voyants, situé à proximité immédiate du Sanctuaire de Fatima, au lieu de l'apparition de l'Ange de la Paix ; la valeur de L. 50 représente une vue en perspective du Sanctuaire ; la valeur de L. 200 représente le Très Saint Père Paul VI en prière devant l'image sacrée de la Vierge Marie lors du pèlerinage à Fatima du 13 mai 1967 ; toutes les valeurs portent, en haut, la mention : « 1917 FATIMA 1967 » ; en bas : « POSTE VATICANE » avec l'indication des valeurs respectives en chiffres arabes. Article 3. - Les timbres décrits dans les articles précédents ont valeur, aux fins postales, à partir de la date d'entrée en vigueur de la présente ordonnance jusqu'au 30 juin 1968. Article 4. - La présente ordonnance sera publiée, en plus des voies ordinaires, par affichage dans la Cour de Saint Damase, à la porte des Bureaux du Gouvernorat et dans les Bureaux postaux de l'État, et entrera en vigueur le jour même de sa publication. Cité du Vatican, treize octobre mille neuf cent soixante-sept. AMLETO GIOVANNI ALBERTO, Cardinal CICOGNANI, Président, Cardinal DI JORIO, Giuseppe, Cardinal GIUSEPPE, Cardinal FERRETTO PIZZARDO, Gustavo, Cardinal TESTA, f, Premier Principes, Secrétaire.

[*Latin ed. p. 1228*]

Year XXXVIII, No. 8, Vatican City, Friday, October 13, 1967.

ACTA APOSTOLICAE SEDIS, Supplement for the Laws and Regulations of the Vatican City State.

Pontificate of His Holiness Pope Paul VI – Year V, No. XXXIX.

Decree of the Pontifical Commission for the Vatican City State, by which the issuance of a series of postage stamps is authorized, intended to com-

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memorate the Third World Congress for the Apostolate of the Laity.

October 13, 1967.

THE PONTIFICAL COMMISSION FOR THE VATICAN CITY STATE.

By virtue of the powers conferred by the Most Holy Pope Pius XII upon the Pontifical Commission by the decree of March 20, 1939, and confirmed by the Most Holy Pope John XXIII by the decree of November 7, 1958, and by the reigning Most Holy Pope Paul VI by the decree of June 26, 1963:

Having considered articles 2 and 20, letter c, number 5, of the law on the sources of law, June 7, 1929, No. II;

Having heard the opinion of the General Counselor of the State;

ORDERS:

Article 1. – The issuance of a series of two postage stamps is authorized, intended to commemorate the Third World Congress for the Apostolate of the Laity, to be valid for the payment of taxes relating to correspondence originating from the Vatican City.

[*Latin ed. p. 1229*]

34 Acta Apostolicae Sedis - Supplemento Art. 2. - The postage stamps mentioned in the preceding article, printed in rotogravure, on paper bearing the watermark of the crossed Keys, have the following characteristics: dimensions: 27x31 mm, including the perforation; vertical format; values: L. 40, L. 130. Subject: uniform for both values, depicting the emblem adopted by the Congress, which portrays the terrestrial globe surrounded by the representation of all peoples, with the Cross above, surmounted by a cloud; both values bear, at the top, on four lines, the inscription in the Latin language: "III CONGRESSUS UNIVERSALIS PRO APOSTOLATU LAICORUM ROMAE XI-XVIII OCT. MCMLXVII"; at the bottom: "POSTE VATICANE" with the indication of the respective values in Arabic numerals. Art. 3. - The postage stamps mentioned in the preceding articles have postal validity from the date of entry into force of this ordinance until December 31, 1967. Art. 4. - This ordinance shall be published, in addition to the usual methods, by posting it in the Courtyard of St. Damasus, at the entrance to the offices of the Governorate, and in the postal offices of the State, and shall enter into force on the same day of its publication. Vatican City, October 13, 1967. AMLETO GIOVANNI Card. CICOGNINI, President ALBERTO Card. DI JORIO GIUSEPPE Card. PIZZARDO GIUSEPPE Card. FERRETTO GUSTAVO Card. TESTA f Primo Principi, Secretary.

[*Latin ed. p. 1230*]

Year XXXVIII, No. 9, Vatican City, Tuesday, November 28, 1967.

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ACTA APOSTOLICAE SEDIS SUPPLEMENT

Concerning the Laws and Regulations of the Vatican City State.

Pontificate of His Holiness Pope Paul VI - Year V, No. XL.

Decree of the Pontifical Commission for the Vatican City State, by which the issuance of a series of postage stamps is authorized, dedicated to celebrating the Christian feast of Christmas.

November 28, 1967.

THE PONTIFICAL COMMISSION FOR THE VATICAN CITY STATE.

In virtue of the powers conferred by the Most Holy Pope Pius XII upon the Pontifical Commission by the decree of March 20, 1939, and confirmed by the Most Holy Pope John XXIII by the decree of November 7, 1958, and by the reigning Most Holy Pope Paul VI by the decree of June 26, 1963;

Having considered articles 2 and 20, letter c, number 5, of the law concerning the sources of law, June 7, 1929, No. II;

Having heard the opinion of the General Counselor of the State;

ORDERS:

Article 1. The issuance of a series of three postage stamps is authorized, dedicated to celebrating the Christian feast of Christmas, to be used for the payment of taxes relating to correspondence originating from the Vatican City State.

[*Latin ed. p. 1231*]

Acts of the Apostolic See - Supplement, Article 2. - The postage stamps referred to in the preceding article, printed in rotogravure, have the following characteristics: dimensions: 30 x 40 mm, including the perforation, in a vertical format; Values: Lire 25, Lire 55, Lire 180; subject: a single image, representing the Nativity according to a characteristic iconography of the Eastern Church; the three values bear at the top the inscription, in the Latin language: "NATIVITAS D.N.I. CHRISTI" and, on a second line, to the right: "MCMLXVII"; at the bottom, the indication of the respective values in Arabic numerals, followed by the inscription: "POSTE VATICANE"; colors: uniform for the subject; borders: the Lire 25 value is violet; the Lire 55 value is grey; the Lire 180 value is green. Article 3. - The postage stamps referred to in the preceding articles shall have postal validity from the date of entry into force of the present ordinance until December 31, 1968. Article 4. - The present ordinance shall be published, in addition to the usual methods, by posting it in the Courtyard of St. Damasus, at the main entrance of the Governorate, and in the post offices of the State, and shall enter into force on the same day of its publication. Vatican City, November 28, 1967. AMLETO GIOVANNI, Cardinal CICOGNANI, President ALBERTO, Cardinal DI JORIO GIUSEPPE, Cardinal PIZZARDO GIUSEPPE, Cardinal

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FERRETTO GUSTAVO, Cardinal TESTA f, First Principles, Secretary.

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